

JAMES WOOD.

MT. KISCO.

N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 1.

FIRST MONTH 1, 1914.

New Series.  
Vol. II., No. 1.

## On the New Year's Threshold

Now, Lord, as softly breathes the wind  
The requiem of the dying year,  
Our mingled thoughts we cast behind,  
As night's black pall falls o'er the bier;  
Accept our praise from hearts sincere,  
For mercies through another year.

Upon the New Year's threshold, Lord,  
With throbbing, anxious hearts we stand,  
Fearing to tread the "unexplored"  
Without thine own almighty hand  
To guide; O Lord, we pray to thee  
To guide and guard us constantly.

If it should be thy will that we  
Should scale affliction's sterile steeps;  
Bear sorrow and adversity,  
With none to cheer the heart that weeps;  
Still we our prayer would raise to thee  
"Thou 'Man of Grief' our solace be."

Thou, who alone the winepress trod,  
Who uttered the forsaken cry,  
Bore meekly persecution's rod  
Without a murmur or a sigh;  
Thou "Man of Sorrows" be our stay  
While trav'ling life's perplexing way.

Lord, we are blind!—be thou our sight;  
Lord, we are weak!—be thou our strength;  
Oh, shed thy ever-radiant light  
Upon our path until at length  
We grasp the hands—life's wanderings o'er—  
Of the "beloved ones gone before."

—Gower Shaw.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## THE GENERAL SECRETARY

### An Important Announcement

On behalf of the Executive Committee of the Five Years Meeting the attention of Friends throughout the Yearly Meetings is called to the opening of the office of the General Secretary at 525 South Catalina Avenue, Pasadena, California. This, following the opening of the office of the Executive Committee at Richmond, Indiana, twelve months ago, marks the first step toward the consummation of a plan which was first taken under advisement by the Five Years Meeting in the year 1907. At its session in 1912 the one hundred and fifty delegates representing the various Yearly Meetings by unanimous vote recommended "the establishment of Central Offices for the Five Years Meeting" and "the appointment of a General Secretary with such assistants as may be necessary for the work devolving upon him."

The duties of the General Secretary were defined by the Five Years Meeting in the following terms: "He shall have supervision under the Executive Committee of all the departments of the Five Years Meeting." Beyond this brief general statement and an equally brief recommendation that "for the present [he] shall also be assigned to the specific field of Church Extension work," the Five Years Meeting did not prescribe either the nature or the scope of his duties. But a Commission report which constituted the basis for the discussion of the proposed measure in the Five Years Meeting and led to its final adoption suggested certain matters which, together with others that have claimed the attention of the Executive Committee and the Boards during the last twelve months, may serve to indicate with sufficient concreteness the purposes for which the Central Bureau with the General Secretary in charge was established. Prominent among these matters are the following: The demand for some adequate medium for the collection of facts and data for the use of the Boards of the Five Years Meeting,

and the promotion of co-operation between those Boards and the corresponding Boards of the Yearly Meetings; the need for centralized, systematic measures for the promotion of denominational loyalty and support, financial and otherwise, among the rank and file of our membership; the pressing demand for the inauguration throughout the denomination of a uniform and better system of raising and apportioning church funds; the lack of full and accurate knowledge among the Yearly Meetings of their mutual interests, needs and work; the necessity that exists for the American Yearly Meetings to accustom themselves to co-operation with one another in such ways as to bring the collective strength of the whole denomination to bear upon the weaknesses and deficiencies of the Church at large; our need as Friends of a new and far broader vision than we now have of the place which we ought to occupy and the mission which is ours to fulfill in the advancing ranks of the great organized Christian forces of the twentieth century. The fact that in addition to his manifold general duties the field of Church Extension was for the present specifically assigned to the General Secretary indicates the supreme emphasis that the Five Years Meeting rightly places upon the work of aggressive evangelism.

Some of the practical means suggested in the Commission report above referred to for meeting the foregoing and other important needs of the Church were as follows: That the office of the General Secretary should become the depository of all kinds of information and statistics relative to the past and current work of Friends in America and elsewhere; that it should keep on file the proceedings of all Boards of the Five Years Meeting and detailed records of the work of the various Yearly Meetings; that the General Secretary should keep in touch with advanced lines and methods of work both within and without our denomination and that he should disseminate the information thus gained for the stimulation and strengthening of the different departments of our church work; that he should seek, in such ways as might be found possible, to render practical assistance to the standing committees of Yearly, Quarterly and Monthly Meetings, Young People's Societies, Men's Leagues, Boys' and Girls' Clubs and other working organizations within the Church; that the Central Bureau under his charge should become a medium of communication between needy fields and available workers in every department; that so far as practicable he should keep on file the names and addresses of Friends in all the Yearly Meetings who are available for pastoral, evangelistic or missionary labor, or for important positions in colleges, seminaries and academies, together with reliable information concerning their qualifications for such services. He should be in a position, also, to give information in regard to where well-equipped speakers in any department of work might be secured for meetings, conferences and special occasions; as time and circumstances permit, he might, to a limited extent, go through the Yearly Meetings, holding conferences,

(Continued on page 8.)



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 1.

RICHMOND, INDIANA, FIRST MONTH 1; 1914.

New Series.  
Vol. II. No. 1.

## Volume Number Two

With this issue, we begin writing the history of another volume of THE AMERICAN FRIEND. What the record will be, it is not given us at this time to see. We can only plan and live in anticipation. For the most part it will be what Friends in America choose to make it.

The time is opportune to say some things that need to be said and considered. It is quite apparent that only in a limited degree does the great body of our Society realize in any vital sense that THE AMERICAN FRIEND is the creature as well as the servant of the whole Church. Perhaps by force of habit, four out of every five families of Friends in this country apparently regard the periodical as the property of some outside party, and feel no obligation to give it their patronage. Were the departments of foreign missions, evangelism and church extension, bible school and education regarded with the same indifference, the final chapter in our denominational history would be written in a few more years.

It is our purpose to make Friends everywhere see their responsibility to THE AMERICAN FRIEND, if it is possible to achieve it, for it is only by a decided increase in patronage that the paper can be of the largest practical service in ministering to the Church in all its departments. If Friends will only grasp the idea, their periodical can easily be made the biggest asset which the denomination has in this country. No other agency can serve it so universally and with such uniform regularity.

We have the impression that Friends quite generally have not yet adjusted themselves to the changed relationships which were created when the Five Years Meeting decided to issue a weekly publication under its direct management. We are informed that many members are still in a waiting attitude, watching to see what the policy is to be in the final analysis, anxious about what school of religious thought is to dominate its messages. Yet it would be just as sane for a large number of our members suddenly to withdraw their membership from the Church until they could be certain that their own particular beliefs are dominant, as for an equally large number to withhold their patron-

age from its periodical until its policy is better understood. The management of the paper is now directly responsible to the Five Years Meeting through a Board of Publication, and there ought to be no more suspicion of the paper than there is of the Church itself.

Apparently there is a tendency just now for some of our eastern Friends to discontinue their patronage. If western Friends will not support a paper published in the east and eastern Friends lose interest when the paper is taken west, it requires no gift of prophecy to read the ultimate destiny of a body that allows sectionalism to destroy its unity and solidarity. The time has come in our history, when sectionalism should be put under our feet, and when unity and fraternity should mark every step of our progress. We must go forward, if at all, as one body, conscious of a universal mission. It is not necessary that our methods of operation be identical in order that our unity be established. Our interests may be varied, due to local environment, but this should not affect the solidarity of our purposes, of our faith and of our mission.

As Friends we cannot thrive upon sectionalism or provincialism, no more than upon suspicion and disunion. We apparently need a baptism of charity as well as a vision of our denominational unity.

THE AMERICAN FRIEND is not the mouthpiece of any section, any faction, of any ism. During the present year, our best hopes will have been realized, if in any appreciable degree the periodical can be instrumental in helping to build up and strengthen the Church as a whole, so that it may be the better prepared for the mighty tasks to which God is calling it.

We do not minimize the splendid work being done by Friends in many communities, when we say that the field of opportunity is open wider than ever before. It is our concern that the Church go forward, and that in common with other denominations, we seek earnestly to adjust our operations to the conditions of the present age. This in part will be the burden of the message of THE AMERICAN FRIEND during this year, and Friends who are not its readers will sustain a loss which they can ill afford.



### The Message of the New Year

It was a New Year's wish of William Romaine, of the eighteenth century, that the year might be a famous one for believing. In the same spirit it is our earnest wish that the present year may be to American Friends a year of mighty faith. Faith knows no discouragement, is not balked by environment, takes no account of the tempest, sees the safe harbor within the shore line.

In the presence of a mighty faith, doubts vanish, factions disappear, suspicion is dissolved, isms lose their identity, extremes are merged into a common melting pot, and a universal vision reveals a common goal beyond the sky line. Faith means fellowship, unity, solidarity; it means yoke service, team work, brotherhood. Faith will solve every problem of a discouraged congregation or Bible School, of every Board or Committee, of every individual who is concerned to be about his Master's business.

It were useless to deny that there are serious unsolved problems confronting American Quakerism of this generation. Without discrediting the splendid work that is being done, one cannot avoid the conviction that denominationally we are not keeping abreast of our opportunities. Too small a proportion of our membership is conscious of the responsibility which membership in the Church imposes. Too few are contributing in any adequate way to the support of the activities of the Church. Too many are apparently satisfied with the commonplace, content if they are merely holding their own.

In hundreds of communities, families are living in sight of the meeting house, which are never touched in any adequate way by the spiritual life of the meeting, largely for lack of some organized, determined effort on the part of the meeting to reach them. In many neighborhoods there is an apparent willingness to be satisfied with the number who choose voluntarily to come to the meeting and the Bible School, with no organized effort put forth to make the community feel that every family is wanted at the place of worship.

The great work of home as well as foreign missions, the work of evangelism, of social service, of temperance, of peace, should have a larger place in our denominational life. The world all about us needs the inspiration and the mighty pull of the kind of Christian life and experience which the Quaker name typifies. The Christian Church is moving forward as it has not done since the seventeenth and eighteenth centuries, impelled by the consciousness of a mighty call to a higher life and a higher service in the task of world evangelization. Friends should be in the very forefront of this march of conquest upon the infidelity and carelessness and sin of the world.

We need a faith that will take us out of the environment of custom and tradition, and set our feet upon

the highway whereon are being worked out the problems of world redemption. But an ancient writer declared that "faith without works is dead." To show forth the Christian ideal of the holy life, is to manifest the ideals of good works, whereby Jesus Christ is revealed in life and by example to needy humanity.

Why may not this year also be known as a year of intercession, wherein our membership, conscious of the Divine favor, and impelled by an unconquerable faith, is led into close and constant communion with the Father, seeking Divine blessing and Divine guidance upon all our activities? May it not be a year in which God is given the right of way individually and collectively in all our plans and in all our procedure? By prayer and by supplication, let us make known our wants unto the Lord, and let us be diligent to follow His leading to the end.

With renewed consecration, and with a spirit of determination no less than of devotion, let us face the tasks of this wonderful year, which can easily mark an epoch of unusual advancement for Quakerism in America.

### That Meeting of Men

The interest which a number of Friends are beginning to manifest in that suggested meeting of men Friends to talk over some of our pressing denominational problems is encouraging. Several have endorsed the idea, two have written opposing it, while one is willing to be convinced.

We are convinced that this is one of the best ways to get at the heart of some of our problems, which the Church in its formal capacity is prone to ignore. The spirit of Quakerism is in danger of being covered up by tradition. The first message of Friends was a message to all men, and thousands flocked to the Quaker standard during the first century of our existence. Now we are too prone to regard the message as one for ourselves alone, and we are loth to break through the shell of our environment and find a wider field for our life, our message and our activities in the needy world outside.

The Christian Church is hearing the call of the world as it has not done since the great commission was given to the Church by Jesus himself, and Friends cannot afford to allow a spirit of exclusiveness to shut us out from having our full share in the world-wide evangelism that is now being applied so vigorously for individual and community and municipal and social and world redemption.

What the Edinburg Conference was to Missions, what the Indianapolis Conference was to Methodism, what the Columbus Convention was to prohibition, a gathering of Quaker men, filled with the spirit of earnest determination, may be to our denomination.



## A Recent Visit to Madagascar

BY HENRY T. HODGKIN

Last summer the little field of Madagascar was the scene of an investigation which is probably unique in the annals of missionary history. For some years past several of the missionary societies working in Madagascar have had it in mind to send out a deputation. Being in close consultation at the home end, it was possible to arrange for a joint deputation on the part of three of these societies. The London Missionary Society, the Paris Missionary Society, and the Friends' Foreign Missionary Association each sent out three delegates, including in each case the Secretary, who had special responsibilities in the Madagascar field. More than a year ago a carefully prepared list of questions was sent out to missionaries in Madagascar. These questions covered the whole range of missionary activity in Madagascar, being classified under such topics as "General Survey," "The Malagasy Church and Workers," "Educational Work," "The relation of the Missions to one another and to the problem of unity," etc. Answers to these questions, extending to over 150 typewritten pages, were received prior to the departure of the deputations. These answers, having been classified and arranged, were studied by the members of the deputations on their way out to Madagascar, and thus they arrived with a very fair knowledge of the views of the missionary societies in regard to the most pressing problems, and they also had a thorough, up-to-date knowledge of the facts of the situation.

There are four other Protestant Missionary Societies working in Madagascar, and, although these Societies were not able to send deputations from home, they in each case appointed a representative on the field to co-operate with the members of the three deputations. It was thus possible in joint conference to reach conclusions in which all the Missionary Societies participated through their duly accredited representatives.

The work in Madagascar centers in Tananarive, the capital of the island, to a larger extent, perhaps, than is true of most mission fields. After spending a few days together in Tananarive, the members of the Deputation took extended journeys into the country districts, each visiting thoroughly the stations connected with his own Society, and also one or two stations of other societies. On returning to the Capital, the Deputations met with their own missionaries in order to discuss the various problems facing each Mission. These gatherings were followed by joint conferences (a) between the Deputations; (b) between the Deputations and certain selected missionaries; (c) between the Deputations and all the missionaries; and (d) between the Deputations and Malagasy leaders. This series of conferences was carefully planned and resulted in the laying down of certain general lines of policy and the agreement on one or two specific steps. Each Society stated what its desire was in regard to

the occupation of further territory, and, by the end of the conferences, a general agreement had been arrived at as to the territory which each Society should consider as allotted to it for its extension work. Almost the whole of the Island has thus been parceled out between the various Missionary Societies, a definite section being also allocated to the Native Missionary Society, which has, for many years past, been doing an extended evangelistic work. As a result of conference with this Society, its work was narrowed down to a smaller area, in which it is hoped that it will be able to do a more thorough and permanent piece of work. An official map of the Island has thus been prepared jointly by the various Deputations, and this map will be used for reference in any cases of difficulty which may arise, being, of course, regarded as subject to modification, after joint discussion, if found necessary.

A long discussion at the conference on the moral and spiritual condition of the Church resulted in general agreement on a resolution as to the conditions for entrance into the Church, and a statement was made to a representative group of Malagasy leaders setting forth the views of the conference on this most important question.

A good deal of time was given to the discussion of educational questions, and it was agreed to establish an Educational Board, for all the Missions in Madagascar, at which questions of educational policy could be freely discussed. There can be no doubt that the establishment of this Board will serve a very useful purpose in improving the standards of educational work and bringing the Missions into closer relations with the Malagasy teachers, and, perhaps, with the French Government.

The final act of the conference was the establishment of a Continuation Committee, on which each of the Missions should have equal representation, and whose duties were to be advisory and consultative.

The three societies sending out deputations from home are even more closely in touch with one another than they are with the other four societies. The churches established in connection with these societies have drawn closely together, and a federation of the churches has for some time been in existence. Through the visit of the deputation, considerable progress was made in the drafting of a constitution for this federation, the most notable provision of which is for the free interchange of members between one church and another on the receipt of a letter of recommendation from the church in which the individual has his membership. This step involves the receiving, on the part of the churches connected with the L. M. S. and the P. M. S., of members of the Society of Friends who have not undergone the rite of water baptism, and do not partake outwardly of the Lord's Supper. The church connected with the Friends' Foreign Mission



Association will, on its part, accept the members of the other churches, and make adequate provision for their participation in these rites. The basis of the whole federation is a complete recognition of our actual unity in Christ, even in spite of considerable differences in forms and practices.

The closing days of the Deputation were largely devoted to immense meetings of the Malagasy who had gathered from all parts of the country for the regular Six Monthly meetings of the Malagasy Church. All the churches in the Capital were crowded, and many thousands listened to the various addresses which were given. These meetings were not only a great demonstration of the power of Christianity in Madagascar, but were also a means of bringing the Malagasy generally into touch with the visitors from Europe, and enabling the latter to deliver messages from the Home Churches to the people of Madagascar. It is hardly possible to overstate the deep impression which was made upon the Malagasy by the fact of this practical demonstration of unity, amongst the various Missions, such as had never been seen in the history of Malagasy Christianity. No doubt a great impetus has also been given to the movement towards self-government and self-support. The various churches in Madagascar are making steady progress in this direction, and already one seems to see on the horizon the day when the foreigner shall be able to withdraw from Madagascar, or at any rate from the Central Plain, where missionary work has been progressing now for almost one hundred years.

To those who took part in the Deputation, the method adopted of sending out the three Deputations at the same time, and of co-operating with all the other Missions in the field through their accredited representatives, has amply justified itself, and it is hoped that the experiment may be followed in the case of other fields.

It is only possible, in this short article, to give a very brief account of what was actually accomplished; but enough will, perhaps, have been said to show the advantages which may come from such an investigation of a particular mission field. To many it seemed as if the work of the Church of Christ in Madagascar had entered upon a new era as a result of this visit.

London, England.

### **The Reform Jews in America**

BY JOSEPH ELKINTON

Within the past month an unusual opportunity was presented to the writer, to meet the Jews of Western Pennsylvania, by an invitation to address the congregation of Dr. J. Leonard Levy in Pittsburgh. It may be said that Dr. Levy is one of the greatest peace leaders in Pittsburgh.

Dr. Levy spent eight years in Philadelphia before he went to Pittsburgh. His humanitarian work in behalf of the street Arab in the neighborhood of my father's city home brought the Rabbi into close touch with the family and a mutual respect resulted. In his farewell address to his Philadelphia congregation,

Keneseth Israel, he said: "By a strange coincidence it was fourteen years ago yesterday that I happened to deliver an address in London on the Scripture lesson of the week, the opening chapters of the Book of Leviticus. These chapters deal with the sacrificial system, and I remarked that 'If God were to re-dictate the Scriptures he would not ask men to bring sacrifices of bulls and rams and flour and oil, but He would ask them to sacrifice their base desires, in His name, and to overcome their sinful propensities.' This statement was made in 1887 when I devoutly held the views of the Orthodox party in Judaism and when I believed that God had written or dictated every word of the Pentateuch. It seemed a radical statement to a very orthodox member of my congregation. He took exception to my words and informed the authorities in London that I had been smitten with the plague of leprosy—such being the name given to Reform among the Orthodox, at least in England. The authorities requested that I should go into my pulpit and retract this unorthodox (?) statement. I was accustomed in those days, as were most English preachers, to write my sermons and I submitted the offending words for consideration. At the same time I asked that a reply should be sent to me, requesting also the right to publish it. To this day I have received no reply, probably because the words I used, while radical in significance, are, like all true radicalism, perfectly orthodox. They are strictly in harmony with Bible teaching and are a truism today. \* \* \* The cry that goes up today for social justice and regeneration is the old appeal of the Prophets. The demand for economic equity is the same as that made by these leaders of Israel. The conditions that evoked the divine indignation and inspired genius of a Moses, that aroused the ardent enthusiasm of an Elijah, that awakened the impassioned outpourings of an Amos, that placed the live coal of prophecy on the lips of an Isaiah, that led Jeremiah and Ezekiel, Micah and Malachi, and all the worthies of the house of Israel, to strike the trembling strings of prophecy with the immortal genius of the inspired—these conditions still evoke words of reprehension from men who are the prophets of modern times, but whose teachers, inspirers and guides were and still are the prophets of Israel.

"They are the world's masters and they deserve their mastery through their genius for spirituality and faith in the invisible realities."

I have quoted somewhat at length from the Rabbi's words as he told a group of 1200 Jews in his temple on the 16th ultimo, what the Reform Jews of America believe, and he insisted that he would not respect any of his congregation who would forego any of the ritualistic requirements of their faith because it was more convenient to do so, but only because they were fully persuaded that the spirit of those obligations was better promoted by adapting their lives to the best service they could render their fellow men under the existing conditions which surround them. The enlightened progressive wisdom of Rabbi Levy made a deep impression upon all present and I was very thank-



ful that Pittsburgh had such a public-spirited leader in humanitarian and civic righteousness.

The 500 little children gathered in their Sunday School were exceedingly attractive in appearance and they gave most polite attention to the address made to them.

When the Doctor was introducing me he said: "This is my dear friend and Christian brother whom I would not change although he belongs to another religion." He also invited several of his friends to meet me socially at his home. It was there that I met a Jewess of middle life who was about to take nurses out to Jerusalem for the third time. These minister to the poor children of that city, and the doctor had held several meetings to interest others in her humane efforts. He had also recently held a public meeting, which was attended by 5,000, to protest against the effort of the Russian Government to condemn an innocent Jewish subject of murder.

The work of Rabbi Levy in bringing his co-religionists to a larger conception of truth and its practical application to modern day problems is one which compares favorably with that of any preacher of America. His fatherly care over the youth of his congregation was much in evidence and one could but see in how many ways the care he took to educate them corresponded to the concern Friends have long felt to educate their children.

Moylan, Pennsylvania.

### All Protestant Churches Acting Together

This season is witnessing an unusual illustration of the fundamental unity among Protestant Christians of all denominations. The leaders of nearly fifty of these denominations, including all of the larger ones, have entered upon a combined effort to enlist millions more of the rank and file of church members to do something to propagate the Christian religion, in addition to going to church themselves and helping to pay the local church expenses. The campaign is to head up next March in a simultaneous nation-wide canvass for all missions and benevolences on the part of all churches of all denominations. The men who have been studying the returns say that only about one-third of Protestant church members have yet begun to give anything to plant new churches in the needy places in America and among the non-Christian nations of the world. The organized personal canvass is the method proving most successful in getting many thousands of these people to be regular subscribers and givers.

The promoters of this effort, which goes under the name of the "United Missionary Campaign," point out the fact that scarcely one-half of the adult population of America are members of any church. Included in this unchurched population are multitudes of foreign-speaking people, speaking scores of different languages. There is therefore plenty of room for aggressive Home Missionary work on the part of all the churches.

It is also a time of unusual opportunity to propagate

Christianity among non-Christian nations. The foreign missionary work carried on for the past hundred years has been one of the principal causes of the great changes taking place in Turkey, Persia, India, Japan, China and other countries. This work has grown until it is a tremendous world-wide business, in which over 24,000 men and women missionaries are engaged and for which the Protestant churches of Christendom contribute over 30 million dollars annually. Of this total, fully one-half comes from the United States.

A native church of nearly three millions of communicant members has been built up, with four millions more of adherents. About six thousand of these natives have been prepared by long courses of training for the Christian ministry and are now ordained pastors of their own people. But from every field there are calls for great advances. The missionaries abroad believe that their total force should probably be doubled in order to meet worthily the present opportunity. Nearly 200,000 persons per year are now being received into church membership from these fields, but this number could probably be doubled if there were workers enough.

In view of these great needs the Home and Foreign Missionary leaders of the United States and Canada are engaging this year in a great combined effort to interest and enlist all churches more generally and more fully in this missionary business. They have requested and secured the Laymen's Missionary Movement to take general charge of the organization of the field campaign. The Missionary Education Movement has prepared an exhibit of literature which will be used at all the conferences. The plan is to hold interdenominational conferences, lasting two days each, in as many cities and towns as possible. Already many teams of speakers have been organized for the United States alone, in addition to several teams in Canada. Some of these teams will conduct as many as forty different conferences. Several teams have already held conferences.

The total number of conferences held will reach well over five hundred. All of them are for the one purpose of informing church people of the crying need of a great advance in mission work both at home and abroad, together with an exploitation of those methods that have proved most effective in enabling churches and whole cities and denominations to multiply their missionary output. It is also found that the churches that do most for others are the best off themselves. The churches that are self-centered are apt to decline. It seems to be a normal and necessary fact that "the light that shines farthest, shines brightest nearest home."

(Prepared and sent out by the Laymen's Missionary Movement, 1 Madison Avenue, New York.)

The ninth annual report of the Superintendent of the department of Peace and International Arbitration of the World's W. C. T. U., by Hannah J. Bailey, a well known Friend of Maine, is a most encouraging document, summing up as it does the up-to-date efforts for peace throughout the world.



### An Important Announcement

(Continued from page 2.)

giving lectures, circulating literature and presenting advanced methods of work along various lines; he should issue annually a handbook or bulletin showing briefly and clearly the work in which the Boards of the Five Years Meeting and the Central Bureau have been engaged during the year and the special lines of work in which they are prepared to offer assistance the following year.

Friends will readily understand that not all of the work outlined above can be undertaken at once, and that as time goes by other equally important demands upon the Bureau may be expected to arise. The real character and range of the work must be a growth from year to year.

The disadvantages involved in the location of this office upon the Pacific Coast are obvious, and to nobody more so than to the General Secretary himself, who, as a member of the Executive Committee, earnestly favored a central location and a different management from the present. However, the total inconvenience to all concerned, as regards the time and distance required for the transmission of correspondence and for such travel as may devolve upon the Secretary, is considerably reduced by the fact that approximately forty per cent of the membership of the Five Years Meeting is west of the Mississippi river. In this connection it is worthy of note that some other denominations, a very considerable proportion of whose membership is west of the Rocky mountains, maintain their general offices at the Atlantic sea-board. Moreover, the location of the Friends Bureau so far from the geographic center of the denomination and the term of service of the present General Secretary are for the year 1914 only. In the judgment of the Executive Committee the present arrangement is the most feasible one that could have been made, all things considered, for the coming year. It was their thought that under it a measure of progress will be possible during the next twelve months in the organization and development of the work which will serve as the basis for its prosecution under more favorable conditions in future years.

For the accomplishment of that end this new department of our denominational work invites the hearty co-operation of all Boards and delegations of the Five Years Meeting; members of Yearly, Quarterly and Monthly Meetings Committees; leaders in educational and philanthropic work; pastors and workers of every rank and station. Inquiries, suggestions and helpful information will be welcomed at all times from any one in the Quaker ranks who is alive to the obligation that rests upon us today, as Friends, to prove ourselves a worthy part of the present-day Church of Jesus Christ.

JOSEPH JOHN MILLS,  
General Secretary.

Pasadena, California.  
525 South Catalina Avenue,

Dr. G. Campbell Morgan and Evangelist Gypsy Smith will come to America this month and will hold evangelistic services in fifteen western cities.

### In the World of Action

The Maryland Anti-Saloon League has determined to make a fight for state-wide prohibition, and will ask the approaching Legislature for a state-wide vote on the question.

Friday, January 9th, has been set apart as a day of united prayer for the Federation of Woman's Boards of Foreign Missions in the United States. The general subject is a desire that women may accomplish their part in world evangelization. It is asked that prayer be offered for unity, for all Woman's Boards of Missions, for a vision of the task, for the missionaries, for guidance and wisdom, and for mission fields.

The American Institute of Sacred Literature, located at the University of Chicago, is promoting two new courses of unusual interest. One is an outline study course, using the Bible alone as a text, entitled "The Origin and Teaching of the New Testament Books." The second course is on the "Expansion of Christianity in the Twentieth Century," an extensive reading course comprising some twenty-three standard books upon the present states of Christian Missions in China, India, Japan and the countries where Mohammedanism prevails. Anyone interested can address "The American Institute of Sacred Literature, University of Chicago, Chicago, Illinois."

Henry King Carroll, LL. D., has been chosen by the Executive Committee of the Federal Council of Churches, as Associate Secretary, and is to be located with an office of the Council in Washington City. He brings to the new office large experience. For many years he was on the editorial staff of the *New York Independent*. In 1890 he was the special agent of the Government for the census of religious bodies. President McKinley sent him as a special Commissioner to Porto Rico to investigate conditions and formulate a system of Civil Government for the Island. He has widely contributed to literature on the religious forces in the United States. He will be a valuable man to represent the federated Churches of the country at our National Capital.

At its meeting on December 3-5, at Baltimore, the Executive Committee of the Federal Council of Churches adopted the following resolution, the statement being made that the situation with which it deals is still very critical:

"Resolved, That the Secretary of the Council be instructed to continue the securing of memorials from constituent bodies and local conferences, and the forwarding of them to the Mayor of San Francisco and Panama Exposition authorities, urging the necessity for maintaining the high moral tone which we are assured by these officials is being sought by them by constant and watchful action to prevent the misuse of the occasion by commercialized iniquity."

### Next Week

In the issue of THE AMERICAN FRIEND next week, among many other good things, we will have an article by Rufus M. Jones on "The Duty of the Church to the Community," and a sermon by H. E. McGrew, of Whittier, California.



## CORRESPONDENCE

### Asking and Receiving

I am much interested in Francis A. Wright's article, "The Impulse to Prayer," in *THE AMERICAN FRIEND* of November 20th. I would like to add that Christ says, "Every one that asketh receiveth"; "Ask and it shall be given" (Matt. 7: 7). The asking is without limitation; the promise of receiving is positive.

No one ever asked God for anything without receiving, but not always what is asked for. That which looks to us so essential gives no blessing, but is often a stone, a dead weight. And yet we receive far better than we ask for. The simplest desire that looks up to God for a filling is in itself a blessing, because it makes one conscious of His nearness. As Whittier said in conversation with a friend, "The final of all true prayer must be 'Thy will be done'." This in itself is the best of prayer.

I am sure we dishonor our Father by trying to carry our burdens alone, and quite as much by giving place to desires that we would blush to ask our Father for.

Friends who do not receive what many of our fellow Christians call communion, ought to commune. But what is it to commune? Is it not for kindred spirits to talk together with unveiled face, to speak without reserve, to confide the deepest longing of the soul?

Our Father reveals the richest of His treasures to those who confide in Him, who talk over with Him our least and most common things of every-day life. The little daily worries and accumulated burdens are like the little foxes that spoil the tender grapes, that scatter the thought that would bring food and refreshing when allowed to give a sense of the Divine presence. Yes, if we ask we receive; if not the thing we ask for, something very much better, as much better as a fish is better than a serpent, as an egg than a scorpion.

CHARLES W. GODDARD.

### Antiquated

The word "Temperance" in connection with the use of intoxicating liquors for beverage purposes was allowable fifty years ago and longer, but now it should be discarded, for the reason that it has been appropriated by the liquor people themselves. With Friends, therefore, the word in this sense should become obsolete, for as a rule we claim to be total abstainers, except perhaps in a few lingering cases "for medicine only," or for "thy stomach's sake."

We have become prohibitionists, in varying degrees. Some are content with "local option," just as the liquor men are in many places; others are for "county option," a little removed from the liquor men; while still others have advanced to "local option" by states. The next step is nation-wide prohibition by a prohibition amendment to the Federal Constitution.

It appears to the writer that since the great convention at Columbus, Ohio, in November, when men from all religious denominations, from Catholic to Quaker, and men from all political parties declared for

nation-wide prohibition, Friends should leave "temperance" out of their liquor vocabulary. Ninety odd organizations, represented in the Columbus convention, united for a nation-wide prohibition, total abstinence pledge signing and anti-white slave traffic campaign. In no instance was "temperance" spoken of as a watch-word.

F. S. BLAIR.

Guilford College, North Carolina.

### Denominational Temperance Works

The first meeting of the new Temperance Commission of the Federal Council of Churches in America was held at Washington City, December 11th. This Commission represents the organized and official temperance work of the various denominations. S. E. Nicholson, Sarah H. Hogue and V. D. Hinshaw were present from Friends. About thirty persons in all attended, representing thirteen denominations.

The Commission adopted a working plan and elected officers as follows: Chairman, Dr. Rufus W. Miller, Philadelphia; Vice-Chairman, Hon. Joshua Levering, Baltimore; Secretary, Prof. Charles Scanlon, Pittsburgh; Treasurer, John Walton, Philadelphia. An Executive Committee was named, consisting of the officers and seven additional members.

Various subjects, like literature, pledge signing and other phases of the work were brought before the Commission in the form of addresses by S. Z. Batten, Cora Frances Stoddard, Zillah Foster Stephens, Dr. Charles S. McFarland, S. E. Nicholson, Prof. Charles Scanlon, John W. Cummings and D. A. Poling. A Committee on Literature was named as follows: S. Z. Batten, S. E. Nicholson, Cora F. Stoddard, Dr. Homer J. Hall and S. E. Gill. Steps were taken to set in motion an aggressive and well planned campaign for denominational temperance work, and many matters were referred to the Executive Committee for action.

### THE STEADY SUBSCRIBER

How dear to our hearts is the steady subscriber,  
Who pays in advance at the birth of each year,  
Who lays down the money and does it quite gladly,  
And casts round the office a halo of cheer.

—Edinburg Sentinel.

### THE MADONNA OF THE EAST

1913

I see no wondering Mary bending low,  
No Babe in manger, Kings from far off lands,  
Or shepherds from the field, or heavenly bands  
Sweet singing; but where the day's gates open slow  
The ancient mother of the East, aglow  
In robes of oriental splendor, stands:  
Albeit with sunken cheek and eye; and hands,  
Thin hands that plead protection from the foe.

For this her new born babe. List to her cry—  
"Oh West! Oh father of my babe, I die!  
My glories fade, I know not what must be  
Save that I perish—Oh, befriend my child!"  
Then comes another voice—"As to this child  
Ye did, e'en so ye did it unto Me."

Baltimore, Maryland.

H. M. T.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Long Beach**—For the past year and a half the Long Beach church has been sustained by voluntary offerings for its current expenses, and it has a large surplus in the treasury from which the church has received a fresh coat of paint.—Pacific Friend.

**Bell**—World's Temperance Sunday was appropriately observed as a result of which a pledge flag of one hundred names is being made to be displayed as an outward symbol that we have declared our freedom from all things unclean.

**East Whittier**—The Woman's Foreign Missionary Society of the Friends' church met on Friday afternoon, December 12th, at the home of Mrs. Nathan Heaton. Interesting letters were read from one of the missionaries in Alaska, and from the Spanish children's home in Whittier. The lesson readings for the day were given by Mrs. Compton and Mrs. Talbot Ware. Three comforters were knotted during the afternoon.—Pacific Friend.

**Oakland**—Levi Gregory, pastor of the meeting, and Mrs. Gregory, celebrated the fortieth anniversary of their wedding on December 10th. The work of the meeting is going forward with prospects of a greater future.

### INDIANA YEARLY MEETING

**Winchester**—Sunday, December 21, was a red letter day for Winchester Friends on account of the presence of Arthur C. Chilson and wife, who are at home on a furlough for a much needed rest from the work of the Friends' Industrial Mission in British East Africa. On Friday afternoon an informal parlor meeting was held at the home of Mrs. Dr. Milligan, where Mrs. Chilson entertained the ladies of the Missionary Society for two hours, giving most interesting accounts of the work at the mission. On Sunday morning at the close of the Bible School four hundred and thirty-five people listened with rapt attention, while Mr. and Mrs. Chilson each gave talks on the habits and customs of the people. At the church services following, they both spoke again to a large and interested congregation. In the afternoon Mrs. Chilson held a meeting for the children, and a great many came to hear her tell again in her pleasing way, stories of her seven years' stay in Africa. In the evening the Chilsons spoke at Jericho.

### IOWA YEARLY MEETING

**Minneapolis, Minn.**—At the Friends' Meeting, "The True Helpmate of Righteous—War or Peace?" was the subject presented on Sunday, December 21, by the pastor, Samuel L. Haworth.

### KANSAS YEARLY MEETING

**Cherokee, Okla.**—The Friends Church of Cherokee, Oklahoma, in Stella Quarterly Meeting, began a series of revival meetings November 10th, lasting three weeks, conducted by Charles Lescault, a former pastor of the church for four years, and now pastor of the Friends' Church at Haviland, Kansas. His sermons carried conviction to the heart of the sinner, and many were brought to the Savior in the forgiveness of their sins. The members of the church were greatly strengthened in their faith in God. The entire town has known Brother Lescault only to love and respect him, and manifested this love and appreciation by filling the house to overflowing every night of the meeting. A number united with the church as a direct result of this meeting, and under the able leadership of John C. Griffin, pastor of the church, we feel that there is a very bright future ahead for the Friends Church in Cherokee.

**Lawrence**—Hesper Quarterly Meeting was held at Lawrence, December 12-14, with representatives from five of the Monthly Meetings present. All of the pastors were present except one, who was engaged in a series of meetings. Revivals have been held in two of the Monthly Meetings, Prairie Center and Spring Grove, with good results. We had the acceptable company of Asa Dillon, a young minister from North Branch, with a minute to visit local meetings. Arthur Jones, pastor at Kansas City, preached a good sermon on Saturday morning. An interesting missionary program was rendered on Saturday night. On Sunday morning at 9:30, a Bible School Conference was conducted by Dr. Watson, of Hesper, bringing out many interesting points in intervening chapters on the "Life of Moses." At 11:00 o'clock, John D. Mills, pastor at Hesper, brought us a powerful message. Sunday afternoon, the Christian Endeavor held an interesting conference. A social hour with dinner was enjoyed by all on Saturday before the business session of the Quarterly Meeting at 1:30.

**Stafford**—Olen Hunt, of Alba, Mo.,

closed a successful meeting at Stafford on the 17th of December. Twenty-five sessions were held in twelve days. Seventy were definitely blessed and about twenty-five requests for membership have been presented, with more to follow. Eight went to five other churches. Brother Hunt was surely sent this way by the Lord at the right time. He preached with the spirit and power, and many more were under deep conviction. Good order and a deep interest were manifested all through the meetings. Visiting workers were Burt Woodward, our Quarterly Meeting Superintendent of Haviland; Oliver Ballard of Prairie Flower Meeting, and Edgar Potter, of Antioch. A. W. Whipple, the pastor, has almost lost the sight of an eye from a recent injury.

### NEW ENGLAND YEARLY MEETING

**Allens Neck, Mass.**—The members and attenders of Allens Neck Meeting, Massachusetts, have laid the foundation for the building of an addition to their Meeting House, 28 by 34 feet, to be divided into a room for a library, a kitchen, and a hall for the use of the growing Bible School, Christian Endeavor and other departments of the meeting. To meet the anticipated expense, \$1,100 has been subscribed. The movement was started a few years ago, but received new fire from the enthusiastic efforts of Ora W. and Golda R. Carroll during their stay with us for their summer vacation. Their varied service was very efficient and helpful, both in the ministry and socially.

### NORTH CAROLINA YEARLY MEETING

**Greensboro**—Lewis W. McFarland, pastor at High Point, preached at Greensboro the evening of the 14th. Earl J. Harold, Secretary of the city Inter-Church Association, is winning for himself a large place in the hearts of the people of Greensboro, because of his efficient service. The Christian Endeavor at Greensboro decided to purchase a typewriter for Arthur and Edna Chilson, for their work in Africa.

### OHIO YEARLY MEETING

**Christian Endeavor**—The Christian Endeavor Societies of the Yearly Meeting have adopted the plan of spending a few minutes at each business meeting and social in reading the book, "Aliens and Americans."



## OREGON YEARLY MEETING

**Rosedale**—A two weeks' revival was held by Myra B. Smith at Rosedale, a small country meeting seven miles south of Salem, beginning November 16th. The meetings were well advertised beforehand by the pastor, Chester A. Hadley, but an almost continual downpour of rain kept the congregations very small. However, the minister and Christians prayed much and waited on God. Myra Smith preached the Word with power and unction of the Spirit. Conviction seemed to settle on the neighborhood, one woman being so convicted for sin, in her own home, that she became ill, and sent for the pastor and his wife to come and pray for her, which they did and she was blessedly saved. Between twenty-five and thirty received pardon for sin during the meeting. A few remarkable cases showed the mighty power of God, to whom be all the glory.

**Newberg**—The meeting at this place has been richly blessed of God in a series of meetings led by Lindley A. Wells, of Portland, working side by side with the pastor, Charles O. Whitely, who shared in every burden. The meetings continued for over three weeks, with from one to three sessions per day. Over a hundred confessed definite blessing, in conversion, renewal or the baptism of the Spirit. The preaching was loving but uncompromising. Loyalty to the truth was accompanied constantly by loyalty to the Friends' Church, and the work of the evangelist, who has been a pastor for over a score of years, was done in a way to aid the work of the pastor after the meetings, rather than to make it more difficult. While but few special sessions were held in the college, the college community was reached in a very thorough way. No part of the church was more faithful to the meetings, and numbers of the college people were blessed, while many more helped in bringing blessings to others. About twenty will be added to the local meeting as a result of the series. The work is not ended yet, as the Sabbath meeting following the close of the special effort saw the work of evangelism still moving. Prayer meetings are having to be held in the main auditorium, as they have outgrown the smaller room. The work of the church is advancing in all departments, and a new Junior and Intermediate Christian Endeavor Society has just been organized to carry on still further the work with the children.—L. T. P.

**Pacific College**—The boarding hall is crowded to its capacity, and if another year shows a like increase, it will be

necessary to make other provisions for dormitory facilities. The work of improving the buildings and grounds is being carried on as rapidly as the funds available will permit. Extensive improvements have been made in the dormitory, including a new furnace, repapering of all the halls, etc. Preparations are already in progress for the State Prohibition Oratorical contest to be held at the college this year. A good sized class is taking a course in practical homiletics under President Pennington. The Christian Associations are doing commendable work in Bible study, mission study, deputation work, etc.

## PHILADELPHIA YEARLY MEETING

**Moorestown**—Haddonfield and Salem Quarterly Meeting was held on December 11th. Few seats were vacant upon the main floor. In the business meeting reports were given of the work of the Committee on Visitation and of the Atlantic City and Merchantville Committees.

**Friends' Institute**—The Board of Managers of Friends' Institute has recently issued its thirty-third annual report. More than 12,000 persons used the rooms during the year. The value of the Institute located on South Twelfth Street, as a center of Friendly interests, is widely acknowledged.

## WESTERN YEARLY MEETING

**Lapel**—We have just closed a very successful revival meeting here. The Lord gave us a glorious time in straightening things up. Our new pastor, Charles W. Peltz, and his sister, Jessie Snow, were the workers. There were thirty-one definitely saved and four sanctified, with seven additions to the church. We are expecting a good year with the Lord.—Evan. Friend.

## WILMINGTON YEARLY MEETING

**Ogden**—Bertha E. Day, an evangelist of Rockford, Ohio, assisted by Mildred B. Allen as personal worker, closed a twelve days' meeting at Ogden, December 21st, resulting in thirty-three conversions. What seemed to be remarkable was that a large number of these were men. The meeting was well attended from beginning to end. At times it was impossible to secure seats for all. Men and women would stand for two hours and seem to enjoy the service. More than two-thirds of the audience each evening were men. Orvil Bevin, Superintendent of S. S., was a great help in the meeting.

Subscribe for THE AMERICAN FRIEND.

## PERSONAL MENTION

Daniel Whybrew is to hold meetings at Alum Creek and at Gilead, Ohio, early this month.

Charlotte E. Vickers, of Oak Park, Illinois, recently made a trip to the Pacific coast, and attended with great satisfaction, a number of Friends' meetings.

Mary Sibbett, of Wichita, Kansas, is spending the winter in Iowa, helping the Yearly Meeting department by lectures on temperance and on social purity.

S. Adelbert Wood, of New Hampshire, is doing some religious work in the limits of North Carolina Yearly Meeting. He is now engaged in a series of meetings near High Point.

Prof. Elwood C. Perisho, of Vermillion, South Dakota, has been lecturing at Teachers' Associations in Pennsylvania. He was at Greensburg during the week of December 14th.

Roy H. Wollam, formerly pastor at Centerville, Indiana, and now a student in McCormick Seminary, is helping Friends in the work of Chicago meeting. He spent the holidays at Richmond and vicinity.

Dr. Benjamin F. Trueblood has so far recovered from his recent illness as to be able to give some attention to office work. This will be cheering news to a host of Friends both within and without our church.

Joel Bean, of San Jose, California, has been quite prostrated as the result of an additional surgical operation. A large circle of Friends will join his family in the hope that he may be spared for further usefulness.

Edna R. Reddick, who has served the meeting at Kennard, Indiana, so faithfully as pastor the past three years, is now located at South Union, in the limits of Amboy Monthly Meeting, and is winning her way to the hearts of the people.

## FRIENDS WANTED AT CASHMERE, WASHINGTON

Friends wishing to locate in the West, especially for the purpose of raising fruit, will do well to write to Leslie G. Sickles, Cashmere, Washington, R. D. 1, Box 78. I am not a real estate agent, nor have I any land to sell, but will help to locate anyone, so as to build up a Friends work in the Cashmere valley. We have a Sabbath School organized and have morning service, but we still need the help of several solid families to cope with the environments around us. It is all fruit raising in this valley and everyone seems to prosper.



**THE GENERAL SECRETARYSHIP**

By direction of the Executive Committee, the following letter, which is self explanatory, has been prepared, and is being sent out to a number of Friends. All who read this and who may not have received copy of the letter, are invited to send a contribution or subscription as directed below.

Richmond, Indiana, Dec. 10, 1913.

Dear Friend—The last Five Years Meeting directed that a General Secretary be chosen to increase the efficiency of the work of Friends. Dr. Joseph John Mills has been selected by the Executive Committee to fill this important position, while the Chairman of the Committee will take care of certain correspondence belonging to the office.

The Five Years Meeting was very clear in its judgment that the employment of a General Secretary was the next step demanded in the program of organization which it adopted, and those Friends who were present pledged \$1,000.00 a year for five years toward the \$2,500.00 a year which will be needed to finance the office. This amount has been increased slightly since that time.

To carry out the plan \$1,200.00 a year for the next four years must be secured. We write to ask thy aid in this enterprise. Dr. Mills has the confidence of Friends throughout America, and his services to the denomination as a whole, and to the several Boards will be invaluable.

We cannot doubt that every loyal Friend will want to have a part in forwarding the work of the church through this channel. Will thee help liberally to support the central office, which in turn will help all our membership and meetings to do more efficient work? The need of such support is imperative. Please fill up the enclosed blank and send to the Treasurer, Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Missouri.

Please do it at once.

On behalf of the Executive Committee.

MILES WHITE, JR.

CAROLINA M. WOOD,

S. E. NICHOLSON,

Special Finance Committee.

**BOOKS RECEIVED**

A Wayfarer's Faith, by T. Edmund Harvey, of London. Published by Wells Gardner, Darton & Co., Ltd., 3 and 4 Paternoster Buildings, E. C., and 44 Victoria St., London. Sold by Friends' Book and Tract Committee, 144 East 20th St., New York City. 156 pages. Cloth. Postage prepaid, 60 cents.

This is an exposition of various aspects of the common basis of religious

life. The author lays stress everywhere on the things that make for unity, peace and concord. Attention is constantly drawn to what is permanent in the religious life. One of the pleasantest chapters is "The House of Peace." An appeal is made in the concluding chapters for a fresh development of the religious spirit.

Iscariot's Bitter Love. Published by Headley Brothers, Bishopsgate, London, E. C., England. 88 pages. In paper, one shilling net.

This is an anonymous dramatic poem, devoted largely to the supposedly conflicting emotions of Judas, but in part to dialogues carried on while the great drama of the last days of Christ before the crucifixion is being enacted behind the scenes, giving a well conceived presentation of the effect upon the minds of a Galilean, a Jew, certain Greeks, a Wise Man from the East and others. The author is both a poet and a seer, and whether his views are accepted or not, he has presented a poem well worth reading.

**EXECUTIVE COMMITTEE NOTES**

At the meeting of the Executive Committee of the Five Years Meeting on October 22-23, it was announced that Walter H. Wood had been chosen to succeed Robert E. Pretlow on the Evangelistic Board from New York Yearly

Meeting, and that Ernest L. Gregory, of Iowa, had been named to succeed Zeno Doan on the Jamaica Field Committee of the Board on Foreign Missions.

Robert L. Kelly, Chairman of the Educational Board, reported that many Friends are now attending Hartford Theological Seminary, and that a request has come that we make that institution a special place for training Friends. The Educational Board was instructed to correspond with the Seminary authorities on the subject, and report to the next meeting.

The Legislative Board was requested to collect information regarding marriage laws in the several states, and to take steps to get laws changed in states where the rights of marriage according to the usages of Friends are not properly safeguarded.

The question of preparing a booklet giving accurate and concrete information about the work of the various Boards of the Five Years Meeting, for use in the United Mission Campaign, was referred to the General Secretary. Allen D. Hole and S. E. Nicholson were appointed a Committee to co-operate with each Board that participates in this Campaign. Allen D. Hole, Charles E. Tebbetts and Joseph John Mills were appointed to issue a call to the whole Church to enter into this Mission Campaign.

# ROYAL

## BAKING POWDER

### Absolutely Pure

**Cakes, hot biscuit, hot breads, and other pastry, are daily necessities in the American family. Royal Baking Powder will make them more digestible, wholesome, appetizing.**

**No Alum—No Lime Phosphates**



## BIBLE SCHOOL LESSON

January 11.

Subject—The Mission of the Seventy.

Lesson—Luke 10: 1-24.

Golden Text—It is not ye that speak, but the Spirit of your Father that speaketh in you.—Matt. 10: 20.

Time—October, November, A. D. 29. Five or six months before the Crucifixion.

Place—In Northern Perea, east of the Jordan.

During this quarter the International Committee has given twelve lessons which reveal in concrete form some of the important and fundamental truths which should characterize ideal human action. If the scholar sees merely an historical Christ, whose teachings are only moral homilies, and fails to behold a living Christ, whose Presence is waiting to fill the whole earth today, and whose messages are for this age as truly as for any age, the value of the quarter's study will have been wholly lost.

Today's recital is a lesson in practical missionary and evangelistic endeavor. It reveals an organized attempt to carry the gospel literally into every city and into every home. Seventy men are chosen from the ranks to become the Evangelists of a practical faith that was to bring peace into every life that would accept it.

These men were missionaries in the true sense, called to do team work in the propagation of a saving message to be applied both to the bodies and souls of the people. They were to be fore-runners of the Messiah, preparing the way of the Lord, both by their messages and their good deeds.

It was only a few months until the Crucifixion, and the demand for workers was imperative. These seventy by prayer and by example were to be winners of others, who in turn would carry the message of redemption to the multitudes.

Christ's redemption was for the body no less than for the soul. "Heal the sick." Good deeds and salvation go hand in hand. One is the complement of the other. The Church has not proclaimed a full gospel so long as it has left unassailed the disease breeding cesspools of the city slums and the fever-laden districts of our tumble down tenements.

The fact that all would not accept the truth did not mark failure on the part of the seventy. The failure was on the part of those who turned a deaf ear to the truth, who by their infidelity merited for themselves the woes pronounced upon the disobedient and unbelieving.

How typical is this lesson of the present day! Christ is moving among the nations of the earth, and He is calling for Evangelists to do team work in preparation for His truth. Witness the teams which are now preparing for the canvass of the United Missionary Campaign in March, and other great movements of the day, which are preparing

the way for the coming of the Lord of Hosts into the hearts of the multitudes of earth. Christ's method of procedure has set the pace for all the ages in practical religious activity.

## CHRISTIAN ENDEAVOR

January 11.

Topic — Purpose, Persistency, and Power in Prayer.—Matt. 7: 7-11.

Lack of purpose makes prayer a mockery. Prayer is based upon the consciousness of a need, either in one's self or in others. Pray for something definite.

The selfish prayer is unavailing. Prayers are unanswered because we ask amiss. Prayer must harmonize with our highest aspirations and with God's purposes.

The persistent supplication of the righteous availeth. Christ taught an important lesson establishing the truth of this statement. Remember Jacob's "I will not let thee go except thou bless me."

The prayer of power is the prayer of faith. He that believeth receiveth. Prayer is communion and communion brings power. Association with strong, intellectual commanding spirits always gives a sense of confidence. Association with God begets a strength of spirit, a power in service that can be gained in no other way.

Pray for new inspiration, wisdom and strength for your local Christian Endeavor Society, and for guidance during the year 1914, that the Society and each member may become a source of blessing to the entire community. More victories are won by prayer than the world dreams of, so the poet sang. If only we would put this mighty truth to the practical test!

## PILGRIMAGE AT CHAPPAQUA

The first pilgrimage of the New Year, under the care of the Joint Fellowship Committee of New York, representing the Groups which met in a "Group Conference" in New York last winter, will be held at Chappaqua Meeting (Orthodox) on First month 11th. Friends are invited to attend the meeting at 11:00 a. m., and to remain for the business session of Chappaqua Monthly Meeting, which convenes at the close of the afternoon conference. The conference subject will be "Of What Use is My Own Religion." Friends are requested to bring thoughts on the subject. A box luncheon will be served at noon. Train leaves Grand Central Terminal for Chappaqua at 9:05. All interested are most cordially invited to attend.

We acknowledge with appreciation the receipt of an appropriate card of Christmas greetings from the Twentieth Street Meeting in New York City, signed by Bertha H. T. Ufford, Clerk.

## CORRESPONDENCE

Wichita, Kansas, Dec. 8, 1913.

THE AMERICAN FRIEND is an excellent Christian Weekly with which I am much pleased. The number last week was unusually good. Let me say with Charles E. Tebbetts, that the "Working Program" of the Methodist denomination ought to appeal to our own membership in large degree. Even more freely and emphatically, am I with Harry R. Keates in urging the present imperative "Need of Aggressive Evangelism," as the most insistent demand of the hour in the American Society of Friends. WILLIAM L. PEARSON.

## TAKE NOTICE

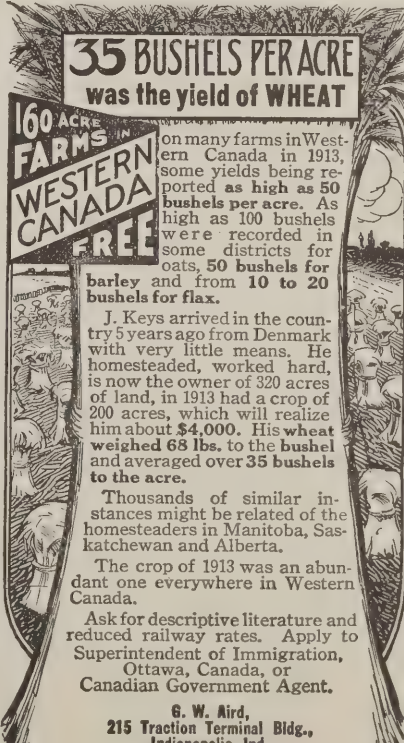
After January 1, 1914, all my Bible School publishing and supply business will be in the hands of the Bible School Board of the Five Year Meeting. This Board should be addressed for all Bible School Publications and Supplies. The business will be located at Fairmount, Indiana. The address will be as follows: The American Friends' Bible School Board, Fairmount, Indiana.

Sincerely yours,

P. W. RAIDABAUGH.

## WHY NOT DO IT?

Why not remember some friend by giving them a year's subscription to THE AMERICAN FRIEND? Or, why not secure at least one new subscription by solicitation, and send it in within the next week? Why not?



**35 BUSHELS PER ACRE**  
was the yield of WHEAT

on many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## WESTTOWN SCHOOL, PENNSYLVANIA

*To the Readers of The American Friend:*

In the first issue of each month of the year 1914, the readers of THE AMERICAN FRIEND may expect to find a page which will set forth some of the characteristics of Westtown School. The series of short chapters will present its history, aims and spirit. It will portray its physical equipment and its varied educational work. It will depict the daily life of the pupils, with their recreations in and out of doors. It will be more than an instantaneous view, it will be a moving picture. The bits of past history, the full representation of the present, and the glimpses of plans and hopes for the future, will reveal something of the movement of the school by which it grows and strengthens and adapts itself to new demands and conditions.

I have spoken of these monthly papers as chapters, but they are really personal letters to the readers of THE AMERICAN FRIEND, from one who has been closely identified with Westtown for all but seven of the past fifty years, and who for a year or more has occupied the position of principal. Out of a large knowledge of the past and present, and of a clear vision of the future, there springs the conviction that Westtown has a service in a constantly widening field. To carry into this field some knowledge of the school as it is, and as it hopes soon to be, is the object of these letters.

There are many old Westtown scholars scattered over the whole country to whom these messages may come as from their childhood's home, telling of change and growth. There are many others who have heard of the old school from their parents or grandparents and who will be glad to know what it may be today. I trust there are not a few who will read the letters with great attention, to see whether this is the school to which they should send their own children.

In the remainder of this letter I wish to present some of the advantages which Westtown derives from its proximity to Philadelphia.

The Friends of Philadelphia form a small community, a little over 4000, but they are close together in every way. We are no longer divided into hostile camps, in open conflict or in armed truce; we have come together, and beaten our swords into plowshares and our spears into pruning hooks. We differ on many points, but we stand shoulder to shoulder on our broad common ground. There is great liberty of action, great liberty of opinion, but a close heartfelt unity in our corporate proceedings. Such a condition has produced deeper spiritual life, and developed strong and vigorous characters, and our meetings reap the benefits of it all.

As our hearts are warmed toward each other until we have come together in one united brotherhood in spite of minor differences of opinion, so when a Friend comes among us from a distance preaching the same gospel which we surely believe, though, as one of our

Friends put it, he has not been to our barber or to our tailor, we extend to him the open hand of fellowship. As a result, we are reaping the benefit which arises from our central geographical position. The Quaker communities which exchange visits with each other reach north and south from Canada to North Carolina, and east and west from Great Britain to California. Philadelphia lies very near to the center of gravity of this whole system of Meetings. We are on the direct line of travel between the northern and southern seaboard Yearly Meetings, and Friends going between the middle west and New York and New England naturally pass through our city. English and Irish Friends in increasing numbers are visiting this country. They nearly always travel through us, often lingering both as they come and go. It seldom happens that there are not one or two prominent Friends from other regions in temporary residence with us, attending our Meetings, addressing our assemblies, and mingling with our social gatherings. We are at the cross-roads of Quaker travel and some latch-strings are always out. Many Friends from other Yearly Meetings reside here more or less permanently. We have a flourishing Earlham Club, and a still larger Ohio Circle composed of the Friends from the Barnesville Meeting. At the evening session of a recent conference, attended by one thousand of our people, there were three addresses, one by Ruby Davis of Indiana, another by Rufus M. Jones of New England, and the third by Alfred C. Garrett of our own city.

Westtown School is only twenty-four miles from Philadelphia. The various currents of Quaker thought which pass through that city sweep out to us and freshen our lives. Our whole Senior class of forty-nine attended the conference that has just been mentioned. The most earnest of our own people come out here and talk to us on religion and social topics. Most of the Friendly visitors to Philadelphia pay us a visit, and when they are public Friends we make an opportunity for them to address the school. Many of the missionaries laboring to the eastward of us have at one time and another been made welcome at the school. Before and after the Five Years Meeting last year fourteen Friends from England and Ireland were here, and most of them spoke to the children. I think there is no other school on the continent where children will meet so many prominent Friends from so many different regions, and with such varied concerns.

Strange as it may seem to some, I believe that Philadelphia is rapidly becoming a cosmopolitan center of Quakerism. Fifteen or twenty years hence, when the boys and girls who come to us now shall have become leaders in their various Friendly communities, it will be a very pleasant and a very profitable thing, and will tend toward the unity of Quakerism, for them to be intimately acquainted with some of the leaders of the movements of the Philadelphia Friends of that day.

[Advt.]

THOMAS K. BROWN.



## THAT UNCOMFORTABLE FEELING

Produced by "FIXING THE FIRE" when entertaining company is entirely removed when

The

# "FARQUAR"

TRADE

SANITARY HEATING

MARK

## SYSTEM

is installed in your home. One firing in 24 hours in ordinary winter weather, and one firing in 12 to 15 hours in zero or colder weather is sufficient.

THE BEST IS NOT TOO GOOD FOR YOU

Prompt attention will be given to your request for our free literature.

**THE FARQUHAR FURNACE CO., Manufacturers,  
Wilmington, Ohio**

### Died

*NOTE.—A number of obituary notices are on hand, and will be inserted after this week as rapidly as possible.*

James—Mary J. James, daughter of Jesse and Elizabeth Sheppard, was born near Wilmington, Ohio. In 1856 she was married to Jonathan H. James in the old Friends' meeting house at Centre, Ohio. In 1857 they came to Minneapolis, where they have since resided. Her death occurred August 27, 1913, at the age of seventy-eight years. She is survived by her husband and two daughters. She was an earnest and faithful worker in the W. C. T. U., and took a lively interest in all activities of the Church.

Lowes—Adilla Hadley Lowes, daughter of Micajah and Ellen Cowgill Hadley, was born November 4, 1874, in Clinton County, Ohio. Her early life was passed in and around Wilmington, except for some short intervals of residence in Villisca, Iowa. On January 5, 1904, she was married to Herbert A. Lowes, and continued to live in Wilmington until October, 1911, when they removed to a suburb of Cincinnati. Born a birthright member of Friends, she ever lived a consistent Christian life. After five weeks of suffering, she died on November 12, 1913.

Speer—John F. Speer, a valued mem-

ber and elder of the Dayton, Ohio, meeting, died September 22, 1913. He had a birthright membership with Friends, and was greatly attached to their principles. He was a student of the best

literature and a faithful attender of meetings. He took great interest in the Church, and in the moral and political reform movements of the day, as well as in education.

## THE QUAKER CALENDAR FOR 1914 IS READY

*One of the very Nicest Christmas Calendars  
has always been the Quaker Calendar*

This year the Calendar consists of 12 leaves (one for each month), size 8x11, is splendidly printed in a dark brown ink and bound with a dark rich brown silk cord. The subjects illustrated are the best we have ever shown and consist of pictures of some of the most interesting moments in the lives of Friendly leaders, and also some splendid illustrations of our colleges and schools, etc. They are "George Fox Refusing to Take the Oath," "Swarthmoor Hall," (the residence of the Fell family); "Barclay of Ury;" "Jordans Meeting House," (the burial place of William Penn and his family); "Thomas Ellwood Reading to Milton;" "Interior Birmingham Meeting House;" "Elizabeth Fry Speaking to Convicts Bound for Australia;" "Haverford College;" "William Penn and Rebecca Wood, of Darby;" "Swarthmore College;" John Woolman and the Slave;" "Old Westtown."

We would be glad to send this calendar "on approval," that is, we will send one calendar by mail allowing the privilege of examining it, and either returning the calendar or sending us 25 cents, which is the price of the calendar, postpaid.

Price Only 25 Cts. Postpaid

**THE BIDDLE PRESS  
PHILADELPHIA, PA.**

West Washington Square.  
(210 So. 7th St.)



## A LIVE ASSET

### INDIANAPOLIS REAL ESTATE

We offer income property as safe as and no more trouble than Government Bonds, at Double and Treble their Income.

Property Management our Specialty.  
Honest and Efficient Service.

ENOS D. PRAY 151 E. Market Street  
INDIANAPOLIS  
(The Heart of Trade)

#### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

#### ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars. C. H. HALL, 1117 Lamont St., N.W.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

#### THE TWO WATCHERS

ELIZABETH WEST PARKER

'Most every day, when I get up,  
The sun looks in at me,  
And sends a shining ray to say,  
"I'm rising, too, you see."

And then he warms all out of doors,  
So I may go and play,  
While from the sky his yellow eye  
Watches me every way.

And, when at last I go to bed,  
He goes behind the hill;  
But pretty soon there is the moon  
To keep watch o'er me still.

Sometimes with his whole beaming face  
The moon laughs jollily,  
And then again that's gone, but he  
Keeps half an eye on me.

So I'm not frightened when it's dark,  
I know clouds are to blame,  
And just behind them sun and moon  
Are watching just the same.

—The Christian Register.

#### WHY ETHEL WAS MOURNFUL

A little girl had sent back her plate for turkey two or three times, and had been helped bountifully to all the other good things that go to make a grand dinner. Finally she was observed looking rather disconsolately at her unfinished dish of plum pudding. "What's the matter, Ethel?" asked Uncle John; "you look mournful." "That's the trouble," said Ethel, "I'm more'n full." Then she wondered why everybody laughed.—Continued.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

## DICKINSON TRUST COMPANY

### RICHMOND, INDIANA

Established 1870.

### Real Estate Mortgage Loans

OUR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

We also do a General Banking and Trust Business.

3% ON TIME DEPOSITS. CHECKING ACCOUNTS SOLICITED.

### DICKINSON TRUST COMPANY

Leading Trust Company in Eastern Indiana.

### Minnesota Farm Mortgages

Owned and offered by

HOAG SECURITY COMPANY  
Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

## 5 PER CENT Real Estate Mortgages 6

On improved farms in Indiana, Ohio and Oklahoma. Safest form of investment. No fluctuation in value. Securities personally inspected. No loan to exceed 40 per cent of our valuation. Collection made without expense to investor. Long and successful experience. References furnished. Correspondence solicited.

### DICKINSON & REED

204 BOARD OF TRADE BUILDING  
INDIANAPOLIS, IND.

Joseph J. Dickinson. Frank M. Reed.

The Lord's Prayer: A Paraphrase in Verse. "Very charming."—Churchman. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.

### SANITARIUM BIGGS SANITARIUM

ASHVILLE, N. C.

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever borrowers desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

### OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.

Pays Interest on Deposits,

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,

Receipts without charge for wills deposited,

Rents Safe Deposit Boxes, \$5 upward.

Assumes Care of Real Estate

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES WOOD,

MT. KISCO,

N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 2.

FIRST MONTH 8, 1914.

New Series.  
Vol. II., No. 2.

## Prayer

**O**H, Dear Father of us all!  
Who hears Thy children when they call,  
We lift our voices full of praise  
To thank Thee for life's happy days;  
For sun and cloud and starlit blue,  
For all thy mercies ever new,  
For beauteous earth, for fragrant flower,  
For music crowding every hour,  
For friends and loves, and daily task,  
For riches more than we could ask.  
Oh, life is glad and full of glee!  
And all our gladness is from Thee.

'Tis Yule-tide now, the old year dies,  
The new year comes with glad surprise,  
Oh, hear the prayer of faith we raise  
For help throughout the coming days!  
Enlarge our vision, let us see  
The glories that are yet to be;  
Give strength of life and daily grace  
To struggle with the common-place;  
Give love more deep and tender when  
We labor with the sons of men;  
Give faith unfaltering, full and strong  
To overcome with good the wrong.

Dear Lord, as is Thy holy will  
Thy every thought in us fulfil,  
Until throughout the year we move  
With smile and song and glowing love,  
To lift the burdens, smooth the way,  
Make glad the life, enrich the day,  
Of some awearied with their load  
Our fellow travelers on the road;  
May every task 'tis ours to claim  
Be gladly done in Thy dear name;  
And all the glory wilt Thou take,  
The blessing ours, for Thy dear sake.

—H. Edwin McGrew.

Whittier, California.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### In the World of Action

At a meeting of the Chicago Peace Society on December 7th, a resolution was adopted, petitioning President Wilson and Secretary of State Bryan to do all within their power to insure the assembling of a third Hague Peace Conference. Other resolutions were adopted in favor of an international agreement for the suspension of the building of battleships and thanking Congress for the defeat of the Militia Pay bill and the bill providing for a Commission of National defense.

The current issue of the *National Service League Notes* in England is entitled "Special Non-conformists Number" and has been widely circulated among the Free Churchmen of this country. Among other interesting matter is an article entitled "The Quaker Point of View," which consists in the main of two quotations, one from George Fox and another from Isaac Pennington. The avowed object of the reprinting of these extracts is "effectually to dispose of any idea that they did not recognize the use and actual necessity of force and a resort to 'the sword of justice'."

"The evangelization of the world must be accomplished in this generation," declared Dr. Robert E. Speer, of New York City, in an address to the Student Volunteer convention at Kansas City, the evening of January 1st. L. L. Kinsolving, of South Brazil, bishop of the Episcopal Church, emphasized the needs of Latin-America for more missionaries. Previously 8,000 students and visitors listened to impassioned appeals from natives of China and Japan and from missionaries returned from India and South America for help in meeting what was characterized as the greatest opportunity Christianity has ever had.

Dr. John T. McFarland, editor of the Sunday School Publications of the M. E. Church, died week before last at his home in Maplewood, a suburb of New York. He was born in Indiana in 1851 and was president of Iowa Wesleyan University for seven years. He was elected to the head of the editorial department of the Sunday School supplies of his denomination in 1904.

The Presbyterian Board of Foreign Missions occu-

pies seven fields in China, with 148 organized Churches and a membership of 25,311. Of these 2,986 were added the past year. This accession is fully twelve per cent of last year's membership, while in the United States the accessions barely reached seven per cent. These missions maintain 472 schools, in which 13,000 children are being taught. There are 15,000 in the Sabbath Schools. The American force of workers, which has been sent out from the New York office now numbers 346.

The resolution for a prohibitory amendment to the Federal constitution, which has been introduced in both branches of Congress, by Senator Morris Sheppard and Congressman R. P. Hobson, is as follows: Section 1—The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, are forever prohibited. Section 2—Congress shall have power to provide for the manufacture, sale, importation and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical or scientific purposes, or for use in the arts, and shall have power to enforce this article by all needful legislation.

The Methodist Episcopal Church has a membership of 3,944,055, being a gain of 423,858 within the past year. It is estimated that fully two-thirds of a million souls found salvation at Methodist altars last year. That denomination has more than 35,000 local congregations.

### Faith

(Contributed)

O ye of little faith! Though born to soar, why suffer ye a wind so slight to baffle ye.—Dante.

Ye of little faith! What sting there is in the words! Consider this fine passage from Chesterton's "Heretics":

When he (man) drops one doctrine after another in a refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imaginations, he sits as God, holding no form of creed but contemplating all, then he is, by that very process, sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broad-minded.

Faith, religion, social creed may too much console a man for the afflictions of others. But unless he has faith, religion, social BELIEF, he is dead, certainly worthless to relieve the afflictions of others. \* \* \*

### Next Week

Among many other good things which will appear in THE AMERICAN FRIEND next week will be an article on "The Evergreen Life," by Charles M. Woodman; a message to Friends on "Work," by John Henry Douglas, and an article on "Socialism Not Christianity," by S. H. Hodges. Other good material is being held over for succeeding issues.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 2.

RICHMOND, INDIANA, FIRST MONTH 8, 1914.

New Series.  
VOL. II. No. 2.

## The Church Must Be Progressive

The Church is under the highest obligations to render a faithful account of its stewardship. Of all the human factors that contribute to the uplift of mankind, the Christian Church stands at the head. By no sort of logic can it fail to strive for the best in its heart life and in its activities. The Church must be progressive or it will die, for life is progressive.

The Church must minister to the age of which it is a part, or failure will be its certain destiny. The vital weakness of the established Church of the seventeenth century was that it had no sympathetic touch with the spirit of the age, preached no gospel that would meet the conscious human needs of that period, and above all else was trying to perpetuate a formal faith and a traditional mode of worship among a generation that was starving to death for lack of proper spiritual nourishment. The existing ecclesiasticism which tried to live by formulæ, and whose ministrations had grown mechanical, was apparently unable to reform either its polity or its discipline, with the result that a spiritual revolution broke out which swept over all England under the leadership of George Fox and his followers.

History is in danger of repeating itself. The Church has no greater temptation to strive against than the temptation to live in the past, to emphasize dogmatic ecclesiasticism as a substitute for the practical methods of winning souls in this generation, to lock the door against all procedure that does not harmonize with custom. It may be that the Church of this age has the ability to work out its own reformation. The signs are portentuous in this direction. Within a half dozen years the evidences have multiplied that the Church is being moved by the consciousness of its mission to save the world, and is determined to give the fullest account of its stewardship. But there can be no turning back. The great problems that have to do with human uplift and redemption are pressing mightily for solution. These problems center in the sacrificial death on Calvary, but the roads that lead to Calvary are multitudinous.

God is not restricted in His methods by which men and women are led to Jesus Christ. The vital element in salvation is that humanity really find its Savior, whether it be by way of the preaching service or

from home training; by the direct leading of the Spirit or at the revival altar; by Salvation Army methods or through a Billy Sunday appeal; at the Bowery mission or by the leading of the street-corner preacher; by the ministrations of the city missionary or the paternal care of a Settlement House. The Church has not at all times learned readily the lesson of adjusting its methods to the changing needs of progressive human society.

One of the most wonderful events of current religious history is the recent conversion of Ex-Governor Patterson of Tennessee. Following a life of sin and devotion to the liquor interests, deep trouble and personal humiliation came upon him, and in the hour of his darkness, a Methodist pastor wrote him a brief message of sympathy and begged him to find relief by accepting the Lord Jesus Christ. The most astounding fact about this entire dramatic episode was revealed in the reply of the Governor to the minister: "You are the first man who has ever spoken to me about my soul."

Probably half the people in the United States are not touched by the gospel in any vital sense. The times demand that the Church shall not stand upon custom or ceremony when the eternal destiny of the multitudes of earth is at stake. Dogmas and traditions and formulæ will be a poor defense in the day of final reckoning against the cry of myriads of human souls who clamored for the light and found it not.

Our plea is not for revolution or for the disturbance of well grounded Christian faith. That is not involved in this message. We do not suggest even that practices shall be discarded because they are old. To do that is just as unreasonable as to condemn all procedure because it is new. That is not involved in this message. It is not our concern that there shall be a change in the fundamental tenets of our doctrine and belief. We are not discussing that phase of the Church's problems.

Our concern solely is that the Church of Christ shall get out of the ruts; that it shall prove itself flexible enough in all its procedure to meet the present day requirements of every age; that it shall be open hearted and open minded to receive the revelations of God as



they are visited upon His people who have a purpose to be obedient to the truth; that it shall measure up to its high mission of witnessing effectively for God, at home and in every land. "Speak unto the children of Israel, that they go forward." That is God's message to the Church of this generation.

We have written this especially for its application to the Society of Friends in America. The time has come when as a body we should realize more largely upon our investments of faith for generations past. We need on the one hand to develop an energy and a program of purpose to which we are yet largely strangers, and on the other hand, in the face of the vexing problems that concern the destiny of human life and human souls, we must be ready to adjust our methods of procedure to the demands of high Christian obligations.

### That Convention of Men

We are delighted at the interest which is being manifested in the suggestion of a conference of men Friends to talk over some of our vital denominational problems. Even the little opposition that has developed will help to center popular thought among our membership upon what our problems really are.

It is quite apparent that all have not understood the situation. Probably there are many who do not comprehend the existence of a need upon which the suggestion of a conference has been based. To such as these surface and incidental difficulties will readily present themselves. But objections to methods of procedure do not help in the least degree to meet the problems which the conference would be called to consider. The existence of the problems is the vital point in the matter, and it is our conviction that Friends should be more deeply burdened for their solution than concerned about the manner in which the solution may be reached. We believe that the time has come for constructive effort beyond what has yet been attempted among Friends.

In some of the recent conferences of the United Mission Campaign which were in Friends territory, the absence and inattention of Friends was lamentable. It may be argued that this is not distinctly a Friends movement and that others can be depended upon to make the conferences a success. But that is quite aside from the point. The problem in the matter is that Friends are missing golden opportunities which will not come again very soon.

The purpose is not to make these United Mission meetings a success for their own sake, but that by proper interest being shown, every denomination will get out of these gatherings a wealth of uplift and inspiration that will mean an enlargement of their own work. The irresponsibility which a host of our members feel when such opportunities are brought to their

very doors is alarming. We cite this merely as evidence of a condition among Friends that should be the object of our deepest solicitude.

We have all rejoiced at the vision which came to the Five Years Meeting in October of 1912, and have taken satisfaction in the system of organization which was developed at that time. Fifteen months of operation under this system has revealed the probable fact that we are over-organized, until the mass of our membership gets the burden of our organized activities upon their hearts more than is yet apparent. Until a larger proportion of our members is willing to give these Boards their active and sympathetic support, financially and morally, the work is bound to lag distressingly. This is one of the things which the United Mission Campaign would correct if given right of way in our various meetings.

The problems before us are numerous and vital and must be speedily solved if Friends in America are to maintain their rightful heritage. One of the saddest things to contemplate is the fact that whenever a call is made to go forward into a larger denominational life, we are inevitably met with the cry that the advancement is interfering with some tradition of the Church. It is by such procedure that the heart is taken out of men and women who want to see the Church prosper and are ready to make any sacrifice in that direction.

When we remember the exclusive and commendable efforts which our Quaker women are putting forth along Missionary lines, and in some Yearly Meetings along social service and Christian fellowship lines, we cannot believe that the autonomy of the denomination is going to be seriously disturbed, if the men of the Church get together for friendly counsel about some of our vital politics and procedures, in which the men of necessity ought to be taking a leading part.

Our conviction is strong that the Friends of America are at the cross-roads of their history. If our Quaker men, by getting together, and being deeply concerned about our present situation, can become an inspiration to the whole body and suggest methods of procedure, which, when later approved by the whole Church in an official capacity, men and women Friends acting together, will bring new life to the entire body, who is there to say nay? The important thing now is to get a conference, free from conventionality and constitutional restraint, that will dare to look problems of procedure squarely in the face and stay with them until a plausible solution is found, when they can be turned over to the Church as a whole to be approved or rejected as the Church is minded to do. What do Friends think about it?

It is a great thing to live so that others seeing our example will want to know Jesus Christ. And yet that is the standard which has been set for all of us.



## The Duty of the Church to the Community

BY RUFUS M. JONES

The founders of our Society, in the mid-seventeenth century, endeavored to return to primitive Christianity, the Christianity of the Gospels. In no one feature of this great undertaking did they succeed in a higher degree than in their recovery of the original Christian estimate of *the infinite value of man*.

To them a human life, any human life, was of inestimable worth, of infinite value, not because it could be used as an instrument for increasing the wealth of the world, not because it had capacity for labor, or for the defense of the nation, or for any economic reason whatever, but because it was unspeakably precious to God and because it possessed inexhaustible possibilities of life. This was a new, a unique and a liberating word to the world. In the power of their insight they protested, with the authority of ancient prophets, against the world's cheap estimate of the value of man. He was never made, they insisted, to be a human target in battle, he was never divinely destined to lie in foul prisons, or to hang on gibbets, he was not created to be made a drunken sot or to be turned into a dumb beast of toil.

The far-reaching and multiform humanitarian work of early Friends was not undertaken like so much of the relief work of the middle ages, because they hoped thereby to win favor with God and heap up saving merit for their own souls. They had sounded the real spiritual nature of salvation too deeply to allow of that blunder. They flung themselves with consecration into the great human tasks of the world because they had discovered anew the ineffable love of God for men and because they saw, in some measure as Christ did, the infinite possibilities of a man's life—any man's life.

What they did *not* see, what they could not then have seen, was the organic nature, the conjunct character of human life, by which I mean the way the individual grows, develops, finds himself and is formed in and by the social environment into which he is born. Our problem today is vastly larger than the problem of individual betterment. We see now, as plainly as we see the facts of nature, that we cannot adequately help or relieve, or liberate or save men or women or little children, unless we first change the conditions under which they live—unless we first transform the environment, which works as silently as the fall of the snowflakes and yet as irresistibly as the forces that pull the tides of the ocean, to make them what they are.

It is our modern spiritual problem not only to love and treat in a human way the defective child, the clay-shattered individual, the so-called degenerate, but even more, to change, as far as it is humanly possible to do so, the social conditions which are producing this appalling and menacing crop of defectives. We who have in the past taught the few how to worship in spirit and in truth and how to find God in the hush and silence, must now share in this further mission and service of spiritualizing the environment, of Christian-

izing the social order, and of making it possible for persons to be born into the kind of world in which they may become the noble and divine thing God meant them to be. We have gone far enough already to discover that the real remedy for social ills cannot be found in the panacea of some political party. It cannot be found alone in some act of legislature. The complications that have followed the passage of the act to improve the condition of women laborers show how difficult it is to reach the heart of the matter by legislation. No more can the problem be solved by any program of socialism. It is a rainbow dream to expect to create a golden society by any re-arrangement of these same old leaden individual units. It is a problem which can be solved only by the deeper spiritual remedies of religion. There is no magic by which a wrong world can be juggled into a right world. There is no easy alchemy by which bad moral conditions can be transmuted into good ones. In the last resort it is a problem which only the Church of Christ can solve, but, once awakened, vivified, equipped and unified for the task, the Church *can* solve it.

For city meetings, at the present stage, the most important steps, I think, are: (1) the formation of small study-groups for the corporate study of the urgent social problems of the time and for the reading of the most suggestive books now available; and (2) a far closer acquaintance with the work being done by the various social service agencies of the city and a far deeper interest and co-operation in the work of these existing agencies.

But my special concern is that our rural meetings shall have a more adequate sense of responsibility for the social and spiritual life of their communities. Overseers of meetings used to feel that they had done their duty if they scrupulously looked after the moral and ceremonial life of the membership and could bring in the answers to the Queries without too many crutches. We are beginning to discover that we cannot live unto ourselves even as a Society, that we have hardly glimpsed our mission when we have succeeded only in looking after our own members. A live meeting in any country district today must be a radiating center of moral and spiritual activities for the social transformation of the region in which it is located.

The concrete and definite needs are much alike in all rural neighborhoods:

(1) One of the first things needed is the cultivation of community-spirit, that is, the stimulation of movements and tendencies that will foster the religious group-spirit in the community, and *concentrate* as far as possible all the uplifting and spiritualizing influences.

(2) It is everywhere a part of the rural problem how to increase and widen the scope of life in the country. This calls for the encouragement of scientific farming, the opening of avenues for talents of any



sort, sympathetic co-operation with the constructive influences in the community, and the discovery of interests that will appeal to the energy of youth. If meetings are to live and flourish, some way must be found to keep the robust and vigorous young people in the country, and to make them feel that the Meeting itself is a powerful factor in the vitalization of the neighborhood life.

(3) One of the most important pieces of social service work which a rural meeting can undertake is the provision of a trained nurse for the district. The entire community should, if possible, co-operate in the financial support of the nurse, but she should be a person who can minister to the spiritual life as well as to the physical body. She should be provided for the community by the Church and she should be an organic part of its life and mission.

(4) One of the most urgent needs in every rural district is spiritual leadership. It is not a church pastor that is primarily needed; it is a new kind of person who is not an official at all. It may be a man or it may be a woman, but in any case it must be some one who loves the country and country life, who understands rural ways and habits, who knows enough economics and sociology to deal wisely with the tangled problems that confront every community, who can inspire and stimulate the young people, who can organize and direct groups for the study of local problems, and some one who is ready to give his life, as the missionary does in the foreign field, to the spiritual mission and the constructive tasks of rural neighborhoods here at home.

It has been proved by the experience of the foreign field that young men and women of the highest quality accept with joy the hardships and perils of the work, and the sacrifice of home and companionship. They go because they feel the call and because they find here a task which challenges the noblest spirit in them. We must now open the way for the flower of our youth to feel the same challenging call to turn in and help us make our meetings centers of moral and spiritual transformation for the community.

But all this will not happen while we wait in happy lassitude with folded hands and placid, optimistic smiles. If we are to save the day for Quakerism, or better still, for spiritual Christianity, we must exercise statesmanship, we must plan for great things, and we must fearlessly, with high faith in God, go forward. There is no occasion for our drying up at this stage of our history, no reason for the termination of our spiritual service to the world, no excuse for our dying out in a world that desperately needs us—no excuse for our failure to see what the times require and to adapt ourselves to the actual needs of the world we are trying to help. It sounds brave, perhaps, to talk of nailing colors to the mast and of going down with the flag flying! But it is much better to nail colors to the mast and keep the ship sailing with its splendid freight. We have great truths as our legacies and we are the inheritors of very precious ideals, but that furnishes us no sanction to shut our eyes to the actual

facts of life or to the real conditions of human society, and to decline to employ the methods that will enable us to fulfill the "commission" which the Head of the Church has given us.

I have spoken of the importance of *leadership* for the accomplishment of our social tasks, but something else is needed too. Nothing, after all, can take the place of corporate responsibility and the solidarity of group-life and group-spirit. Leaders we must have, but the true leader is always a person who kindles others, helps them find themselves and guides them in well-directed lines of activity; he does not relieve them of their duties and responsibilities and tasks. There will be no great Quakerism anywhere where the group-spirit dies out or where it runs low. This is one of the inherent weaknesses of professional baseball, if I may in high company with St. Paul make use of an athletic figure. In this game there are a few performers so highly trained and specialized that they play like intricate machines, while the great army of spectators sitting on the benches are just onlookers—"fans" they are called—who are neither doing anything toward winning the game nor contributing anything toward the formation of their own skill or the building up of their own physical fibre. We want no "fan" system in our Quakerism. On the contrary, we want the whole level of the membership raised, we want the entire life of the Society deepened and set into action. Team-work, *esprit-de-corps*, the fusing of the body, central loyalty in the group, are absolutely essential for any great and dynamic Quakerism either in city or country.

Our young members are feeling a new enthusiasm, as are the young Friends in England, and they are eager to contribute their best to the Society and to its mission; only they want to be convinced that the Society has a mission and is going forward to fulfill it. If they are to feel at home in the Monthly Meeting, were they really belong, they must be shown that the Monthly Meeting is doing live business in the world of today and that something mighty is going forward. Let them once see that their Monthly Meeting is consecrated to the transformation of their neighborhood and that its central *business* is helping to realize the Kingdom of God in that particular region of the earth, they will say "yes" to any call for help or for loyalty. It is not something soft and easy that they are seeking. They want something that greatly *matters*, something that involves sacrifice and hazard and that appeals to the heroic spirit in them. We should still have James Parnells if only the occasion called them out.

In Isaiah's vision the cherubim are creatures of perfect service. "Each one had six wings. With twain he covered his face, with twain he covered his feet, and with twain he did fly." His very powers of activity are employed to express his reverence—with twain he covered his face—and to express his humility—with twain he did cover himself to his feet. But reverence and humility are not enough. They are essential to high service, but God's messengers go when they are sent. They are ready when the call comes—"with twain he did fly."



### Christ's Call to Righteousness

BY H. EDWIN MCGREW

[Extracts from a Conference Sermon at Whittier, California, December 7, 1913.]

John 4: 28—"The woman then left her water-pot."

Winter in Palestine had well nigh slipped away. The hillsides were brightening with their carpets of grass and growing grain. The sun climbed higher toward the zenith and the promise of springtime was in air and sky, in field and orchard.

Jesus, the young preacher from Nazareth, with his disciples, must go into Galilee and they "must needs go through Samaria." Weary with his journey the Galileean sits beside Jacob's well alone while his disciples go into the city to purchase provisions. While thus waiting their return he enters presently into conversation with a woman of Samaria, who had come there with her large earthen pitcher upon her head, that she might fill it with water and carry it back to her home. The conversation was candid, clear, direct, and behold a transformed life with a new purpose. The woman then left her water-pot and went upon a new and unthought-of mission. Caught in the spell of a new vision she left what had seemed to her the supreme task of her life.

Active life is one constant round of choosing and rejecting. How noticeable in child life. A new toy is so absorbing, the old rattle and ring are thrown aside, then the toy gives place to the ball, the ball to the splendid prancing stick horses, then they to the auto coaster, then games, and school, then profession or business. And so the all absorbing doll and playhouse give place to books and sports and college life, then life's broader duties stretching out into the years. Nothing is more pathetic than a life that is arrested in its development. Pitiful the man who has never put away childish things, the woman whose life is still absorbed by dolls and playhouses.

Jesus came into the world that He might redeem it and to show men and women higher ideals and to discover to them pathways to the realization of ideals. He came to men who with downcast eyes grovelled in the earth that He might lift weary eyelids until they should behold lands of far distances. He came to women so absorbed in things material and temporal that He might open their eyes to the unseen and eternal. He was the greatest teacher of men. Judah and Galilee were stirred from their centers to their remotest boundaries, and the fame of Him spread abroad beyond the confines of His native country.

And what was thy message, O thou young preacher of Galilee? Listen while upon the astonished ear falls His first great commandment, while before the eyes of the Galileean multitude and the eyes of the groveling world He lifts the supreme ideal when He says, "Be ye therefore perfect." What is this He is saying? It is that character is the thing fundamental in the kingdom of heaven and ever before a groveling multitude and ever before a sordid world he holds his own sinless, stainless, spotless, crystal life and says "follow me." "Be perfect," and no ideal less can make Christian character.

And for the attainment of such character He gives not only an ideal but imparts Himself to the lives of men. The first commandment is fundamental and is personal, but the second is social. Holiness is goodness incarnate, righteousness is goodness at work. The Christ calls to righteousness as well as to holiness and cries, "A new commandment, I give unto you that ye love one another."

Men never really see Jesus Christ without hearing that commandment. His hand points not to cloister nor to holy ease, but to hovel and tenement row and mine and factory and sweatshop and street where weak and weary and discouraged the millions labor, and He says love another.

All too long we have said the crowd is vulgar and we must not soil our garments and our hands, and all too long we have forgotten that the cleanest hands in all history are those which touched the beggar in his rags, the leper in his loathsomeness, and mixed the clay to anoint the eyes of the blind man. The peril of contamination comes from flaws and scars and conditions within, rather than conditions without.

He demands that man shall be to the man and woman shall be to the woman as the "shadow of a great rock in a weary land." Oh, let us go out in the power of His love to enthrone the Kingly Christ in the hearts of those who know Him not! And no one looks long upon his true vision of the Christ until he sees a scarred hand pointing the way that leads to the wilderness, where men know not faith and women weep without hope and little children grope in the darkness, and His children cannot look long as that hand points the way until they hear Him say again, "Go ye into all the world and preach my gospel to every creature."

When His character and His love becomes a part of the life then is born the impulse for service. Yes, that is the great word for today. Thanks for the mission of the monk of the other days, for whatever of mission he performed, but today the unevangelized millions turn weary eyes toward a dawning morning, lift parched lips for the water of life and stretch long, slender arms for the bread from heaven. Hear it! The evangelization of the world is the supreme task of the Church, and until the last of China's millions and Japan's millions and India's millions and Africa's millions and the millions elsewhere shall learn that the Son of Man hath power on earth to forgive sin, until the sick and the blind and the lame shall know of the Great Physician, and that there is balm for healing, evangelization must continue our supreme task.

These are days in which history is being made, history permeated and throbbing with the influence of the gospel. The Son of Man is journeying in every country and into every condition of life. Yes, the active, working Church of Jesus Christ is making history and you may have part in it.

In the beauty of the lilies Christ was born across the sea,  
With a glory in His bosom that transfigures you and me.  
As He died to make men holy, let us die to make men free,  
For God is marching on.

But you say there are so many other claims in life—so many obligations, duties, tasks, privileges. Can



there be after a quiet interview with Him? The woman then left her water-pot. Why? Oh, the small things of life were overshadowed by the greater ones. She found herself compelled by a new vision. A new uplift of soul was here and she gladly hurried with the evangel to her own people. Happy evangel it was and almost the whole city responded to her message and Christ found place in many hearts.

Oh, woman of Samaria, thou bearer of water-pots, thou whose transformed life is compelled by a new impulse, listen while Israel's poet prophet sings agan, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

All great lives are compelled lives, compelled by the higher ideal, the holier purpose, the broader vision. Every life that is rich in service is one that has been made willing to leave the water-pot for life's higher tasks.

We love our quiet little city, lying close by the sun-kissed side of the Puente hills, where we breathe the perfume of orange blossoms and are fanned by the cooling breezes from the restless stretches of the great sea, but some of our friends have left it all as the woman left her water-pot. A greater vision has taken some to the Artic snows and some to the torrid heat below the Tropic, and some to the Island Empire, and some to the throbbing new life of China, and some to the weird and beast-like blacks underneath the equator, and some to festering spots in great cities where pestilence and disease are and where God is not known; and some to live in less favored communities to build their homes and rear their households where needs of others hold them fast.

Oh, my young friends, moments of interview with Jesus Christ are among earth's rarest privileges. Conventions like this are rich in the realization of His very presence, but it would be most sad if a time like this gave no new impulse to a larger life and a richer ministry. Oh, heed not the neglected water-pot if the privileges and claims of His evangel possess your soul, and God grant that one day your heart may be made glad to see a redeemed throng bowing at the feet of Him who now sends you forth to proclaim His message of salvation.

With souls redeemed and crowns won may we cast our crowns at the feet of the world's Redeemer and together repeat, "Not unto us, O Lord, not unto us, but unto thy name be the glory forever and ever."

#### Homiletic Review

The *Homiletic Review* for January has a number of articles on Religious Education that should be carefully pondered by every minister in America. Prof. P. T. Forsythe of Hackney College, London, has a strong article on "Music and Worship." Other informing and helpful articles are in this number. In the department of Sermonic Literature, there are contributions by some well known clergymen. Published Monthly by Funk & Wagnalls Co., 354-360 4th Ave., New York City. \$3.00 a year.

#### About That Conference of Men

Short editorials in *THE AMERICAN FRIEND* for Twelfth month 11 and 18 suggest calling a conference of men "to consider our denominational needs and the best way to meet them." The Five Years Meeting met a little over a year ago and went over about the same ground which the suggested conference would cover. To the writer it seems far wiser to direct our energies toward carrying out the resolutions and plans of the Five Years Meeting for the present than to attempt to formulate more. But apart from the question whether additional deliberations of the kind suggested is needed at this time, the editorials referred to carry another thought which invites serious consideration.

Ever since the rise of the Society of Friends, women have occupied a more prominent place in its affairs than in those of any other religious denomination of which the writer has knowledge, unless we except the Salvation Army. Within the memory of many now living, the majority of Friends advanced from their original position regarding this matter, and accorded women their full and equal share in all matters pertaining to our branch of the Church. The abolishment of the separate business meetings for men and women bears witness. This abolishment paved the way for the insertion of the clause in our present discipline: "There are no distinctions in the rights, privileges or responsibilities of the members because of sex."

And now comes a persistent suggestion from the official organ of the Five Years Meeting of Friends in America that we call a conference to consider important matters in our denominational work, from which women are to be excluded. The editor "would like to know how it impresses our membership." The member who signs this article is little less than amazed. Into what we have accomplished for sex equality shall we now, deliberately, drive a wedge to open a line of sex cleavage?

Another phase of the suggestion demands consideration. A conference of men from the Methodist Church, and which appeared to be for the benefit of that body, is put forth as sponsor for the idea that a conference of men among Friends would be for our benefit. There is no doubt that a conference of earnest Christian men in the Methodist Church did good. But the Methodists, as a whole, have not yet attained to the advanced ground which we profess to hold regarding the equality of the sexes. They do according to their light. Why, then, should we do less than according to ours? Somebody will answer: Because they are eminently successful in carrying on their denominational work and in reaching the unsaved; and because we wish to accomplish the same ends, therefore we may safely follow their example. But let those who would consider such an answer conclusive think again.

In spite of our shortcomings, since our denominational birth, we have always held a place of leadership in the social, moral and spiritual movements for setting up the kingdom of God in this world. So advanced is our position that many of our most zealous members do not recognize our true place. They would classify



certain things among us as outgrown or antiquated, but things which the Christian world is slowly approaching, and to which it will attain the sooner if we remain true to the task of leadership which the Lord has given us. We cannot continue to hold our place in the van, if we continually copy the methods and plans of those who lay behind, albeit they follow with a multitude.

In this discussion we have involved a principle which extends to much more than the mere question of whether we shall or shall not hold a conference of men. Our ideals of Church government, of the leadership of the Holy Spirit, of worship and the ministry are in danger, today, from the insidious argument that other Churches do thus and prosper, therefore we should do likewise. No amount of reiteration of Friends principles can atone for acts which, to thoughtful minds, among and around us, must appear at variance with our profession. Inevitably we show our faith by our works.

The pioneers in all departments of human life are the men and women who have a far-reaching vision and a courage peculiar to their sight. Not all have these qualifications. There are places for those who have not. They may do the Lord's work in His own way and place for them, and secure their own blessing. They may even call a conference of men, and have their reward. Our reward and blessing await faithfulness in the place to which God has assigned us.

Poughkeepsie, New York, LINDLEY M. STEVENS.  
Twelfth Month 21, 1913.

[NOTE.—At no time have we advocated a conference of men Friends in order to be like some other Church, or because the Methodists had one. Our concern is that if our men would come together in the same spirit which characterized that great Methodist gathering, and face our problems with a determination to think them through, and get the inspiration which would come from large-visioned men from our own body and from other denominations, the experience would be invaluable for all our membership.—EDITOR.]

#### Telegram of Approval

MARSHALLTOWN, IOWA, Dec. 30, 1913.

*S. Edgar Nicholson, Richmond, Ind.:*

The pastors' association of Iowa Yearly Meeting, in session at Marshalltown today, gives its endorsement to the call for a gathering of the men of the Friends Church. It also unites in extending an invitation to meet in Des Moines, Iowa, on behalf of the association.

HARRY R. KEATES,  
E. HOWARD BROWN,  
RICHARD R. NEWBY,  
*Committee.*

#### From a Letter of Approval

WILMINGTON, OHIO, Dec. 26, 1913.

*S. Edgar Nicholson, Richmond, Ind.:*

Dear Friend—I am for the Convention strong, even if a small number meet. It is time we were moving.

Your friend, ALBERT J. BROWN.

#### Letter of Disapproval

A concerned Friend's minister has written, not for publication, to protest against a conference of men, on the ground that men and women have equal standing in the denomination.

#### Willing to be Convinced

Another concerned Friend has written to protest against a "laymen's" meeting, but if the proposed conference is to be composed of all, ministers as well as other men, while he does not see the need of it, he is willing to be encouraged in that direction.

#### Another Letter of Approval

OSKALOOSA, IOWA, Dec. 18, 1913.

*S. E. Nicholson, Richmond, Ind.:*

Dear Friend—I am writing to give my approval of the arrangement of the men's national gathering some time soon. I hope that the matter will be pushed with all vigor. If it is accomplished, Oskaloosa wants the privilege of entertaining the gathering. Placing it here would give people west of here, even those on the Pacific Coast, a little more inducement to attend, whereas, if it were at Richmond or Indianapolis, the added expense would prevent many from attending. We have ample facilities here in every way for entertaining the gathering, so that if the matter is pushed we want to be considered.

Sincerely your friend,  
DAVID M. EDWARDS.

#### Another Endorsement

[The following is copied in part from a letter received. We omit the name of the writer, for we are not certain that she would be pleased to have it given.]

*S. Edgar Nicholson:*

Dear Friend—

\* \* \* And now as to the Convention, I feel that I am one of the least to voice an opinion, but I do feel deeply on this subject. With the first mention of it I was glad. Thee certainly has the true vision. I have felt for some time, long before the Methodist Convention that that was exactly what we needed. It seems impossible to get at some of the matters which need discussion in our regular meetings. I am so often reminded after our meetings of a letter which came to me just after the close of a Yearly Meeting (not ours be it said, however), "Well, we met and threshed over the same old pile of straw." \* \* \*

If we have the ability and capability to hold such a convention, that will prove we can still do things. Let us face our situation squarely. I have sometimes thought we are like a lot of children turned out of a country school—some are running, some jumping, some making much noise about nothing, a few walking demurely along, with none appearing to have an earnest purpose in view.

I wanted to try to say what I felt and to say "fare forth and go forward with all courage."



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Berkeley**—We have had a very good Christmas week with good attendance, and have received two new members by request, two by letter from the M. E. Church, and two by letter from the Christian Church. These were persons who brought letters from other places, but preferred to come to us rather than their own churches here.

### INDIANA YEARLY MEETING

**Mt. Pleasant, Ohio**—This meeting, which belongs to Van Wert circuit, has remodeled the meeting house extensively. Not only was thorough work done on the building, but new seats were put in also. The cost was \$1,050.00. On December 21, the building was re-dedicated, and about \$365.00 raised, which was \$65.00 more than the balance of the debt. Fred Tormohlen, pastor of the Van Wert meeting, had charge of the service.

**Lynn**—The Christmas exercises at the Friends' Sunday-school this year were quite different from the usual. The program, "My White Gift for the King," was rendered very beautifully on Sabbath morning, making prominent the idea of giving to Christ and others, rather than looking for a gift to be received. All classes in the school fell into line, offering their gifts at the foot of a large cross on the platform. These gifts totaled: Of self to Christ, 52; of service to the church, Sunday-school and Christian Endeavor, 842; of money to Sunday-school, Home and Foreign Missions, \$41.31. Two hundred and sixty were present.

One evening before Christmas about one hundred of the members of the Lynn meeting surprised their pastor, M. S. Hinckle, by going to his home with gifts and Christmas remembrances of different kinds. The evening was spent in a very pleasant way. Mr. and Mrs. Hinckle were invited to open and show to the crowd all the different gifts, after doing which both made speeches expressing sincere appreciation.

**Fairmount**—There was the usual large attendance at Friends' Quarterly meeting on December 20. Ellis Wells, of Upland, preached a forceful sermon from the sixth verse of the first chapter of Phillippians. He was followed by Ira C. Johnson, of Lynn. A short season of testimony followed. Mrs. Ora E. Winslow, as clerk, presided over the business session. Most of the repre-

sentatives from meetings were in attendance. Fred Carter, Richard Harworth and Miss Leora Bogue had returning minutes for gospel service, the latter having done evangelistic singing in Western and New York Yearly Meetings. A satisfactory report of the Academy was given by James M. Bell, Treasurer of the Board of Trustees. The report showed the receipts were a little in excess of the expenses, which was highly satisfactory to the meeting. Ancil Ratliff gave a talk on the subject of United Missionary Work and made a plea for increased interest in sending more missionaries into the foreign field. A committee, with Hiram Harvey as Chairman, was appointed to have charge of the matter of taking over the church at East Bethel, northeast of Fairmount.

"The strongest arraignment of war ever heard in Fairmount was made Sunday morning, December 21, by ex-governor J. Frank Hanly at the Friends' Church, before an audience that packed the house. To even the Friends, one of whose cardinal principles is peace, the address was an eye-opener, so vividly were the evils of war portrayed. In graphic manner, Mr. Hanly brought up in review the vast armies slain in war, making the picture so vivid that the audience shuddered with the horror of it. In closing he made a plea for the continuation of peace principles in the United States, declaring that we had attained our high place among the nations of the world, not by force of arms or display of military power, but by the natural growth of people who have devoted their time to the development of the wonderful resources of the country. "To continue prosperous and free my country needs not armaments but a people with clean hands and pure hearts," he said in closing. The members of the Peace Committee of the Quarterly Meeting, consisting of William S. Elliott, Anna Freeman, Ed Harvey, Will Jones, Hude Dyson and Ancil Ratliff, under whose auspices the address was given, occupied seats on the platform. Ancil Ratliff introduced the speaker."—Fairmount News.

An elaborate and beautiful Christmas entertainment was given at the Fairmount Friends' Church on Sunday evening, December 21. An audience assembled that crowded the aisles and lined the sides of the church. Many were turned away who could not find entrance. There were exercises by the

younger children, songs, readings and drills. The pageant was spectacular and appropriate to the season. Lady Bountiful in the person of Lucile Hiatt, after having accepted gifts from many, finally accepted Christmas, personified by little Esther Kiefer, as the greatest gift of all. A committee of five ladies had charge of the preparations.

**Van Wert, Ohio**—The meeting at Van Wert and the country meetings at Antioch, Mt. Pleasant and Prodigal Home are all planning to join in the simultaneous campaign, the week of January 18th, as planned by Indiana Yearly Meeting.

### IOWA YEARLY MEETING

**Des Moines**—The Friends of Des Moines have entered heartily into the campaign against the saloon petition. Their pastor, R. R. Newby, at the morning service on December 21, gave a powerful address against it, which was listened to with interest and appreciation.

The new home for the minister at Des Moines, which was given by A. B. Elliott and wife, was completed in time for the pastor and family to move into in time to spend Christmas in their new home. Several new members were formally received into the church at the morning service on the 28th instant.

A Christmas entertainment was held at the First Friends' Church of Des Moines, on the evening of December 23d. The room was nicely decorated, and a very appropriate program was given by the small children of the Sabbath School. The entertainment was given early, upon the suggestion of the pastor, so that those who wished could spend Christmas eve at home with family associations.

**Urbandale**—Friends' Sabbath School at Urbandale held their Christmas exercises on Christmas night. A well filled house enjoyed the splendid program given by the children.

### KANSAS YEARLY MEETING

**Spring Grove**—A four weeks' meeting closed at Spring Grove in Hesper Quarterly Meeting on December 7th. The services were conducted by the pastor, J. R. Perry, assisted by Walter Williams, of Emporia, and Luther Dillon as singer, from North Branch. The latter was a great help in the meeting as he sang with the Spirit. The pastor spared neither saint nor sinner. Brother Williams also preached some very help-



ful sermons. There were sixteen conversions or renewals, and eight united with Friends. More will join later. Many expressed themselves as being helped by the meetings. A prayer meeting has been organized.

**Lane**—A two weeks' meeting was recently held in an old abandoned church building at Lane, Kansas, with a large attendance. On Sabbath the M. E. pastor kindly offered their church, and both buildings were full. During the second week, Asa Dillon, from North Branch, was present, and was a great help in the services. On December 21, he preached at Spring Grove both morning and evening. Meetings are now being held at Lane every Sabbath afternoon.

#### WESTERN YEARLY MEETING

**First Church, Indianapolis**—The Christmas spirit was manifested in a variety of ways by the members of the First Friends' Sabbath School. A special collection was taken and aside from this, some of the classes distributed Christmas cheer individually. Gifts were sent to members of the Cradle Roll at the Rescue Missions, and baskets were sent to needy families.

**Mooresville**—Arthur Hammond, of Carmel, Indiana, closed a two weeks' meeting at Mooresville, on December 21st. It was a great uplift to many. The ministry was strong and forceful throughout all the meeting. The young people of the Church have recently organized a C. E., having at present about fifty members. On New Year's eve, while the pastor and his wife were absent from home, the Friends gathered at the parsonage, bringing with them provisions of all kinds, and carried to completion a well planned surprise.

**New London**—A two weeks' meeting closed December 23, at New London, Indiana. Esther Cook, of Knightstown, was the evangelist, and Leora Bogue, of Fairmount, was in charge of the singing. The teaching from day to day, was forceful and very practical. We are thankful for the visions of enlarged service given to the Church and its workers, and the encouragement the meeting was to believers. The work of Leora Bogue in the song service and her faithfulness in the meeting was much appreciated.

Albert J. Brown, of Wilmington, Ohio, returned to his former home at New London, December 12, with the remains of his father, Peyton Brown, who had passed away on the 9th. An impressive funeral service was held and his body was laid to rest in the New London cemetery.

#### WILMINGTON YEARLY MEETING

**Ogden**—A short series of revival meetings, conducted by Bertha Day, assisted by Mildred Allen, singer, was held at Ogden, Ohio, beginning December 10th. There was a large attendance and deep interest in the meetings. Thirty-two professed conversion. There will be several additions to the membership of the meeting.

#### EARLHAM ENDOWMENT CAMPAIGN

The Endowment Campaign carried on the past two years by Earlham College to meet an offer from the General Education Board, closed December 31, 1913. It seemed apparent some months ago that the whole \$325,000 would not be secured within the time, and the efforts of the college the last few months have had the purpose of making as good a showing as possible. The total of all the gifts and pledges during the campaign approximates \$134,000. A portion of this sum, however, is in the form of annuities, the face value of which will probably be discounted by the General Education Board. Thus the sum upon which they will base their pro rata gift will be smaller than the \$134,000.

Of this sum \$75,000 was given by M. M. White, of Cincinnati; \$25,000 was secured by Morton C. Pearson during his incumbency as Endowment Secretary, and the remainder by V. D. Nicholson and others, since September, 1913.

It is hoped by the College that the General Education Board will extend the time of the contract, so that Earlham may continue on the same basis to complete the fund of \$400,000 that was originally contemplated.

#### SIMULTANEOUS MEETINGS

As previously announced, the Evangelistic Committee of Indiana Yearly Meeting has planned for simultaneous meetings throughout the Yearly Meeting during the week of January 18th. The Committee has sent out two letters to each pastor and every local meeting is asked to participate in the campaign.

Topics with Scripture references have been suggested by the Committee, and most of the meetings are expected to follow the plans outlined. In several instances, these sessions are expected to be the beginning of a revivalistic series.

#### YOUNG PEOPLE'S BOARD

An important all-day session of the Young People's Board of the Five Years Meeting was held at Richmond, Indiana, on Tuesday, December 30th. Some interesting announcements about the work and prospects of the Board will be forthcoming soon.

#### PERSONAL MENTION

George D. Weeks has been chosen to serve the meeting at North Denver, Colorado, as pastor, until next April.

John Hadley is finding a wide field of work at Rainton, Saskatchewan. He is preaching at four stations, covering a circuit of thirty miles.

Daniel G. Hodgkin, of Manton, Michigan, has opened a series of meetings at Watseka, Illinois, Fred J. Cope, pastor. A good beginning is reported.

Levi Gregory and wife recently celebrated the fortieth anniversary of their marriage. The former is pastor of the meeting at Oakland, California.

Leanah Hobson, at last accounts, was still not well enough to leave England, although improving. She can be communicated with, care of Isaac Sharp, 136 Bishopsgate, London, E. C., England.

Morton C. Pearson, Secretary of the Indianapolis Federation of Churches, is quite active in pressing the work of the Federation. The press gives frequent accounts of his work along civic, social and religious lines.

Charles E. Tebbetts, General Secretary of the Foreign Mission Board, attended the great meeting of the Student Volunteers' Movement at Kansas City last week. "American Friend" readers may expect an interesting report of that gathering soon.

A letter from John Henry Douglas, of Whittier, California, shows that while he is feeble in health, he is still vigorous in mind and spirit, concerned, as he has been for considerably more than half a century, for the highest welfare of Friends in this country.

Prof. Allen C. Thomas, Librarian at Haverford College, and Clerk of Baltimore Yearly Meeting, is editor of the *Bulletin*, published by the Friends' Historical Society of Philadelphia. The current number has an article by President Sharpless on David Lloyd.

#### NOTICE TO MEMBERS OF INDIANA YEARLY MEETING

The copies of the London General Epistle which were ordered by the last Yearly Meeting, are now ready for distribution. Whenever pastors or other workers find they can use these to good advantage, will they kindly make an estimate of the number required and communicate with the undersigned? If these are to be used in connection with the simultaneous meetings, do not fail to order promptly.

Mary Doan Hole,  
Sec'y, Book and Tract Com.  
615 National Road, West,  
Richmond, Ind.



### LOVE'S MISSION

A weary man at eventide  
From a day of toil returning,  
Forgets his care when through the mist  
He sees his home light burning.

When love has built her altar fires,  
Their warm encircling light  
Enfolds not only hearts at home,  
But wanderers in the night.

The prodigal though faring far  
With scarce a thought of turning,  
Will find himself and reach his home,  
If we keep the love lights burning.

Melissa Kersey Penn.

Ottawa, Kansas.

### NEW FEATURE OF C. E. WORK

The Friends' Christian Endeavor Society of Everett, Washington, has taken up a line of work which is proving interesting and helpful. As the result of a conversation with the Principal of the Commercial Department of the High School, a plan has been devised for co-operation between the Christian Endeavor Society and the High School concerning the need of vocational guidance for young people. The Principal, Mr. W. E. Moore, is desirous of certain information about the occupation and industries of Everett, which he was not able to get for lack of time. He especially wished to have on file data to which he could refer boys or girls who came to him for a year or two, but who could not complete the high school course of study, and his wish was to impress upon the young people's minds the fact that money and personal tasks are not all that should be taken into consideration in choosing a vocation. The Friends' C. E. Society undertook to make such investigation as would be necessary to further his work.

The following is a list of questions such as Mr. Moore sends to the Endeavor Society:

Retail Merchants—Grocerymen.

1. Qualifications.
  - a. Preparation; schooling; experience.
  - b. Personal qualities.
2. Opportunities for Right Kind of Living.
  - a. Honor and integrity.
  - b. Chances for happiness, health, etc.
  - c. Helpful member of society.
3. Opportunity for Independent Life.
  - a. Social.
  - b. Political.
  - c. Religious.
4. Chances for Financial Success.
  - a. Competition.
  - b. Credit system.
  - c. Profit on goods

### 5. Everett Grocerymen.

- a. Money necessary to begin business.
- b. Cost of equipment.
- c. Losses in business.
- d. Number of groceries in Everett.
- e. Salaries and qualifications of clerks.

The answers to these questions furnish the basis for informal discussion in the Endeavor meetings. In the discussion of grocery clerks, the possibility of the influence of a Christian solicitor who goes to the homes of the people, gave a very practical turn to the discussion. The first part of the hour is devoted to music, Scripture reading, prayer and singing.

To give variety to the meetings, the C. E. topic is used frequently instead of the Vocational topic, and several meetings have been devoted to the study of Quakerism.

### NEW YORK QUAKERISM CLASS

The following is the program of the New York Quakerism Class for the present year:

#### Friends and Human Needs

1. In the Past. Review of accomplishments.
  - (a) "Friends and Social Service"—Rowntree.
  - (b) "John Bright"—Trevelyan.
    - I. Outline of his life.
    - II. His service for home needs (corn, factory, and franchise reform laws).
    - III. His foreign policy.
2. Our present needs.
  - (a) At home.
    - I. Child Labor.
      - (1) "The Bitter Cry of the Children"—Spargo.
      - (2) "Poverty"—Robert Hunter.
    - II. Industrial Slavery.
      - (1) "Poverty"—Robert Hunter.
  - (b) Our responsibility abroad.
    - I. The Monroe Doctrine.
    - II. Peace.
3. How can we meet our present needs?
  - (a) The position of the Christian Church—actual and potential.
  - (b) The capacity of the Society of Friends to help present Human needs.
    - I. East.
    - II. West.

Consult minutes of the Yearly Meetings and reports of Commissions to the Five Years Meeting.

- (c) The Relationship of our Educational Institutions to our power

for service. (A possible "Woodbrook" in America.)

- (d) The Expression of our Ideals.
  - I. In other lands.
    - (1) Europe.
    - (2) Asia.
    - (3) Africa.
    - (4) Australia.

Consult Minutes of London Yearly Meeting and Reports of the Friends' Foreign Missionary Association, Devonshire House, Bishopsgate Street, London, E. C., England; Report of the American Friends' Board of Foreign Missions, Richmond, Indiana.

II. To thinking people here.

### EDWIN P. SELLEW

Edwin P. Sellew, editor and publisher of *The Friend* at Philadelphia, died at a hospital in that city, December 11th, following a surgical operation. For a quarter of a century he had given the best of his life to the cause of Friends, especially in his home Yearly Meeting. Following the death of the late John Dillingham, he succeeded to the editorship of *The Friend*, and it was his concern to bear a positive testimony to the truth, as it was given to him to see it. *THE AMERICAN FRIEND* bears testimony to the value of his life and Christian example, and mourns his departure in common with a host of others whose privilege it was to know him personally.

A friend of his in Philadelphia has sent us the following statement of his life and character:

"He was a Friend by conviction, having been for many years a minister among the Free Methodists. Not being satisfied with certain views and principles of this church, after study and reflection, he had adopted some tenets of the Friends before he began a correspondence, which resulted in his reception with them and his removal to Philadelphia. For a time his gift in vocal ministry appeared to lapse, but his exercise of mind and soul was most profound. When his mouth was opened to speak, at first he labored as one just beginning to proclaim the truth. As months went by his fluency and clearness of vision returned, we may say with double power, and his ministry was searching and convincing. Always in our meetings was he evidently under exercise, but he did not always speak. While his views on some matters may have appeared narrow to some, yet his winning companionship and marked ability won for him friends of every persuasion."



## BIBLE SCHOOL LESSON

January 18.

Subject—The Good Samaritan.

Lesson—Luke 10: 25-37.

Golden Text—Thou shalt love thy neighbor as thyself. Mark 12: 31.

Time—December A. D. 29, early in Christ's ministry in Perea.

Place—Northern Perea.

One is reminded of that earlier experience in the life of Jesus, when at the age of twelve years, he sat in the midst of the teachers or doctors, hearing them and asking them questions. We are wont to think of the derelicts of life and those who were in great want coming to Jesus.

But no less did he attract the rulers of the synagogue, the rich young men, chief publicans and lawyers who came to Him with many questions. Jesus proclaimed a new moral code no less than a new kind of religious life. The old law of retribution was giving place to a new law of love. The realities of living, vital truth were being incorporated into the professionalism of a Pharisaical age.

Matthew's account (Matt. 22: 35-40) and that in Mark (12: 28-31), relating experiences similar to the query of the lawyer in this lesson, emphasize the manner in which Christ had disturbed the conventionalities of that day. In each instance Jesus exalts the idea of human brotherhood in parallel terms with that of human fealty to Jehovah. The lesson of brotherliness was the hardest one for the men of that age to understand. To love one's neighbor as one's self was a far cry from the law of "an eye for an eye, and a tooth for a tooth."

This lawyer knew the formal law. Perhaps he had it written upon his phylacteries, and he may have read it in answer to the query of Jesus. But its application in a practical sense was the revelation of unsuspected truth. To the lawyer, the "neighbor" of the Mosaic law (Lev. 19: 18) was anyone of his own set or of his own kinsmen. In this day it would be a fellow member of the same club, or of the same "social set," a cherished friend of the "sorority" or the Greek fraternity.

But Jesus improved the occasion to proclaim a paradoxical truth. Neighborliness is showing mercy to them who need mercy. The Jews had no dealings with the Samaritans, but the Samaritan was neighbor to the Jew.

An Arabian poet reproaches those who "Requite with forgiveness the wrong of those that do them wrong.

And the evil deeds of the evil they meet with kindness and love."

But what the Arabian poet considered blameworthy is shown to be the very essence of Christianity.

Note the personal touch in the story of the lesson. The Samaritan took charge of the case and gave it his personal attention. The wounded man was not turned over to the charity organization or sent to the free hospital. The road to Jericho runs by our own doors.



## Bestwood Tea Coffee Cocoa

Direct to you fresh from the plantations where they are grown.

*Pure, Healthful, High Grade.*

PARCEL POST FREE DELIVERY.

SEND FOR PRICE LIST.

THOMAS WOOD, Importer.

P. O. Box 3376, BOSTON.

It is beset by dangers on every hand. They who have become the prey of evil need the touch of the Samaritan. They need human sympathy and by its application they may learn to know of that Divine sympathy which will save to the uttermost. With Paul we need to learn the art of becoming all things to all men that by all means we may save some.

Incidentally, the lesson may suggest the importance of clearing the highways of life of their robbers and their despoilers. The best act the Samaritan could have performed, were it within his power, would have been to drive the robbers from the road that led to Jericho. The ministrations of charity that relieve human suffering are to be commended, but a nobler ministry will be to make human life safe from the destroyer by making it impossible for him to find a safe habitation anywhere.

## CHRISTIAN ENDEAVOR

January 18.

Topic—Ambitious Endeavorers. II Tim. 2: 1-15. (Led by the President.)

The ideal ambition is to make a success of the Christian life. Ambition is a laudable impulse if directed toward legitimate attainments. Ambition develops an ideal and strives for its attainment.

In all too many cases, ambition is centered upon material things. The craving for office, for wealth, to be the lion of the "social set" are the standards set before every youth. Even these are not unworthy unless prostituted to base purposes.

The ambition to hold office is laudable, if the office is regarded as an important means to the end of righteous public service. The ambition to make money is praiseworthy, if the wealth is to be used for human uplift.

Few people think through to the end of things. Few have a vision beyond the ordinary. Few see beyond the sky line or live in the realm of a large faith that believes that "all things are possible."

The effort to realize the ideals of ambition is a species of faith. To attain we must avail ourselves of opportunity. To succeed we need to work as though we were masters.

Every Endeavorer should aim to help make the Society really worth while; a help to the Church, a blessing to every member, an attraction to those who are outside the ranks.

"For me to live is Christ." That was

Paul's consuming ambition. What is ours? For me to live is—the theatre, or business, or pleasure, or money-making, or politics, or dress, or dancing, or display, or society. Let us put down in cold print the name of our ambition, our greatest desire."—C. E. World.

Let some member give a list of bad ambitions that are to be avoided, while another can with profit to the whole Society enumerate laudable ambitions that should be encouraged.

## CHURCH EDUCATIONAL COUNCIL

On January 13-14, there will be held at the Raleigh Hotel, Washington, D. C., the third annual meeting of the Council of Church Boards of Education in the United States. Among the important topics for discussion are "The Church and Public Education," "Preparation for Christian Leadership," "Education for Christian America," "An Interdenominational Propaganda for Christian Education," "The Efficiency Movements in Education," and "The Place and Functions of the Christian Associations."

Among the speakers are several of the leading educators of our country, including the Commissioner of Education, P. P. Claxton, and several public men, including the Vice-President of the United States and Senator Thomas Sterling.

All members of the Church Boards of Education are invited to be present. If there are any other Friends who wish to attend part or all of the sessions, tickets of admission will be furnished on application to the undersigned.

ROBERT L. KELLY,

Chairman, Board of Education of the Five Years Meeting.

Earlham, Indiana.

## FRIENDS IN PITTSBURGH

Friends' meetings are to be resumed the first and third First-days of each month at eleven a. m., 424 Duquesne Way, Pittsburgh, Pennsylvania, in the Y. W. C. A. Building. Also, the Quaker Round Table meeting the third Sixth-day evening of each month. Friends passing through or stopping over night in Pittsburgh will be most welcome.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.



**A HAPPY NEW YEAR**

"What shall I wish thee?

What can be found,  
Bringing the sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall ensure thee  
A happy New Year?"

"Peace in the Savior,  
Rest at his feet,  
Smile of his countenance,  
Radiant and sweet.  
Joy in his presence!  
Christ ever near!  
This will ensure thee  
A happy New Year."  
—Frances Ridley Havergal.

**WHAT OUR FRIENDS SAY**

The following unsolicited statements of appreciation of "The American Friend" are culled from recent letters received at our office. They could be multiplied many fold from other letters which are on file.

"I am well pleased with its present management."

"I much approve the editorials on unity and work."

"We are quite well pleased with the new American Friend."

"The paper improves constantly. I am doing all I can to put it in the homes of Friends here."

"Allow me to congratulate you upon the improvements in our paper. It is surely very gratifying to us."

"May the Lord bless thee and thy work for 'The American Friend.' I think the paper is doing a great work."

"I like it for the news; I like it for the solid, practical articles; for the excellent spirit which permeates it continually."

"I enjoyed thy editorial in the last paper very much. I told the Quarterly Meeting that the paper is getting better all the time and that they needed it, and it needed their support."

"No paper or magazine comes into my home which I believe to be more welcome and useful to us than 'The American Friend.' Every Friend's home in America should have it."

"I have enjoyed 'The American Friend' the past year, and noted its improvements from time to time. If I have enjoyed the paper, I was overjoyed at the editorial entitled 'A Year's Experiment.'"

"I feel that those of us who so strongly favored taking over 'The American Friend' and making it the organ of Friends in America, were led aright. I appreciate thy work as Editor and Manager."

"I wish to express my appreciation of the manner in which 'The American Friend' is being conducted. The policy of fairness has appealed to me, and especially the editorial in the issue of December 11th, 'The Call to a Mighty Service,' gripped me in an unusual way."

**Married**

**Forsythe-Brown**—At the home of the bridegroom's parents, Mr. and Mrs. Frank Forsythe, Kokomo, Indiana, December 30, 1913, Virgil Forsythe and Lulu May Brown, David Commons, pastor of Courtland Avenue Church, officiating.

**Johnson-Hull**—At the home of the bride's parents, Mr. and Mrs. Henry C. Hull, Oskaloosa, Iowa, Chalmers W. Johnson and Gladys M. Hull, President David M. Edwards officiating.

**Johnson-Broyles**—At the home of Edwin Loft, pastor of Friends' Church at New Sharon, Iowa, December 14, Edgar Johnson, of Searsboro, to Miss Iowa Broyles, the pastor officiating.

**Kemp-Johnson**—At Lynn, Indiana, on New Year's Day, Benjamin Kemp, of Indianapolis, and Hazel Johnson, of Lynn. They will reside in Indianapolis.

**Kniffen-Van Vliet**—At the home of the bride's parents at Tillson, New York, December 3, 1913, Webb Kniffen, of New York City, to Lola Van Vliet, of Tillson, Anson S. Coustant, pastor at Tillson, officiating.

**Rovera-Manlove**—At Indianapolis, Indiana, November 8, 1913, Joel Benito Rovera, of New York City, to Mary Hadley Manlove, of Indianapolis, David Commons, of Kokomo, Indiana, officiating.

**Born**

**Beeson**—To Ralph E. and Nina B. Beeson, of Western Grove Meeting, Hancock County, Indiana, December 7, a son, Howard Everett.

**Died**

**Carter**—Naomi Carter, daughter of Eli and Mary Carter, was born near Plainfield, Indiana, July 26, 1836. She was united in marriage with Thomas W. Stubbs, February 22, 1871, at Farmers' Institute, Indiana. She died at the home of her daughter, Mary Ravlin, in Conrad, Iowa, October 16, 1913. She is survived by four of her five children, thirteen grandchildren and one brother. She was a life long and faithful member of Friends' Church. Though for years isolated from her home church, she was deeply interested in the work of the Bible School in which she was teacher and active worker, and for which she made many sacrifices.

**Collins**—Eliza M. Collins, widow of Daniel Collins, and daughter of John and Hannah Carter, died of apoplexy at the home of her daughter, Marshalltown, Iowa, November 14, 1913, aged 76 years 3 months and 2 days. She was raised a Friend, later joined the Presbyterians, only to return to Friends after moving to Marshalltown. A son, a daughter, and four sisters survive her.

**Hobson**—Rachel Hadley Hobson, youngest daughter of Jonathan and Jane Hadley, was born at Pleasant Plain, Iowa, July 18, 1858, and died at Clifton, Colorado, September 30, 1913. In November, 1901, she married Nathan Hobson, who survives her, being her third husband. She was a birthright member of the Friends' Church, was converted in young womanhood, and lived an earnest, con-

sistent Christian life. Funeral services were conducted by Alvin Hoskins.

**Meredith**—Maria G. Meredith died at Pennville, Indiana, October 24, 1913, aged 92 years and 13 days.

**Ressnell**—Rachel Ressnell, of Oskaloosa, Iowa, died September 24, 1913, in her ninety-fourth year. She was a life long member of Friends, and was active in church and Bible School until physically disabled. Funeral services were held in the new Friends' Church at Oskaloosa, and were conducted by Mead A. Kelsey.

**Thorne**—William Gifford Thorne, son of Obadiah and Catharine Griffen Thorne, was born November 13, 1844, and died June 24, 1913. He was a life long member of Skaneateles Monthly Meeting, New York. He was untiring in his labors for the material welfare of the church and a loyal supporter of its work and principles. He is survived by the widow, one daughter and two sons.

**White**—Abner B. White, a minister of Iowa Yearly Meeting, died November 10, 1913, aged fifty-three years. He was buried at Bangor, Iowa, where a considerable portion of his life had been spent. He was a birthright member of Friends, and was converted when a young man, while in school at Penn College. He was recorded a minister in 1886, and sought to be ever faithful with his gift in the ministry, and loyal to all the interests of the church.

**SELF DELUSION****Many People Deceived by Coffee**

We like to defend our indulgencies and habits, even though we may be convinced of their actual harmfulness.

A man can convince himself that whiskey is good for him on a cold morning, or beer on a hot summer day—when he wants the whiskey or beer.

It's the same with coffee. Thousands of people suffer headache and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wisconsin man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon.

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headaches stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

**Regular Postum**—must be well boiled.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a Reason" for Postum



## 4% of Exhaled Air

is Carbon Dioxide (CO<sub>2</sub>).

More than 6 to 7 parts of this poison in 10,000 parts of the air you breathe is deleterious to your health. Strong constitutions yield slowly, and weaker ones more rapidly—but all surely—to the effects of this poison.

THE

# "FARQUAR"

TRADE MARK  
**SANITARY HEATING  
SYSTEM**

keeps all your rooms supplied with pure air all the time. Moreover it is the only system which does. Our booklet, "Sanitation in House Heating," will tell you **How** and **Why**. Mailed free at your request.

## The Farquhar Furnace Company

2 Rowland Bldg., Detroit.

60 Pickering Bldg., Cincinnati.

911 Hume-Mansur Bldg., Indianapolis.

41 E. 61st St. North, Portland, Oregon.

Manufacturers

Wilmington, Ohio.

Hoskins—George F. Hoskins was born in Guilford County, North Carolina, April 2, 1835, and died at his home in Vermilion Grove, Illinois, July 27, 1913, aged 78 years 3 months and 25 days. Born of Quaker parentage, and brought up under Christian influences, he became a Christian at an early age. He was married to Rebecca Ellis in 1857. His punctuality in attending church services was proverbial, and he was faithful in prayer, testimony and personal work. He was an Elder for thirty-eight years, and was also a teacher in the Bible School. The widow and seven children survive him.

### WHY NOT OTHERS?

A few subscribers have already sent in another subscription with their own renewal to THE AMERICAN FRIEND. If a thousand more will do the same during January, the paper will be on the high road to prosperity. Why not?

### The Youth's Companion Calendar for 1914.

The Publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription is paid for 1914, a Calendar for the new year. It is a gem of calendar-making. The decorative mounting is rich, but it is subordinated to the main purpose to produce a calendar that is useful.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

### JACK FROST'S GARDEN

By Elizabeth E. Scantlebury

Oh, Jack Frost, he has gardens rare  
Of roses red and lilies fair;  
They grow by day, they grow by night,  
Those roses red and lilies white.

On the edge of a roof that's covered  
with snow

You'll find his lilies in a row;  
All upside down they seem to be—  
But that's the way they grow, you see.

And where are Jack Frost's roses red?  
Oh, they're in the funniest garden bed—  
The cheeks of a little boy I know—  
On them Jack's red, red roses grow!

A tiny bud is the tip of his nose,  
The prickly roots are his cold, cold toes.  
When the winds blow high and the sun  
sinks low,  
How fast the lilies and roses grow!

Try a few lines in the "Want"  
columns of THE AMERICAN FRIEND.  
They reach a wide constituency of  
the highest grade. Terms given  
upon application to THE AMERICAN  
FRIEND, Richmond, Ind.

### WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN  
EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages**TO NET **6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

**Pocket Almanac for 1914**Containing Dates of Holding the  
Yearly and Quarterly Meetings  
of Friends in the United States  
and Canada;

Statistics, Etc.;

Also, Mail Addresses of the Offi-  
cers of the Various Boards of the  
Five Years Meeting.

PRICE, TEN CENTS.

Postage stamps received.

**Friends' Book and Tract Committee**No. 144 East Twentieth Street  
NEW YORK**400,000  
Settlers  
a Year**Immigration figures show that the popu-  
lation of Canada increased during 1913, by  
the addition of 400,000 new settlers from  
the United States and Europe. Most of  
these have gone on farms in provinces of  
Manitoba, Saskatchewan and Alberta.Lord William Percy, an English Nobleman,  
says:"The possibilities and opportunities offered  
by the Canadian West are so infinitely  
greater than those which exist in England,  
that it seems absurd to think that people  
should be impeded from coming to the  
country where they can most easily and  
certainly improve their position."New districts are being opened up,  
which will make accessible a great num-  
ber of homesteads in districts especially  
adapted to mixed farming and grain  
raising.For illustrated literature and  
reduced railway rates, apply toSupt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.**ROOMS FOR RENT.**Friends visiting Washington, D. C., can secure  
lodging near Friends Church (Orthodox). Every  
convenience, good board near, handy to cars.

C. H. HALL, 1117 Lamont St., N.W.

**FORTY YEARS AMONG THE INDIANS.**Any one can get the above book now for sixty  
cents, or three books to one address for \$1.50. It is  
a book that is very interesting for the young as well  
as the old. Sent postpaid.

JEREMIAH HUBBARD, Miami, Okla.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY**  
RICHMOND, INDIANA

— Established 1870. —

**Real Estate Mortgage Loans****O**UR Investment Department offers investors choice first mortgage real  
estate loans on improved Indiana and Ohio farms and city property,  
netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

Want Ads in THE AMERICAN FRIEND  
are proving their worth by bringing  
answers. Terms given upon application.**5 PER CENT  
Real Estate Mortgages 6**On improved farms in Indiana, Ohio  
and Oklahoma. Safest form of invest-  
ment. No fluctuation in value. Sec-  
urities personally inspected. No loan  
to exceed 40 per cent of our valuation.  
Collection made without expense to  
investor. Long and successful exper-  
ience. References furnished. Corres-  
pondence solicited.**DICKINSON & REED**  
204 BOARD OF TRADE BUILDING  
INDIANAPOLIS, IND.

Joseph J. Dickinson.

Frank M. Reed.

**The Lord's Prayer:** A Paraphrase  
in Verse. "Very  
charming."—Churchman. Beautifully printed on  
all rag paper, maroon cloth binding, gilt letters.  
A prized gift. 35 cents; three for \$1.00, to different  
addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM**  
ASHVILLE, N. C.  
For the treatment of Paralysis, Rheumatism,  
Dyspepsia, Asthma, Neurasthenia  
and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and  
other rational methods. Delightful Winter Cli-  
mate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST  
FORM OF INVESTMENT—Tested by our customers for  
forty years. We collect and remit interest whenever  
investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.**  
OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate**All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company**OFFICERS**ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, TreasurerC. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor**DIRECTORS**T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRISJOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUSHENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 3.

FIRST MONTH 15, 1914.

New Series.  
Vol. II., No. 3.

## "When They Had Prayed"

Acts 4: 13, 23-31

BY ERNEST BOURNER ALLEN

"When they had prayed"—

"The place was shaken." So, too, will any place  
Where faithful hearts their wills in longing bend;  
The Word with boldness will they plainly speak,  
In patience serve the man that still is weak,  
And wickedness its course will surely end—  
When men have prayed!

When men have prayed—

The uttermost of heaven's resources wait  
To shield the man beset by sin's recruits.  
Up from the fray, though fierce bemaused, his eyes  
He lifts to heaven! Again in faith he tries,  
And God awards of righteousness the fruits—  
When men have prayed!

When men have prayed—

Ah! hard the discipline, taxing oft the task!  
For prayer is not the dream of leisure hours;  
It has its midnight sweat, its blood-drops red,  
Its hand upraised, its wine press lone to tread.  
Yet reck we little when the storm-cloud lowers—  
If we have prayed!

When men have prayed—

The busy course of life runs smoother on.  
To fret of toil, temptations subtle test,  
And all the worries which the soul attack,  
Or sense of longing for the things we lack,  
Are lost in heaven's benediction best—  
When we have prayed!

—The Congregationalist.

Toledo, Ohio.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## In the World of Action

The Protestant Episcopal Commission on Faith and Order, which has been inviting the appointment of like Commissions from other denominations for the purpose of considering the question of Christian unity, has sent three distinguished members of the Presbyterian, Congregational and Disciples Commissions to Great Britain to confer with all the English Free Churches and the Presbyterian Churches of Scotland on this subject. This committee sailed on December 30th and will be gone several weeks.

There seems to be general satisfaction that the Nobel Prize Commission in Norway has decided to give the annual peace prize for 1912 to Senator and Ex-Secretary of State Elihu Root. At the same time the Commission announced that the prize for 1913 is to go to Senator Henri La Fontaine of Belgium. While Secretary of State, Mr. Root negotiated twenty-three arbitration treaties, visited all the South American States and did much to insure the reorganization of the Philippines and Cuba in a way to insure peace through order and justice. He is now President of the Carnegie Endowment for International Peace, while Senator La Fontaine is President of the Bureau of International Peace.

Secretary of State Bryan and the Minister of the Netherlands to this country, have signed a sweeping arbitration treaty. It provides that any question which cannot be settled by diplomacy shall be submitted to an international commission of five members. This commission shall investigate the issue in dispute during one year of time before either nation may resort to war. The life of the agreement is fixed at five years, but it remains in force until one of the contracting parties gives notice of termination.

The twenty-first annual conference of North America's evangelical foreign mission boards is in session at Garden City on Long Island, a suburban town convenient to New York. All procedure is in the form of committee reports and debates thereon. Questions

that are vital to the work of foreign missions will be considered at each session. The evening of January 14th was set apart to hear a report from Dr. John R. Mott concerning his last Oriental tour. The meetings are not public, but are open only to the executive officers of the various boards.

The Attorney-General of Minnesota has decided that Bible reading in the public schools of that state is unconstitutional. A former Attorney-General has made the same ruling relative to opening the schools with prayer. Both these questions will probably be carried to the Supreme Court.

Billy Sunday is holding an eight weeks revival service in the city of Pittsburgh, with practically all the Protestant Churches backing him. The press reports are that on the second Sabbath evening he had a congregation of 20,000 persons and 5,000 more were turned away. The religious papers published in that city declare that thus early in the campaign more people are talking about religion throughout that city than has ever been known before. Many ministers who a few years ago criticised Sunday and his methods are now standing by his side, indicating the great change in public sentiment which is taking place with reference to this remarkable evangelist.

## That Convention of Men

Evidences are multiplying of an increased interest in the suggested conference of the men of our Church. Several letters received at this office have given hearty approval to the proposition, although one does not agree to the proposal to have it confined to men. One suggests a modification of the idea. Others, including some of our prominent women Friends, endorse the idea fully. The proposition speaks for itself, when rightly understood, and will fall or succeed upon its merits.

## Next Week

In next week's issue of THE AMERICAN FRIEND, among many other good things, will be an article by Lindley D. Clark, of Washington City, on "The Christian State"; another by Mead A. Kelsey, of Oskaloosa, Iowa, on "The Revival Most Needed." There will be others of a shorter nature of equal value on various topics. The second installment of "A Monthly Meeting Chronicle" will also appear, showing the evolutionary progression of an interesting situation, which is probably not without its counterpart in other communities. Other interesting features are in store for early numbers.

He is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey. He will keep our feet from falling. He will impart strength according to the day. Here is the antidote for all anxiety and fear.—J. D. Jones.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 3.

RICHMOND, INDIANA, FIRST MONTH 15, 1914.

New Series.  
Vol. 11 No. 3.

## The Church Must Be Efficient

One of the new elements about which we hear so much in the world's work of today is the efficiency expert. Or to be more accurate, perhaps, he should be described as an old element with a new title. We have reached an era of conservation, whether applied to forests, to coal, to water power, to government, to character, or to spiritual energy. The ability to run machinery with the least friction, to run the government with a minimum of graft and leakage, to direct the affairs of the Church with proper adjustment and with the least possible duplication of effort, to live the true Christian life among men without having the edges worn and the visage marred and the freshness dulled, these are problems to which the thinking world is applying itself as in no other age.

The world has no use for the man who cannot perform his tasks. It will ignore the organization whose energies are consumed in running its own machinery. It will repudiate a religion that shows no visible fruitage in the way of human up-lift and redemption. The need of the efficiency expert is apparent everywhere. Even the best of machinery will go awry, and in the Christian life we are commanded constantly to "watch and pray."

When Jesus cried out "It is finished," He bore testimony to the completeness with which His mission to earth had been performed. When Paul declared, "I have fought a good fight"; "I have kept the faith," he paid high tribute to the faithfulness with which he had followed in the footsteps of his Master. These lives and the lives of other men stamp indelibly for all ages the ideals of high spiritual attainment. They are the mountain peaks of human history, whose heads tower in the clear air of noble living and mighty endeavor. From the summit of achievement well performed they call to the toiling masses of earth and bid them reach out after a higher destiny.

While we are yet upon the threshold of a new year, the claims of efficiency in our lives and in the life of the Church may well be considered with earnest solicitude. The resolution to make this year count for the most in any individual experience will be disappointing in the end unless the efficiency expert is set to work upon the details of daily living, and every aspiration and action is squared by the rule of the gospel. Any

purpose to make the Church or any local congregation more able to perform the tasks of community and world betterment will count for naught unless the membership, rooted and grounded in a living faith, is set to work in well adjusted relationships and with a determination to widen the scope of its activities in harmony with the larger vision of its call to service.

It is in no spirit of criticism, but with a profound concern that the best may be attained, when we say that the efficiency expert will find no easy task when he applies himself to the problems of denominational and religious efficiency. The need of such efficiency has never been greater since the dawn of history.

At a time when the whole world is open to receive the truth, we find that the reign of sin in the earth has environed so much of humanity with its veneer of unrighteousness, that the task of redemption is doubly difficult. It is a day when the cause of Christ needs to triumph in the social order, in the affairs of government, in the administration of international law, no less than in the operations of the individual life, and the call is coming as broad as the needs of humanity for the Church to reach out a helping hand wherever wrong holds sway, wherever sin has bestowed a contaminating touch.

In common vernacular, the time has come when the Church must make good its profession of missionary concern and evangelistic purposes. By the rule of introspection it needs to be able to gauge its weakness no less than to measure its power, and by the law of faith it must shake from itself every incumbrance of custom and lifeless formality, and enter upon a larger mission of human betterment, consistent with its standing as the representative of Jehovah in the earth. The Church is going forward. There is no doubt about that. But the work it must do is developing at a more rapid rate.

The soul of religious efficiency is a correct religious experience, a heart life that harmonizes with God's eternal purposes, and which provokes faithfulness in good works and the highest measure of service for the good of all. It is by such a process that the horizon of human fellowship is enlarged and the Church is re-enforced for its mighty tasks in carrying the gospel to all men.



### More About that Conference of Men

It is foreign to our purpose to prolong unduly in THE AMERICAN FRIEND the discussion of the proposed conference of the men of our Church to consider some of our denominational problems. Certain objections to a conference of men having arisen seem to make a further statement necessary. THE AMERICAN FRIEND belongs to the Five Years Meeting, and if it be the consensus of opinion that no action can be taken on any question of interest to the Church that is not the product of the joint action of men and women Friends, we will bow submissively to the decree.

We cannot forbear saying, however, that we regard the objection in this particular form as wholly inapt and misdirected. The proposed conference, if held, would be entirely unofficial. It could not in the nature of things be otherwise. Its purpose would be largely inspirational, and its value would lie mainly in the fact that vital questions of denominational procedure could be squarely faced without the handicaps of official restriction. In the final analysis, any conclusions reached would of necessity come before the Church in its official capacity for adoption, modification or rejection, men and women acting together. But whatever the official action, if any, that would be the outgrowth of such a conference, the inspiration of it, if properly conducted, would probably be felt in all our activities for generations to come.

We are unable to see how the autonomy of the Church is going to be disturbed by an unofficial conference of our leading men bent upon serious business, when we have allowed, and properly so, with the consent of all, the women of the Church to band themselves together in an official capacity in behalf of the great cause of foreign missions. When they meet together as women in their triennial gathering at Muncie, Indiana, in May, in an official meeting of a well defined and fully organized Union, with the men excluded from participation, we do not imagine that the Society of Friends is going to suffer either in its spirit or in its organism. When these same women in an organized capacity became part of the Federation of all Women's Foreign Mission organizations in this country, we imagine that no one concluded that our denominational principles had been violated.

If this objection to a conference of men is to be held valid, why has not the ban been put upon Men's Organized Classes in so many of our Bible Schools? Why did we permit without a protest thousands of our Quaker men to participate in the Men and Religion Forward Movement and in the Layman's Missionary Movement?

We have a conviction that the time is past due when something should be done to stir the men of the Church to greater zeal, something that will be an invitation to win other men to join our ranks. We

have before us the records of eight Yearly Meetings, which report the number of males and females, and we find that in a membership totaling 49,043, there are 4,736 more females than males. The same proportion in all the Yearly Meetings would indicate that we have on our rolls approximately 10,000 more females than males. It is certainly time that men were being called upon to do something as men, that will bind them more certainly to the Church and develop a spirit and an interest that is bound to enthuse the entire working organism of our body of believers. We cannot afford to risk the peril of bankruptcy in our Church manhood.

In such a gathering as is proposed we ought to be able to command the help and services of men of the type of J. Campbell White, Robert E. Speer, Charles Stelzle, leaders of religious thought in the world, as well as the men of our own membership who have become leaders in their particular sphere of endeavor.

In previous articles we have indicated some of the problems that we face, problems which men need to think over as men for their own good as well as the good of the entire body. It is no reflection upon our splendid women, nor to our minds is it a violation of the principles of equality in sex which the Society of Friends has always rightly maintained, to suggest the desirability of an unofficial conference of men, that they may come face to face with some of our pressing problems and put into their solution the best which our Quaker manhood is capable of giving. THE AMERICAN FRIEND can go no further than to attempt to bring the Church face to face with what we believe to be a great opportunity, and this is what we have been endeavoring to do in these discussions. What will the Church do about it?

### United Mission Conferences

With the passing of the holiday season, the district conferences to promote interest in the United Mission Campaign are being resumed in various sections of the country. Every Friends meeting within the territory of these gatherings should plan to have a large delegation present, not for the sake of the conference, but for the benefit which will come to the local meeting by getting fully into the spirit of the movement. This is an interdenominational movement, but one that is designed wholly to benefit every denomination participating. Friends will miss a golden opportunity, if they do not plan to get the most out of it.

The hours and minutes of life wait upon no man's tardiness to the call of duty. The present only is vouchsafed to us. Today is the day of salvation. Now is the period for action.

To be an heir of God is to emphasize joint heirship with Jesus Christ. There is no other heritage that can compare with that of the devoted Christian.



## The Evergreen Life

BY CHAS. M. WOODMAN

The day of the Christmas tree has passed, the gifts have been taken from its boughs, and the tinsel hangs limp among its branches. Interest has turned from the tree to the gifts which it carried. And yet the tree is green, and its freshness has not faded. It seemingly stands ready for another festive occasion. This is the more remarkable when we take into consideration that the tree has not only been taken away from the soil, but has been separated from its roots. It is fittingly named the evergreen tree. Let it stand for the Evergreen Life.

The need of the evergreen life is evident to all. Some Christian experiences are as fickle as the mercury in the thermometer, which on occasion all in one day will rush from midway its height to the heat that produces a thunder shower, and then as if rebounding in its reaction, it attempts a balance that will nip the buds in bloom and freeze water by the roadside. Occasionally Christian experience assumes the instability of the weathervane. Such lives are amenable, ready for service, and smiling with Christian enthusiasm this minute, and the next, if sensitive feelings have been ruffled, or the mood has changed, they shift to the stormy quarter of the compass and there is no concrete outward evidence of the Christian spirit. More often, however, Christian experience passes from the white-hot enthusiasm of its first love when it was malleable and flexible to the will of the Master, into a state of rigidity, which settles into the rut of certain well defined Christian habits good in themselves. The fires of spiritual life then burn low if they are not banked with many things that come in from the outside, banked to such an extent that there is not pressure enough on to carry any perceptible load of Christian service. Christian experience often becomes like the purchasing of an insurance policy. An effort is made to secure money to pay the premium, and then the party buying settles back in security against the day of fire or accident. It is pitiable but true that too many times Christian experience, salvation, is little other than the securing of a policy against the great day when things here on earth must be accounted for. The oaks and birches and maples and elms are all bare and bleak and empty. The cheery rustle of the leaves is gone, and the sighing and moaning of the outreaching bows is evident to every passer-by. The leaves and the green were not sturdy enough to stand the bite of the frost and the blast of the storm. They appeared but for a season and have passed away. Behold here a picture of the average life! The verdant bloom of youthful enthusiasm covers life with a mantle of beauty, but when the frosts of adversity, the chill winds of loss and disappointment, and the severe storms of disaster and heartache come upon it, the freshness disappears, the leaves wither, the enthusiasm of life gives way to the emptiness and dreariness of a too frequent cynicism and critical atmosphere which strips

the life of its beauty, and it is typified by the withered autumn leaf, and the empty bough.

When the oak leaves have fallen into decay at the foot of the trees, when the maple leaves have become the prey of the fitful winds, when the birches and elms are bare and bleak, when the sombre gray of the trunks and limbs, and the brown of the withered leaves still shivering in the branches are the predominating colors, what a relief it is to the landscape to see scattered here and there the spruce, the fir and the pine, whose foliage changes not in color, but maintains the fresh green of the warm summer days. When the snow covers all the ground, and the protruding awkward trunks of the unclothed trees intensify the sterility of winter, what a relief to see the forms of the evergreens standing out in splendid contrast against the background of snowy whiteness, while their boughs bear aloft as if in triumph the masses of snow which have lodged upon them. When the freshness of life has gone and passed into the realm of dreams and memories, when the foliage of life is in the seared and withered leaf, when the vitality of life like the sap in the tree trunks has been chilled by the cold and frost of humanity's winter, when the variety of youthful enthusiasm has been transferred into the dull monotony and endless routine of the common path, when the loads of life like ice and snow upon the trees crush and break the spirit, when the fruit of life is meagre and sour and small, nipped by the frost ere it ripened, when the verdancy of life has withered, and the foliage of life in its beauty has been swept off by the storms of heartache and sorrow and disappointment and disaster, then what a relief, what a joy, what a source of comfort to find here and there in the midst of all life's emptiness and fruitlessness and bareness, the *Evergreen Life* whose leaf neither falls nor fades, whose verdancy is fresh and summerlike, whose limbs and trunk withstand the blight and bleak of frost and storm, and whose presence is in splendid contrast with even the average life! In a loveless world they radiate love, in a despairing world they furnish hope like the stars shining in the darkest night, in a world of doubt they hold aloft the torches of faith. Their leaf withers not and their fruit appears in its season. They are great radiant clusters of Christian vitality, of patience, joy, peace, hope, faith and love. They bear lightly and even gracefully upon their boughs the frigid, icy snows of all life's storms, troubles, responsibilities and hardships. They are not affected by life's ups and downs; they are the evergreen lives.

The secret of the evergreen life is an open secret, and has been heralded the world around for nineteen hundred years and spoken in every tongue and to every people. It is the secret of personal and living contact with the personal and living Christ. Evergreen lives are like the trees by the river, the river of God's life that flows from the Great White Throne,



that finds its source in the heart of the Infinite and Eternal, and running down through the barren wastes of life's desert stretches produces along its banks the trees of the evergreen life.

There are trees whose roots grow out laterally, and gain their moisture from the surface soil. They dry up in the drought, and blow over in the storm. There are trees that sink their roots into the depths where the soil is always moist, and where the strength of the mighty earth's great embrace holds them against the storms. It is a wonderful thing to consider how just below the surface soil of life's upper strata is the great, wonderful spirit-nourishing life of God. The evergreen life is the one whose roots sink deep into the very life of God, and are held eternally in His wonderful embrace of love.

The chemistry of agriculture holds no recipe for changing a tree that sheds its leaves every year into an evergreen. But in the divine chemistry of the human spirit the secret of the evergreen tree is the secret of a changed nature, a new spirit for an old spirit, a new life for an old life, a transformed not a renovated heart. This creation of the evergreen life is the marvelous miracle of divine grace, and this evergreen life is what God has a right to expect from those who have met, have fellowshiped with, and abide in the presence of Jesus Christ.

Portland, Maine, Dec. 28, 1913.

### Christianity Not Socialism

BY S. H. HODGES

The underlying principle of our present industrial system is competition. Under it the weak must necessarily "go to the wall"; and if in this life only we had hope of happiness, or, if happiness chiefly depended upon the possession of large worldly treasure, it would be a poor outlook for the incompetent. There was a time when brute force was the dominant factor in social life; and even yet, in the last analysis, this is relied upon to place the disobedient under restraint. The prison cell, or the electric chair, is the last argument of the present-day civilization. When the rewards of honesty fail to induce industry, we put the offender behind the bars of the prison.

Brute force is not now relied upon so exclusively for dishonest purposes as it used to be. Education has sharpened the intellect of the criminal in these days of advancement, so that the major part of the robbery of the country is done by educated men. Violence is vulgar. Moreover, it is dangerous and disreputable. Better results can be obtained, and respectability retained by skilful mental processes. Our laws do not, often they cannot, reach action where the actor, by superior knowledge, craft, and contrivance, has acquired the property and labor of his fellow.

I was once associated with a very wealthy manufacturer, whose factory products were in world-wide use. In conversation with him about the management of a mission, in which we were both interested, he greatly extolled the tact of one of his foremen. He said this particular foreman knew how to get a dollar's worth

of work out of a man, and only pay him a half dollar for doing it. The beauty of the whole procedure lay in the transaction being done with so much "tact" that the laborer was well pleased with the result. It was the tact of the foreman in working the oracle so neatly which brought forth the commendation. Sometimes we cannot help admiring the dexterity of the pick-pocket. But to pick a pocket, however neatly the job is done, remains nothing but felony after all.

Such methods, as was commended by my wealthy friend, are being used all over Christian countries, not only on manual laborers, but also in the higher branches of mental and spiritual effort, and no human laws can reach the perpetrators. But there is a higher law which can. The "commandment of God is exceeding broad," and "the word of God is living, and active, and sharper than any two-edged sword." "There is no creature that is not manifest in his sight: but all things are naked, and laid open before the eyes of him with whom we have to do." The tact of the foreman, and the proprietor who profited thereby, will fail of commendation in "That Day."

To fully try out all human systems of government, seems to be the Providential plan. We think the purpose is to make manifest their incompetence. Autocracy has been tested and failed. Limited Monarchy was an improvement, but by no means perfectly successful. Some think Republics are no better, if so good. Poverty, misery, and wretchedness certainly abound in the United States, the biggest and best of all that have had a trial. Communism failed as early as the Apostolic age, and again in the Paris Commune. Now comes Socialism to the front for a nation-wide, and even a world-wide trial. It has given no ground for hope of success in the small field where trial has been had, and what it will be in the field in which it now aims to experiment, people who are acquainted with its minor efforts have no hesitation in fore-telling.

Every cult that has arisen in religions and reformations has some one distinguishing feature, which is the *raison d'être* of its existence. That of Socialism is the destruction of individual ownership of property. In its place collective ownership is to be established. Limitations are set up by some. Others would ask at once for unlimited government ownership and control of all utilities. Individual ownership of any thing is impossible to an honest and logical Socialist.

There are two unconquerable obstacles to the success of Socialism: (1) The innate, inordinate selfishness of unsaved mankind; (2) the absence of any adequate incentive to excellence under a universal, collective, impersonal ownership of all property. A motive beyond a mere existence is necessary to stimulate to effective action in the conquest of the obstacles which are in the way of progress. The absence of any such motive is enough to insure the failure of the system; and a universal deterioration of the race would probably follow the practice of Socialism in any world-wide degree. A recent writer has said in regard to this idea, "the principle that an infinitely helpful society can be produced by setting up a row of in-



infinitely helpless individuals, is Socialism." The absurdity is apparent.

In some quarters there has been persistent attempt to represent Jesus Christ as a Socialist in principle. Professor Huron, said to be the inspiring and guiding genius of the international social movement, is endeavoring to give Socialism a religious aspect. "Is it not time," he asks, "that Socialism have its more mystical presentment?" Socialism, he says, must become a religion if it is to revolutionize and reorganize the world. The achievement of social unity, he sets forth as being that for which humanity has striven, and he calls this "The Great Hope." Christianity, he claims, is one of the most notable expressions of this hope. Thus he endeavors to bring the Christian system into line with Socialism, and incidentally with most of the other religions of the world.

This is another instance of the superficial character of the conception formed of Christianity, by the unsaved scientific men of the day. The achievement of social unity may be a great hope in the estimation of Professor Huron, but it never was, and is not now "THE Christian hope." Probably the professor has read enough of the Scriptures to know that Jesus prayed that His disciples might be one and that their love for each other might be as his love for them, even to the point of laying down their lives, the one for the other. This same idea runs through the Epistles; but there is nothing in this, or any other Scriptures, about the destruction of individual ownership of property, or the collective, or governmental ownership of the same. On the contrary, through the whole Christian system benevolence is inculcated, which is quite impossible if nobody owns anything.

The one all-important hope, set before the followers of Christ, was the realization of a perfect subjective kingdom of righteousness, peace and joy in the Holy Ghost in this life, which should qualify for the resurrection, and an entrance into the "Glorious kingdom of our Lord and Savior Jesus Christ," in the life to come. The possession here, in its relative perfection, was, in the days of the Apostles and is now in our day, considered and said to be the earnest of the glory then to be possessed and enjoyed. Hence the hope held up to the suffering ones. The perfection of love, which would cast out all fear, and remove the doubts and uncertainties of religious life here, was the earthly goal; while life with an incompatible resurrection body in the external or objective kingdom hereafter was the heavenly expectation, which buoyed up the soul in the midst of persecution and martyrdom. Anything less harmonious with Socialism could hardly be conceived.

Now, while godliness is, as Paul said, "profitable for the life that now is, and for that which is to come," it is nevertheless true that eternity and its joys in useful service looms up before the Christian as the absorbing factor in his prospective. Especially is this the case as the margin between life and death diminishes. True Christianity is based on individual ownership of property and experience, but associating in church organization for the bringing in of the King-

dom of God. "Work of faith, labor of love, and patience of hope" are its characteristics manifested in this life, and no doubt will also be the same in the next.

The professor speaks of Jesus having made "proposals the most revolutionary that men had ever heard then, or that they have heard since; and because of these proposals He was put to death." "His peace and good-will were to proceed through a conclusive destruction of the powers and customs, national and individual, built upon tyranny and ill-will."

To those who have no real or only a superficial knowledge of the teaching and method of Jesus Christ, this might sound somewhat in harmony with the utterances of the Lord. But to those who know the voice of the Shepherd it will be strange indeed. To whom did Jesus ever make a proposal? He spake as never man spake. The authority of His utterances was always in evidence. He gave some invitations, but made no proposals. "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls," is His standard invitation. He made declaration quite the contrary to that asserted of Him by the professor. It was that He came not to destroy the law or the prophets, but to fulfill; and the law ever contemplated individual ownership of property, and in no one of the prophets can other teaching be found. Jesus avoided every semblance of interference with ownership of property, and when asked to do so, He resented the application, rebuking the applicant. Had His mission been that of a political reformer, there was abundant opportunity for His effort in that direction. His aim was far different. He sought to effect improvement by striking at the root of evil; that is, by changing the heart of the individual, well knowing that when the source is pure the stream will be pure also, and that no amount of outward application will ever effect the desired result.

Rochester, New Hampshire.

### Work

We have been organizing and making machines for several years past, and but little work has been done. The imperative call now is for work. For forty years we worked and many were saved and added to the Church, and many new Churches were organized. A change has come over us; we have slowed down until we are running behind in numbers. We never have had as many appliances as now, and the door is open for us all over the world.

Let us at once find the essential equipment, the baptism with the Holy Ghost with the endowment of power. Let evangelical truth be proclaimed and the evangelistic appeals be made in a way to lead to Christ. The gospel is the power of God unto salvation to everyone that believes. Let the supernatural be felt above all professional or ritualistic performances. Let the Holy Spirit have the right of way. Let self-sacrificing interest characterize our appeals publicly and



privately. To win a soul is most delicate work, and requires great care and watchfulness on the part of the worker. Let our papers be filled with evangelical truth, with evangelistic effort, and with the reports of the work from our entire field. But little beside this need be published for the next six months.

The spirit which manifested itself in Wilmington Yearly Meeting, when they prayed for one thousand souls for this year, appeals to me. I notice a like spirit in Western and Indiana Yearly Meetings, and I suppose it was felt in some of the other meetings.

May the Lord bless all the provisions of Zion. Our Training Schools should have our earnest prayers and sympathy. And may this travail for souls become deep and painful, that children may be brought forth in the near future.

My work is about finished, but my interest in soul saving is greater than ever before. I do praise God for the faithful pastors who through these years of drouth have stood faithfully caring for the flocks committed to their care. May they be rewarded abundantly by seeing a large ingathering of souls. And may every member of the Church come up to the help of the Lord against the mighty.

JOHN HENRY DOUGLAS.

Whittier, California, December 23, 1913.

### • A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

#### I.

"At Slow Valley Monthly Meeting of Friends, held at Newtown, Seventh-day morning, First month 11, 1913." Thus read the clerk in breaking the silence of the period of worship in this first session of the Monthly Meeting in the new year. It was the stereotyped opening minute which had been read twelve times a year for forty-two years, and that many times had marked the transition to the congregational meeting wherein was transacted the formal business of the Church.

A forty-minute devotional period preceding had included two prayers, a song and the usual Monthly Meeting discourse, which upon this particular occasion took on some added life by the exhortation to the small company gathered to live better during the coming year than they had done in the year that had become history. Eleven elderly men, twenty-one elderly women, three young women, a young man and four children constituted the assembled congregation.

After the minutes of the previous meeting had been read and approved, the annual reports of the various committees were presented in routine order by the clerk. The Bible School Committee reported that the School had met regularly each Sabbath during the year with about the usual interest being manifested. Only one man present expressed any concern over the fact that the average attendance was lower by six than during the previous year.

The Committee on Foreign Missions reported that

efforts had been made to keep up the contributions to the standard of 1912, but to the regret of all there was a falling off of \$13.79. The membership was exhorted to do their best for the heathen across the seas, and two women expressed their regret at the decline in the offerings. It was explained, however, in a satisfactory way that times had been hard and that one family had moved away, and two which had been active in the work now only came occasionally.

With this explanation, the clerk read the temperance report, followed by the report on peace, and the others in order.

The communication on the state of the Church was brief, stating the belief that spiritual interest was being maintained, while deploring the fact that many did not come to meeting, and that the young people were strangely negligent. Several, including the pastor, made remarks in a somewhat apologetic vein, and the meeting passed on to the report of the treasurer. This was a model of preciseness and a number expressed their satisfaction at the careful way in which the financial records were kept.

In addition to the falling off in foreign mission contributions previously noted, it was shown that there was a deficit in Yearly Meeting stock of \$14.85 and of Monthly Meeting stock for current expenses of \$18.70. A delinquency in the pastor's salary of \$26.50 was also noted. Seven of the men expressed concern over the situation and one of them proposed that they ask the Quarterly Meeting to petition the Yearly Meeting for a reduction in appropriations, because of the prevailing hard times and the drouth of the past summer. This was united with, and a minute to that effect was recorded.

A request from the United Charity organizations of the little city for help in taking care of the needy poor was the subject of some animated discussion, which finally resulted in passing the hat, from which was taken \$2.17 for this worthy purpose. A letter was read from the manager of a new mission which had recently been started in the newly developed foreign quarter of the growing little city, appealing for co-operation and financial assistance, but after some remarks, the clerk was directed to send a reply explaining that owing to the hard times the meeting did not see its way clear to render any help at this time, but expressing the hope that the mission would be instrumental in winning many souls into the Kingdom.

The meeting seemed about ready for the concluding formalities, when a retired farmer arose and prophesied that the financial stringency would continue for another year, and said there was no telling but that another spring flood and a subsequent summer drouth would be visited upon them. He encouraged the committees to curtail their expenditures and finally expressed the opinion that the Five Years Meeting ought to be done away with, because it was proving altogether too costly. Two other men united with the remarks and the meeting was apparently ready to close with a satisfied feeling that perhaps the congregation could just about hold its own for another year.



The clerk had arisen to read the concluding minute, when a modest merchant of the town arose, a newcomer to the community, and said he was not quite satisfied for the meeting to adjourn without a few remarks. With some apparent embarrassment, and considerable hesitation, he ventured to suggest that conditions in the meeting were not at all satisfactory. To him the reports for the most part had been discouraging, while the presence in a congregational meeting of only forty out of a total membership of 173 was not indicative of the proper spiritual interest. He was not satisfied with the reply which the meeting had directed the clerk to send to the new city mission, and he felt that there was much work in the city and the country community adjoining it which ought to be done, with nobody apparently looking after it.

To his mind the financial deficiencies were indicative of a wrong situation somewhere in the meeting which ought to be remedied. His remarks fell upon the little company with apparent surprise, and several, including the retired farmer, were quick to defend the action already taken, and suggested that they had better adjourn. The pastor, visibly embarrassed over the implied criticisms of the business man, in a disconnected talk, expressed the wish that conditions were different, but, upon seeing the determined look of the retired farmer, concluded with the remark that he thought the meeting was about up to the average.

The clerk hastily read the concluding minute, when two of the men and three of the women hastened to assure their business friend of their sympathy with his remarks, upon which he indicated that perhaps a month hence he would have further to say on the subject.

(CONTINUED)

### The Student Volunteer Convention

Those who attended the quadrennial convention of the Student Volunteer Movement, at Kansas City, December 31 to January 4, were aware that it marked an epoch in world history. It was not the mere fact that five thousand persons had come together for a common purpose that made the gathering significant. It was the class of persons who came, and it was the definite purpose for which they had come. They were young persons, college students, Christian college students, leaders who were selected with the view of the possibilities of their student influence. The object of the meeting was more definite than merely a missionary convention. It was to help those thousands of young men and women to answer the question, "What is my part, as a follower of Jesus Christ, in making Him known to all the world?"

Delegates were present from practically every college, university, medical school, and theological seminary in the country. Most of the prominent foreign countries were represented with native student delegates. There were about 200 Chinese and Japanese delegates. Some 500 representatives from the Layman's Missionary Movement were there.

The convention organization, effected by the chairman, John R. Mott, and his associates, was most won-

derful. Every detail had been looked after with great exactness. At the appointed minute for the opening session of the convention, the chairman lifted the gavel, and in two minutes it was moving along smoothly.

A complete list of the speakers of the convention would be voluminous. They were of the very first rank in ability. They were both thinkers and orators in the broadest sense of these terms. In their selection it was evident one requirement was made fundamental. No person had any part on the program unless he was known to be of unequivocal Christian character. Every man had a message to impart. For twenty years John R. Mott and Robert E. Speer have jointly occupied a place of unique influence among the college students of North America. Both of them were frequently heard during the sessions. Ross Stevenson, of Baltimore; President McKenzie, of Hartford; Sherwood Eddy; Campbell White; Editor McDonald, of Toronto; Commissioner McFarland, of Washington; R. F. Horton, of London; and Secretary Bryan, indicate the rank of the convention speakers.

William Jennings Bryan was easily the convention speaker who aroused most popular enthusiasm. One rule of the convention was that there should be no applause. This rule was violated just once; that was when Mr. Bryan came onto the platform. Chairman Mott introduced the secretary with words that were classical in their appropriateness, comprehensiveness and beauty, closing with "We now rise to greet the Secretary of State of the United States of America." It was a moment of intense feeling. Eight thousand people rose to their feet instantly. Yet not a handclap sounded, nor was a voice heard. The enthusiasm was the more powerful because pent up. His address was simple, and not new. He urged foreign missions as an aid in diplomacy. He defended Christianity against atheism. He advocated less money for war ships, and more to promote international good feeling.

At one of the evening sessions subscriptions were received for the promotion of the Student Volunteer Movement. In a few minutes cards were returned showing total subscriptions of \$112,000. This amount was considerably increased before the close of the convention.

The report of the chairman showed that "within the lifetime of the movement, 5,882 of its members have sailed. They have gone out to the foreign field under the auspices of over seventy missionary agencies, practically all being connected with the recognized missionary societies." "During the four years which have elapsed since the Rochester Convention 1,466 volunteers have sailed. The opening sentence of Mr. Mott's quadrennial report describes one's feeling in witnessing this convention from the side lines: 'It is a holy sight,' said Disreali, 'to see a nation saved by its youth.' Is it not a more inspiring sight to see the students of the North American continent dedicating themselves to the sublime undertaking of making Jesus Christ known, loved and obeyed through the entire non-Christian world?"

ARTHUR JONES.



**SIMULTANEOUS MEETINGS**

As previously announced, every local meeting in Indiana Yearly Meeting is asked to hold services daily from January 18 to 25, inclusive. The following letter has been sent out by the Evangelistic Committee suggesting daily topics for consideration:

Dear Friend—The Evangelistic, Pastoral and Church Extension Committee as suggested in a letter sent out in November in regard to the simultaneous meetings to be held January 18 to 25, inclusive, 1914, now offers the following suggestions:

1. Please report the results of the meetings to the Superintendent as soon as convenient after their close.

2. Above all things make evangelism the keynote of the week's work. It is hoped that the interest may be such that the meetings will be held longer than one week. It is understood that this plan is only suggestive and is to be carried out in each meeting only as far as may seem best.

3. It is our prayer that this united effort may prove a great blessing to the entire Yearly Meeting. Use the Bible School, Christian Endeavor and all other church workers to the end that souls may be saved and blessed.

**Sabbath, January 18**

Get your Bible School Teachers to pray and work for their individual pupils, that they may confess Christ. Mark 11: 24; John 15: 7.

Morning Meeting, Theme—The Mission of the Church.

a. As a Light. Mt. 5: 14-16.

b. In wisdom all needed as soul winners. Mt. 9: 36-38; Prov. 11: 30; Dan. 12: 3.

**Christian Endeavor**

Enlist all the members to work in the interest of the revival.

**Evening Meeting**

Theme—The World's Need and its Remedy. Is. 53: 4-9.

**Monday Evening**

Make this meeting especially helpful to your Elders, Overseers, Bible School Officers and Teachers, Church Committee men and C. E. Officers. A vital consecration service emphasizes personal responsibility. Is. 6: 1-8; Lu. 14: 23.

**Tuesday Evening**

Theme—The Message of Quakerism.

Suggested helps. The Message and Mission of Quakerism, by William C. Braithwaite and Henry T. Hodgkin. Two addresses delivered at the Five Years Meeting in 1912, also Discipline of Indiana Yearly Meeting, pages 40 to 42, 56 to 63 and 70, 71. Select and emphasize the things we believe and stand

for rather than what we do not believe. Emphasize Leadership and Baptism of Holy Spirit. John 15: 14, 15, and Rev. 3: 20. See also John 16: 13-14.

**Wednesday Evening**

Theme—God's Message to Humanity.

The need of a new birth. John 3: 3. Supplied in Jesus Christ. John 4: 14. Many other texts will suggest themselves to you as you study the subject. If a midweek day service is held, make it a time of special prayer for others.

**Thursday Evening**

Theme—God's Call to the Church the Great Commission.

Lu. 24: 47; Mt. 28: 18, 19; Acts 1: 8. Suggested Helps. Spend some time in special prayer for Mexico, Africa and Cuba.

**Friday Evening**

Theme—Decision for Christ.

Josh. 24: 15; Mt. 6: 24; I Kings 18: 21; Mark 9: 24. Be sure that personal work is done during the week. Visit the people in their homes and press the question of personal responsibility both to the Church and to others.

**Saturday Evening**

Theme—Communion and Intercessory Prayer.

Lu. 11: 5-13; John 4: 14; Mt. 7: 9, 10; Mt. 18: 19, 20. Pray that the Sabbath may be a day of wonderful outpouring of the Holy Spirit all over the Yearly Meeting.

**Sabbath, January 25**

Devote a portion of the Bible School hour to making definite decision for Christ.

**Morning Meeting**

Theme—Responsibility for Others.

Our whole life for Christ for the sake of others as well as ourselves. Mt. 5: 13; Gen. 4: 9; Eph. 5: 8.

**Evening Meeting**

Theme—Witness Bearing. Public Testimony for Christ.

Give opportunity at the beginning of the service for as many to speak and confess Christ as are willing to do so. Place of witness. Kind of testimony. Mt. 10: 32, 33; Mt. 16: 16; John 6: 69.

Give opportunity at the morning or evening meeting for persons to unite with the church.

On application to Mrs. Mary Doan Hole, 615 National Road, West, Richmond, Indiana, a package of literature will be furnished free, that will be helpful to these meetings. At the close of the work a report should be sent to the Superintendent.

On behalf of the committee,

IRA C. JOHNSON,

Superintendent.

**EARLHAM GOSPEL TEAM**

The Earlham College Gospel team held a successful series of evangelistic meetings at Spiceland, Indiana, during the holidays. The team was composed as follows: Horace Reed, Howard McMinn, Harold Rogers, Roscoe Williams, Charles Semler, Cyrus Lancaster, Benjamin N. Johnson, Everett Davis and Josiah Marvel. We copy the following concerning their work from a letter to President Kelly, written by Homer H. Cooper, Superintendent of Spiceland Academy:

"Spiceland has been glad to welcome these boys in school, church and home. Their labor has not been in vain. The students of the Academy will live cleaner, more serviceable lives because they have been associating intimately with those whose daily life was a sermon on the essential principles of the Christian religion. The Church has already felt their influence in an increased membership. The boys have been an inspiration to the young men of the Academy, and to the young and to the old of the community. Because of their gentlemanly conduct they have been doubly welcome in our homes. Earlham should feel proud of these boys—we are.

"You will remember that Shakespeare says of Brutus, 'Nature might stand up and say to all the world, This was a man.' Let me suggest that in the same way all Earlham stand up and say of these boys, 'They are Christian men.' In behalf of Spiceland Academy, and personally, I thank these boys most sincerely and, I will add, God bless them—every one."

**THANKS FOR CONTRIBUTIONS**

The following amounts were given by Bible Schools of Indiana Yearly Meeting toward the new Meeting house at Anderson, Indiana. We take this opportunity to thank these schools for their generous offerings:

Anderson, \$2.15; St. Marys, Ohio, \$3; Bethel, \$5.00; Little Ridge, \$6.05; Pennville, \$3.00; Carthage, \$9.73; Centerville, \$4.00; North Grove, \$2.30; Barbers Mills, \$2.00; Spiceland, \$1.65; Portland, \$2.74; Clear Springs, \$1.35; Wilkinson, \$1.00; West Elkton, Ohio, \$2.10; Riverside, \$2.50; Jericho, \$9.18; Wabash, \$3.28; Moreland, \$3.00; Knightstown, \$2.00; Jonesboro, \$2.30; Charlottsville, \$2.00; New Castle, \$4.09; Shirley, \$6.59; Olive Branch, \$1.50; Raysville, \$3.00; Ludlow Falls, Ohio, \$1.00; Pleasant View, \$2.50; Muncie, \$26.65; Penn, Michigan, 34 cents; Straughn, \$1.25; Bluff Point, \$2.25; Fairmount, \$1.37. Total, \$120.87.

HORACE P. COOK, Treasurer.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

Washington, D. C. — Baltimore Quarterly Meeting was held at Washington City last Saturday and Sunday, the 10th and 11th. On Saturday evening there was a conference on "Missionary Work in Syria, with Some Experiences in the Balkan War," addressed by Daniel Oliver, of England.

### CANADA YEARLY MEETING

Swarthmore — The Friends' Meeting at Swarthmore, Saskatchewan, is in a prosperous condition. With the new families that have moved in during the year, and with Aaron McKinney as pastor, the outlook is bright. Through the efforts of Ernest Howard, and the advertisements in *The American Friend* during the past year, 1,760 acres of land have been sold here. These farms have all been bought by Friends with the exception of 320 acres, bought by a Methodist family. We are expecting a large immigration of Friends in the spring. The winter thus far has been ideal. There has been no snow and very little zero weather.

### INDIANA YEARLY MEETING

Dublin — The Bible School at Dublin has adopted the graded lessons for the three lower classes. They were first tried on January 4th.

Spiceland — A company of young men from Earlham College known as the "College Gospel Team," sent a message to the Friends of Spiceland expressing a desire to come and hold some religious meetings in our midst, thus spending a part of their holiday vacation in work for the Master. Friends here were willing and glad to accept their services, and freely opened their homes for entertainment. They began meetings on December 29, which were held each evening for seven days. Through the day, meetings were held for men and boys, and a service each day with the Academy students. We are glad these Christian young men felt the call to come to us with the message of salvation. The life of Christ was an especial theme with them, and the importance of taking Him as a pattern for our daily lives. The meetings closed Sabbath evening, January 4th, with a large, enthusiastic audience.

### IOWA YEARLY MEETING

Des Moines — The Christian Endeavor Society of Des Moines Meeting has organized a round table study class. Mrs.

M. Emma Newby is the teacher and each consecration meeting they have a lesson from "The Story of Quakerism."

There has been an extra movement in the Des Moines W. F. M. S. to awaken a greater interest in Home Missions. They are taking up the study of the book "Mormanism," besides other phases of home missionary work.

### KANSAS YEARLY MEETING

Kansas City, Missouri — A reception and supper was given by the local Christian Endeavor Society, in Kansas City, for delegates from Friends' colleges, and other Friends in attendance at the Student Volunteers' Convention. The reception was held at the Friends' Church between the afternoon and evening sessions, Thursday evening, January 1st. Sixty-five were present from outside Kansas City. They registered from seventeen institutions of learning.

Friday afternoon the Friends' delegates met at the Friends' Church for the denominational meeting. Charles E. Tebbetts had charge of the meeting. Arthur and Edna Chilson, and Jefferson C. Ford were missionaries present. There were eighteen student volunteers at the meeting.

On Sabbath morning, January 4th, Charles E. Tebbetts preached at the Friends' Church. Four student volunteers gave personal testimonies of the influences that led them to consecrate themselves to the work of foreign missions. Sabbath evening Jefferson C. Ford spoke, and told of his work in Jamaica and Africa.

### NEW ENGLAND YEARLY MEETING

Newport, Rhode Island — Daniel Whybrew, of Lupton, Michigan, closed a series of meetings here on January 4. From the first the Lord's presence was remarkably manifested. Many souls found the Lord in pardon and purity. Some of our delinquent members were revived, especially younger members. Among the seekers were many in United States Navy uniform. It was a beautiful sight to see so many men at one time earnestly praying and seeking deliverance from sin.

West Falmouth, Massachusetts — The meeting at West Falmouth, Massachusetts, begins the year 1914 well organized in all departments for efficient work. The Sabbath meetings are felt to be times of special favor and blessing from

the Lord. The voice of prayer and praise is often heard. Our last Monthly Meeting adjourned to meet at 7:00 o'clock in the evening, instead of 2:00 p. m., that our business men may have the opportunity to attend without interfering with other engagements. The Christian Endeavor recently reorganized, with Marion Atwood as President. All the other officers and different committees were chosen. The C. E. meetings are well attended and much interest shown. All our young people in the church are taking an active part. In the reorganization of the Sunday-school, the services of Mrs. Arnold Gifford as Superintendent, received emphatic approval by her unanimous re-election. The presentation of a beautiful silk-sewed, limp covered Schofield Bible was an expression of appreciation of her faithful and very successful service the past year.

The Christmas exercises of the Sunday-school were held at the church on the evening of December 21. Recitations by the primary and junior classes, also story telling by the members of the adult classes were much enjoyed. Mrs. M. O. Swift related that old story of "The other wise man." Mrs. Gifford explained the "White Christmas," a form of exercise now in use in many Sunday-schools of today. The Christmas spirit prevailed throughout the entire audience, even the youngest member of the cradle roll seemed filled with it. Appropriate songs were given by the chorus, and instrumental selections were rendered by members of the Christian Endeavor. The pastor, W. Jasper Hadley, gave a very interesting account of Christmas with the Indians, amongst whom he and Mrs. Hadley labored for more than five years. The evening closed with singing and the Mizpah benediction.

The Sabbath-school and C. E. joined in a union holiday social on the evening of December 29th at the hospitable home of Samuel Wilmore, and spent a very pleasant and profitable hour. Music, games and social chat were indulged in, as well as the distribution of gifts to each one present. After light refreshments were served and goodbyes said, all returned to their homes feeling better equipped for the year's work, knowing each other better. Harmony prevails throughout the church, and we enter the New Year ready to do aggressive work. Our watchword is "Forward."



**NEW YORK YEARLY MEETING**

**Poplar Ridge**—Scipio Quarterly Meeting was held January 9-11. On Friday afternoon at the meeting on Ministry and Oversight, the subject for discussion was "The Relation of the Non-Resident Members to the Church." In the evening there was an address on "The Crisis Confronting the Christian Church; I. At Home," by John R. Walter, of Poplar Ridge. On Saturday evening there was an address on the second part of the same subject, "Abroad," by Ida T. Parker, of Union Springs. On Sabbath evening there was a gospel meeting in charge of Ida T. Parker.

**NORTH CAROLINA YEARLY MEETING**

**Harmony Grove**—A very successful series of meetings was held at Harmony Grove beginning November 12, 1913, lasting eight days. In all, there were sixty-seven conversions and renewals, and there were thirty-three accessions to the church, and a great awakening among the entire membership. The meetings were held by Wade H. Adams and Franklin Warden. This Meeting is within one mile of Yadkinville, and the greater part of the conversions were boys and girls in school at that place.

**Yadkinville**—On the first Sabbath in December, Wade H. Adams and others began a meeting in the Court House in Yadkinville, lasting fifteen days. This meeting was a success from the beginning. First reaching the leading business men, the Holy Spirit with power of conviction settled down upon the town in such measure that strong men and women were made to quake and tremble as they came into the meeting. The community was stirred as never before, and there were but few left in town that did not yield to the call of the Spirit. In all, there were one hundred and seventeen conversions and renewals. The gospel was preached in its simplicity and with power.

**Winston-Salem**—George N. Hartley was with us in the month of November and held an eight days' meeting. His ministry was sound, clear and convincing. We believe some were helped to a better life. His visit among Friends here was much appreciated. He also gave two lectures on "Bible Lands," which were much enjoyed. He left here for other points in the state.

**OHIO YEARLY MEETING**

**Long Run**—A series of meetings was begun at Long Run Church December 7, 1913, by the pastor and Isaac L. Kinsey, and continued without missing a

day until the evening of the 30th. Brother Kinsey was wonderfully blessed of the Lord in his preaching and the power of conviction was manifest from the beginning. In all, eighty-five people knelt at the altar and claimed conversion or renewal. Forty-four requests for membership have been made and more will probably come.

I think this Meeting has never been described in *The American Friend*. It is located two and one-half miles west of Mt. Pleasant, Ohio, and between the mining towns of Ramsey and Long Run. Our house was built several years ago as a mission point of Mt. Pleasant Meeting, and some great meetings were held here by Lewis I. Hadley and others in its early history. But interest had waned, many had moved away, and when the present pastor moved into the vicinity three years ago, there was a small Sabbath School with only one professing Christian. There was a mining population of perhaps one thousand people within a mile of the building, who were a mixture of Poles, Hungarians, Italians, Russians, English, Scotch, Irish, Americans, etc., with all the booze and vice of general mining towns. The work has been growing slowly. There have been no funds for pastoral or evangelistic support, so that much that would have been helpful has had to be left undone.

In March, 1912, Brother Kinsey helped us with a revival, and about twenty-five members were received. The following June a preparative meeting with thirty-two members was organized. Last winter Brother Kinsey was with us again, and a few more faithful workers were added. Last fall we began planning and praying early for a great revival. Cottage prayer meetings were held in many homes and a large proportion of the membership were fully prepared for a revival when meetings began, and God answered our prayers above our anticipation.

A new Sabbath School was organized by some of our members at Herrick, another mining town three miles from us, in November, and they are wanting a series of meetings there, which will probably be held beginning about the 18th instant.

**PHILADELPHIA YEARLY MEETING**

**Haverford**—The address at the second Tea Meeting of the year was given by Samuel Zane Batten, who heads the Social Service Commission of the Baptist Church of America. He brought a very forceful message, basing his remarks on Matthew 18. Dr. Batten said that crime, poverty and misery are of

human origin, that they are not part of God's plan for a life. Every man has the same natural capacities, but too many lack opportunity. The waste of child life, a direct loss to humanity and to God, is enormous. Such evils are social evils and can be successfully dealt with only by social effort.

Dr. Baker's class of the Sunday-school occupies quite a unique position in this locality. Its membership includes some forty or more active men and women from almost every denomination. The class hour affords excellent opportunity for the free interchange of views. Recently the class hour was spent in a discussion of "The Inside of the Cup." "The Gospel of the Kingdom" studies is the course adopted for this year's work.

The Christmas exercise of the Sunday-school consisted of songs and texts furnished by the primary and intermediate departments. Rufus M. Jones and Anna R. Ladd gave short interesting talks. The school made up eighteen baskets of food containing such articles as a turkey, cereal, potatoes, tea, sugar and fruit for distribution among needy people of the neighborhood. Toys were sent in to the children's ward of one of the city hospitals.

Rufus M. Jones brought an inspiring New Year's message at meeting January 4th. Reviewing briefly our past, he urged us to take on more of the spirit and to go forward in a useful and serviceable career as a church.

**WESTERN YEARLY MEETING**

**Bloomington**—Mary Pickett, who for months has been in the war scourged portion of Mexico, reached her home here on New Year's Day. She is accompanied by a young Mexican girl. She will remain until it is regarded safe for the school at Victoria to reopen.

**Azalia**—Charles Axton, of Kokomo, Indiana, held a very interesting and valuable series of meetings at Azalia recently. He handles the Scriptures dextrously, and is strong, clear and convincing in his presentation of truth.

**Vermilion Grove, Illinois**—Following an all-day meeting on Thanksgiving Day, the pastors, Carl F. and Minnie G. Miller, started our revival meeting. On December 1st they were joined by Fred Carter, of Jonesboro, Indiana. For two weeks Brother Carter very faithfully preached the full gospel to a needy people. God honored his work and gave souls for his hire. There were thirty-eight in all converted and renewed. A children's meeting held on Sabbath afternoon resulted in eleven conversions. We give God the glory.



## BIBLE SCHOOL LESSON

January 25.

Subject—Serving Jesus.

Lesson—Luke 8: 1-3; 9: 57-62; 10: 38-42.

**Golden Text**—Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Matt. 25: 40.

Human nature stories that tell of sacrifice and devotion are always of commanding interest. They will take hold of men when cold logic or reason are barren of results. Here the International Committee has taken three accounts that are widely separated as to time and place, to emphasize the single idea of service.

But service is so varied. He who gives the cup of cold water serves in his sphere no less effectively than the body guard of royalty, or the man in high official position. Loyalty, obedience, faithfulness, impulsiveness, affection are all depicted in the incidents of the lesson, and from three angles we read the lessons of devotion that are the essence of Christian service.

### Part I

Luke 8: 1-3. Jesus had gone out from Capernaum and was on a tour of the numerous villages that thronged the hills and valleys of Gallilee. He was out with his disciples on a missionary journey in the effort literally to reach the multitudes. His Kingdom on earth was in process of development, and there was good news to be proclaimed to everybody.

His preaching was in parables so that the common folk could understand. But a journey of such a company must have material backing. There must be financial support. There must be daily assistance as well as encouragement. Along with Jesus and his chosen assistants went a company of women who ministered to their comforts and necessities, women who had been healed of maladies and ailments and who were bound to the new cause by the strongest ties of obligation and interest. Those who had been forgiven much could love most, and their devotion was a model for all the centuries.

Who can doubt the efficacy of the faithful ministrations of these women in contributing to the success of these little missionary marches?

### Part II

9: 57-62. A year perhaps has elapsed since the preceding event. An impulsive scribe (Matt. 8: 19) declares his purpose to go with Jesus to the end. Probably he had the common vision of an earthly kingdom and was laying the wires for promotion later on. But no matter what the future had in store his impulse now was to proclaim undying fealty to the Master.

But Jesus puts this fealty to the severest test, and reminds the scribe that there is no prospect of earthly promotion, for the leader has not even a home to call his own. Perhaps the scribe had counted the cost. Perhaps the impulse was momentary. But Jesus

took no unfair advantages. He wanted men to see where their paths would lead.

To another man, one of the disciples who hesitates about immediate service, Jesus teaches a practical lesson, that the faithful servant must leave all to proclaim abroad the interests of the Kingdom.

To still another he shows the danger of irresolution. Spending a few days at home might dull the urgency of the call to service with the Master. There was the possibility that the call of old associates would prove the stronger call. When the Master bids to go it is time to obey. No question of pleasure, or expediency, or convenience, or of family ties can outweigh the immediate urgency of duty.

### Part III

10: 38-42. This is a lesson of affection mingled with service in home life. Jesus had gone to Bethany and as was his custom went into the home of Martha and Mary. Two sisters, opposite in temperament, are entertaining him. Martha is the work woman "cumbered about with much serving," her nerves on edge, striving to do her best for the welcome guest, but impatient at the sister who has forgotten household duties in listening to the gracious words of the Master.

How realistic the scene! Both are types that appear in many a home. Martha's impatience can no longer be restrained, and she appeals to the guest to bid her sister turn to the preparation of the meal. How gentle and how tactful is the reply! Martha, thou art troubled and a bit over-anxious. There is something besides household cares. Mary's interest in things eternal is not to be rebuked, for they constitute the "better part." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Herein is portrayed the varied effects of Christ's teaching upon the people. He had the power to make men and women want to render him some service. It was the compulsion of love. He that was faithful in the little would ere long be made ruler over more. The little tasks of life become great when they are the faithful ministrations of consecrated, devoted men and women, seeking to promote the interests of the Kingdom of God. "Obedience is better than sacrifice," and service is the fruit of love.

## CHRISTIAN ENDEAVOR

January 25.

Topic—The Perils that Threaten our Nation. Jer. 22: 1-5, 13-18. (Home Mission Meeting.)

1. Unfaithfulness to God and insincerity of purpose. How many there are who live selfishly and then hope to die righteously! If humanity could only be as much in earnest about religion as it is about material prosperity, the Nation would be safer.

2. Infidelity. The community that is least religious is the most dangerous. The neighborhood without a church and

without the Bible most easily becomes the servant of evil in the state and in the Nation. Godless lives which doubt God's truth can form no pillars of support for a progressive and beneficent people.

3. Loose Home Life. Looseness in the home means looseness in the state. Any delinquency around the family hearthstone will find its counterpart in public duties. One of the bulwarks of our national life is correct home life. What a responsibility rests upon parents and children, who owe it not only to themselves but to others to follow the best ideals in their everyday living.

4. Municipal Rule. The problem of popular sovereignty in our cities is still in the solving. There lurk mainly the perils of the Nation. There sin and graft and impurity of every kind mass their forces, and persist in trying to hold the reins of government. Our cities need to be evangelized and purified, not only for their own sake, but for the sake of the state and republic of which they are such a material part. Municipal government in our cities is one of our greatest problems in the solution of which virile Christianity must play a leading part.

5. The Saloon. The government has no enemy more deadly than the liquor traffic, although it is more than ready to pay homage—taxes—for the sake of being allowed to live. The saloon is the soul of dishonor and impurity and disloyalty. It will observe no law it is not compelled to keep. It will debauch the fairest and the best for the sake of gain. The traffic in rum must be destroyed and its overthrow is overdue.

6. Impurity and Vice. No nation can thrive upon the shame of its people. Virtue is our nation's defense. It must be maintained at all hazards, and he who temporizes is an enemy of the public good.

7. Lawlessness. Politics has all too often been a poor schoolmaster, in that it has taught offenders of the law that government is too hypocritical to enforce its own decrees. We need a revival of law observance and law enforcement for the safety of our government.

8. The Problem of Immigration. Unchristianized masses are a peril to any government. The Church must take hold of the problems of the immigrant as it has not yet done, and thus prepare our cosmopolitan citizenship for proper assimilation into a Christian social order and a model state.

Other perils will suggest themselves to the thinking young people.

## CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with ERNEST HOWARD, Adanac, Sask., Canada.



## PERSONAL MENTION

Mary E. White is being supported by the Friends of Lynnville, Iowa, as pastor of a meeting in Jamaica.

Dr. David W. Dennis, of Richmond, spent the holidays in Washington City, and attended the Washington City Meeting.

Prof. Harlow Lindley, Professor of History in Earlham College, attended a meeting of the National Historical Society at Charleston, South Carolina, during the holidays.

Max I. Reich, of London Yearly Meeting, has returned home after a five months' visit to American meetings, mostly in and about Philadelphia, although he visited New York, Chicago, and Canada.

Lyman G. Cosand, Friends' pastor at Barclay, Kansas, has been elected Chairman of the Kansas State Prohibition Party Committee. He is a graduate of Friends' University, class of 1912, and is still a young man. For the present his headquarters will be at Barclay.

## AN APPRECIATION

Hugh W. Maxwell, a notice of whose death appears in another column, was born in Wayne County, Indiana, in 1820, the year before the establishment of Indiana Yearly Meeting. His father, John Maxwell, was a prominent elder in Indiana Yearly Meeting, and was efficient in service on the Boarding School and College Committee until his death in 1861. His son, Hugh W., was a worthy successor, both in the church and in his active interest in the school and college. In 1840 he married Ruth Ann James. They resided near Earlham for some years on the Boarding School farm. The wife and mother died in 1858. Of their children three are living, Sarah Maxwell, and Caroline Blacklidge, of La Harpe, Kansas, and Lindley H., who resides in Chili, South America.

Subsequently, Hugh W. Maxwell married Miriam A. Rambo, daughter of Elijah and Naomi Coffin, and for several years a prominent member of the Earlham Trustees. She died in Colorado about one year ago, in the ninety-third year of her age. Soon after her death Hugh W. Maxwell returned to Kansas, and made his home with his daughter, Caroline, until his death. His interest in Earlham was constant and was manifested in many ways. In the first effort at an endowment in 1871, he was one of the first and most liberal subscribers, and only a few days before his death, he sent to a trustee of the College a subscription of \$3,000. Thus to the last, though he had lived in Kansas and California more than thirty

years, he manifested his abiding interest and confidence in the institution, and verified the declaration of the Psalmist concerning the righteous "He shall bring forth fruit in old age." One manifestation of his loyalty to the Church was his subscription for Friends Review from its beginning, and its successor, The American Friend.

T. N.

## CAMPAIGN FOR NEW MEMBERS

Under date of January 9th, Homer G. Biddlecum, Secretary of the Committee having in charge the campaign for 1,000 new members in Wilmington Yearly Meeting, writes us as follows:

"The campaign for 1,000 members is progressing. Although the year is really almost half gone, the membership at large is only just now awakening. But the reports from the field, and general indications are that our efforts will be very far from in vain. The Friends' Church must move forward, or, I believe God will remove her candlestick from its place. Surely with our strong aggressive leaders the order along the line will be 'Forward, March.'"

## UNITED MISSION CONFERENCE

A Conference in the interest of the United Mission Campaign will be held at Thorntown, Indiana, February 1 and 2, which should be attended largely by Friends in that section. One at Valparaiso, Indiana, January 18-19, might receive the attention of Laporte Friends, while one at Logansport, Indiana, January 20-21, might well be attended by Friends in New London and Kokomo Quarters who did not avail themselves of the one at Kokomo some time ago.

## JOEL BEAN DEAD

Word was received in Richmond by relatives on January 12th that Joel Bean, known to Friends throughout America, had died at Honolulu, Hawaii. Fuller notice later.

## PHILIP BRUNER DEAD

Word was received at our office that Philip Bruner, of Greenfield, Indiana, died the morning of January 12th of pneumonia. Fuller notice later.

## Married

Durgin-Crossman—At Saco, Maine, January 1, 1914, at the home of the bride's parents, George L. and Mary A. Crossman, Clyde G. Durgin to Helen C. Crossman.

Jay-Green—At the Friends' Church, Wabash, Indiana, January 4, 1914, Isaiah Jay, a Friends minister of Fairmount, Indiana, to Rosella Catherine Green, of Wabash, A. J. Furstenberger, the pastor, officiating.

Sargent-Ellison—At Middletown, Connecticut, November 24, 1913, Joseph Howard Sar-

gent, a member of Friends' Meeting at South Starksboro, Vermont, to Vida M. Ellison. They will reside in Middletown.

## Born

Hobson—At New London, Indiana, September 7, 1913, to Alfred S. and Zella L. Hobson, a son, Alfred Paul.

## Died

NOTE.—Several additional obituary notices are on hands, and will be used as soon as possible.

Bond—Darius Bond, son of John and Emillia Bond, was born in Randolph County, Indiana, and died at Farmland, Indiana, November 20, 1913, aged 72 years 2 months and 29 days. He was educated in the home schools and in Friends' Boarding School at Earlham. He was a life long member of Cedar Friends' Meeting, and for a number of years served as elder. He took great pleasure in entertaining visiting ministers and workers, and never tired of doing for the Church. He is survived by the widow and five children.

Dunbar—Mary Edith Dunbar, daughter of J. Allen and Anzonetta H. Dunbar, was born at Lowell, Kansas, and died at Portland, Oregon, December 15, 1913, aged 18 years 1 month and 4 days. She was a birthright member of Friends, and early manifested Christian graces and a devotional spirit that ripened with the years. Her mind was full of plans to help the C. E. work, the poor and the unfaithful. She had planned to serve on a hospital staff in the foreign field, but died of heart failure while suffering from the gripe,

## SKIN CLEARED

## By Simple Change in Food

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands which our doctor called eczema, and which caused me a great deal of inconvenience. The suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read somewhere that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember by own former suffering and advise a trial of Grape-Nuts food instead of medicines."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



# Fire Controlled

is the friend of man.

THE

## "FARQUAR"

TRADE

SANITARY HEATING MARK

## SYSTEM

forces the fire to regulate itself. It does it better than you could, if you devoted your entire time to it. Herein lies the secret of the uniform flow of mild, pure heat to all parts of your house from the

## FarQuar System

Our engineers are ready to show you.

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

following a hemorrhage of the lungs.

**Freeman**—Elizabeth Freeman, a member of Friends Chapel Monthly Meeting, Ohio, died at the home of her grandson near Manton, Michigan, December 4, 1913, aged 63 years 3 months and 22 days. She was married to Isaac A. Green in 1869, and to them were born two sons and three daughters.

**Greenamy**—Elsie Mabel Greenamy died at the home of her parents, John D. and Lulu H. Greenamy, Huntington Park, California, November 26, 1913, aged 6 years 8 months and 18 days.

**Hoge**—Elmina R. Hoge, youngest daughter of Elijah and Elizabeth Rogers Holmes, and wife of Isaac C. Hoge, died of typhoid fever at Lincoln, Virginia, December 13, 1913, lacking about a month of being seventy years of age. For years her efforts had been untiring for the general good, and particularly for her meeting, which she served as a valued elder for many years. She was especially interested in peace and also wore the white ribbon. Her generosity was marked. Funeral services were conducted in the Friends' Meeting house at Lincoln, and tributes were paid by Howard M. Hoge, Oscar L. Moon, of Baltimore, and others. She leaves two daughters, two sisters and a brother.

**Lindley**—Nancy Lindley, wife of the late William T. Lindley, died at their home near South Fork Meeting, November 29, 1913, aged 99 years 5 months and 26 days. She died in the triumphs of living faith, often praising the Lord in her last illness. Funeral services were conducted by Alfred L. Zachary and Edward B. Harris.

**Maxwell**—Hugh W. Maxwell, died at La Harpe, Kansas, December 30, 1913, in his ninety-fourth year. He was a life long and faithful Friend.

**Mills**—Eliza Epperson Mills died December

11, 1913, at the home of her daughter, Amanda M. Parnell, Haviland, Kansas, in her eighty-seventh year. "Precious in the sight of the Lord is the death of His saints."

**Overman**—William Henderson Overman died at his home in Goldsboro, North Carolina, November 29, 1913, aged 84 years 9 months and 4 days. He was a member of Neuse Monthly Meeting. Throughout his long illness he said he was ready to go. He was buried in Woodland cemetery.

**Palin**—Mary Palin, widow of Sylvanus Palin, was born in North Carolina, and died at Burr Oak, Kansas, December 1, 1913. She was a birthright member of Friends. Her end was peaceful. Ten children survive her. The body was taken to Northbranch for burial, and services were conducted by J. P. Hadley.

**Siler**—Martha M. Siler, widow of the late Elwood C. Siler, who was a Friends minister, and daughter of Zachariah and Mahala Morris, died at the home of her daughter, Alice S. Woody, of Bloomingdale, Indiana, December 12, 1913, aged eighty-two years. She was a member of Friends all her life, and always vitally interested in anything pertaining to the spiritual welfare of the community. For many years she was an elder. She leaves three sons, two daughters and three brothers. Funeral services were conducted by the pastor, Enos Harvey.

**Thompson**—Nellie Thompson, wife of Charles Thompson, died at her home in New London, Indiana, December 7, 1913, aged thirty-two years. She was a member of New London Monthly Meeting.

**Waters**—Clara Waters, a member of Friends Chapel Monthly Meeting, Ohio, and a minister, died at the home of her daughter in Celina, Ohio, December 27, 1913, aged sixty-seven years. Burial was in Friends Chapel cemetery.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages**TO NET **6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

**Pocket Almanac for 1914**Containing Dates of Holding the  
Yearly and Quarterly Meetings  
of Friends in the United States  
and Canada;

Statistics, Etc.;

Also, Mail Addresses of the Offi-  
cers of the Various Boards of the  
Five Years Meeting.

PRICE, TEN CENTS.

Postage stamps received.

**Friends' Book and Tract Committee**No. 144 East Twentieth Street  
NEW YORKThe opportunity of securing free  
homesteads of 160 acres each, and  
the low priced lands of Manitoba,  
Saskatchewan and Alberta, will soon  
have passed.Canada offers a hearty welcome to  
the Settler, to the man with a family  
looking for a home; to the farmer's  
son, to the renter, to all who wish to  
live under better conditions.Canada's grain yield in 1913 is the  
talk of the world. Luxuriant Grasses  
give cheap fodder for large herds; cost  
of raising and fattening for market  
is a trifle.The sum realized for Beef, Butter,  
Milk and Cheese will pay fifty per  
cent on the investment.Write for literature and particulars  
as to reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.**ROOMS FOR RENT.**Friends visiting Washington, D. C., can secure  
lodging near Friends Church (Orthodox). Every  
convenience, good board near, handy to cars.

C. H. HALL, 1117 Lamont St., N.W.

**FORTY YEARS AMONG THE INDIANS.**Any one can get the above book now for sixty  
cents, or three books to one address for \$1.50. It is  
a book that is very interesting for the young as well  
as the old. Sent postpaid.

JEREMIAH HUBBARD, Miami, Okla.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

— Established 1870. —

**Real Estate Mortgage Loans****O**UR Investment Department offers investors choice first mortgage real  
estate loans on improved Indiana and Ohio farms and city property,  
netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.****TRANSIENT BOARDERS** desired in a refined  
home in Washington. Very convenient to car  
line and Union Station. **LAURA N. WILSON,**  
46 Bryant Street, Washington, D. C.**5 PER CENT  
Real Estate Mortgages 6**On improved farms in Indiana, Ohio  
and Oklahoma. Safest form of invest-  
ment. No fluctuation in value. Se-  
curities personally inspected. No loan  
to exceed 40 per cent of our valuation.  
Collection made without expense to  
investor. Long and successful experi-  
ence. References furnished. Corres-  
pondence solicited.**DICKINSON & REED**204 BOARD OF TRADE BUILDING  
INDIANAPOLIS, IND.

Joseph J. Dickinson.

Frank M. Reed.

**The Lord's Prayer:** A Paraphrase  
in Verse. "Very  
charming."—*Churchman*. Beautifully printed on  
all rag paper, maroon cloth binding, gilt letters.  
A prized gift. 35 cents; three for \$1.00, to different  
addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM**  
ASHVILLE, N. C.For the treatment of Paralysis, Rheumatism,  
Dyspepsia, Asthma, Neurasthenia  
and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and  
other rational methods. Delightful Winter Cli-  
mate. Moderate Charges. Pamphlet Free.

**The Provident Life and Trust Co.**

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills  
deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate**All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company**OFFICERS**ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, TreasurerC. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor**DIRECTORS**T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRISJOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUSHENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI, No. 4.

FIRST MONTH 22, 1914.

New Series.  
Vol. II., No. 4.

## Not Old, Not New

JOHN T. McFARLAND, D. D.

I like it not, this common view  
That calls the passing season old;  
I like it not, and will not hold  
The year that lies before us new.

No year is old, no year is new;  
Time passes not on faltering feet;  
The days that come are not more fleet  
Than those that pass beyond our view.

Nor past nor future is remote;  
Time is the chords upon the lyre;  
The present is the point of fire  
At which we strike the vibrant note.

Into the past run back the chords,  
They bear the tones of all the years;  
They throb with all the hopes and fears  
The future holds in speechless words.

Life lies not in the passing hour;  
The silent seasons are not dead;  
The fountains of the soul are fed  
By springs which pulse with vital power.

The future comes not with blank page—  
An empty book where may be writ—  
The fool's mistakes and wisdom's wit—  
It bears the hieroglyphs of age,

Which we translate as best we can;  
The speech divine to human tongue,  
The wisdom neither old nor young,  
The secret of the life of man.

Time is the atmosphere of God;  
Our morrows and our yesterdays  
Are but the wind that sports and plays  
Upon the surface of the flood.

Life adds another to its rings;  
Love's calyx with its heart of gold,  
Will slowly in the light unfold,  
For God is in the soul of things.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case, all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## The World in Action

### Celebrating Hundredth Anniversary of Missions—

In December the Baptists celebrated the one hundredth anniversary of their mission in Burmah, and during the same month the Congregationalists celebrated a like anniversary of their mission in India. The story of these one hundred years has been one of remarkable faith, apostolic zeal and praiseworthy loyalty and liberality. During the period 364 missionaries were sent to their mission in India, and \$7,649,000 was contributed for the work.

**Catholic Money for Educational Purposes**—Two gifts amounting to \$1,300,000.00 have been entrusted to the care of Cardinal Gibbons for educational purposes in the Catholic Church. This is no new thing in Catholic circles. One million of this sum was raised by the Knights of Columbus, and the balance was the bequest of a maiden lady deceased in Baltimore.

**Go to Church Sunday**—Without doubt every Sunday ought to be a go-to-Church day, but all over the country special days with this as the slogan are bringing multitudes to the religious services who are not accustomed to this practice. Now it has been proposed by the Chicago Christian Endeavorers that February 1st be made a continent-wide go-to-Church day. Religious papers are passing on the suggestion with commendation.

**No Change in Church Name**—A vote on the question of changing the name of the M. E. Church South, by eliminating the word "South" and substituting therefor "in America," has resulted adversely, the vote standing 1,333 for to 4,002 against.

**Robert E. McClure, of Blairsville, Pa.**, pastor of the United Presbyterian Church, who for many years has been a leader in the fight against the liquor traffic, was shot at recently while going home from a night prayer meeting. The bullet struck a Bible he was carrying under his arm, and his life was saved. That bullet is the greatest temperance speech made in Pennsylvania in years.

## Next Week

In next week's issue of THE AMERICAN FRIEND, among many other matters of profit will appear the second chapter on "The Place of Quaker History in Church History," by Prof. Elbert Russell. Another article will be by John S. Kimber on "How to be an Overcomer." There will be the third installment of "A Monthly Meeting Chronicle," showing the progressive development of an interesting situation in a somewhat average Monthly Meeting. There will be other features of special interest and profit.

## Educational Conditions in Cuba

Some striking facts are brought to light by the recent census of the municipal district of Holguin, Cuba. This is of particular interest to Friends, because Holguin is one of the four municipal districts where Friends are working in Eastern Cuba, and may be taken as fairly representative of the entire field.

Out of a population of 64,238 there are 45,159, or more than 70 per cent, who cannot read or write. Of the children between the ages of 6 and 14, less than one-fourth are in school of any kind. There are 4,698 children between the ages of 15 and 18. Of these only 146 are in any kind of school. In order to give all the children of the district the opportunity of a common school education it would be necessary to increase the present number of teachers, both public and private, by 268, allowing 50 pupils to one teacher.

The rural districts are the ones which suffer most from this lack of instruction. This need will have to be met by educating native teachers and sending them into these rural communities. The following letter written to the Secretary of the Friends Mission by the mayor of one of these villages, well shows the attitude of the leading men in these country places:

*"My Very Dear Sir:*

"The reason for this letter is to make plain to you that, understanding as I do the need in this progressive town of a school where the children of today, who will be the citizens of tomorrow, may get a good education, and knowing the character of your work, I offer to you for a school house one of the houses I own here, which is in one of the best locations, provided you consent to let my children receive free instruction and an hour of English for myself. I have a genuine desire for the reasons given, that there may be a school of the kind you will establish in this locality.

"Please let me know what you think of this.

"Your humble servant,

"B. LOPEZ."

I see not a step before me,

As I tread on another year,

But the past is still in God's keeping,

The future His mercy shall clear,

And what looks dark in the distance

May brighten as I draw near.

The severest critics of the church are those who have joined the outside.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 4.

RICHMOND, INDIANA, FIRST MONTH 22, 1914.

New Series.  
Vol. II. No. 4.

## The Church Must Be Spiritual

"That he might present the Church to himself a glorious *Church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." In these words Paul sets up a standard for the Church at Ephesus that may well serve as the ideal for collective sainthood in all the ages. It marks the exclusion of all that is contaminating and therefore weakening to spiritual energy. It marks the inclusion of all that is holy in life and in action.

In recent numbers we have said the Church must be progressive and that it must be efficient. But both these qualities must ever be predicated upon that which is truly spiritual. As Friends, from the days of Fox and Barclay and Penn, we have emphasized the idea of intensive personal religion, not alone for the sake of the individual, but for the sake of the fruitage of endeavor in a corporate or collective capacity. We can never afford to lower this standard. Human society in every age needs this ideal of righteous living.

All too frequently, however, religion is regarded negatively. Morality becomes the standard, and conduct is the gauge of Christian experience. The Church may be without blemish when measured by human vision, and yet not be holy in the Bible sense. Individuals may forsake their grosser sins and stand as honest, honored and ideal men and women in the community and yet may not be followers of Jesus Christ. Acceptance of Him means more than a mental belief, more than a mental assent to His divinity. The Christ of history, who is not revealed as the Christ of today, able and ready to save the men and women of this generation as when He walked by the sea of Galilee, is not the Christ who can redeem this old world from its superstition, its blindness and its sin.

Theoretical religion has no attractions for a world that needs help. Professional Christianity is a broken staff upon which humanity leans in vain. How often men and women labor in the name of Jesus of Nazareth, but their hearts are far from Him! No concept of Him as the Savior of earth can be comprehended except it be a concept of experience.

The Church must be more than a social club, if it would win men for the Kingdom of God. It must ignore the class spirit and regard every man a brother, it it would meet the requirements of a progressive

age, in which human brotherhood is written large over the portals of every field of human endeavor. It must possess the sacrificial spirit that characterized the work of the Master, and which will send men and women out, hot hearted, after their lost brethren upon whom the grip of sin has laid its heavy hand.

But the Church finds its true measurement not so much by what it does as by what it is. Indeed what it does is the direct fruition of what it is. No stream can flow in refreshing fullness that does not have a source. No light can stream in beneficence for the multitudes that is not the product of that which is the essence of light itself. Spiritual power depends upon the indwelling of the Spirit. Christian activity is the outflow of Christian experience. Holiness, which is the state of right Christian living, is itself the fruition of heart relationship with God.

No organism of the Church, no system of service, no charitable spirit can be a substitute for the holy fire that ought to be kindled in every life by the presence of the Holy Ghost, revealing Jesus Christ in forgiveness and in keeping power. A right relationship with the Father, communion with Him as the channel of blessing, the bestowal of Heavenly grace upon the surrendered life, the abiding presence of the Divine in the soul, the revelation of Divine truth, the consequent inspiration for Christian service, these are the elements that are the outflow of the touch of God upon human life and that in turn become the sources of power in the religious activities of the world.

From the days of Fox, Friends have preached a doctrine that accords with man's deepest needs, the doctrine of universal approach to God by the light and power of the spirit, an approach that is open to every man of every race of every age, who will but open his heart to receive Jesus Christ. Oftimes we have failed, no doubt, to live up to our denominational standards. In the maze of formality and custom and even of tradition, we have sometimes lost the Divine connection by being concerned mostly with outward adjustments, the correctness of our dress and speech and conduct. It is vital to remember that conduct is the fruitage of the real life. But what is more important still, at a time when as Friends we are beginning to get a forward look and to take a forward step, is to



learn that power and efficiency are the direct products of spiritual experience that is based upon harmonious relationships with Jehovah.

Our concern is that a baptism of consecration and holy devotion may come upon the Society of Friends, individually and collectively, and, filled with the consciousness of a holy mission to exemplify the truth of the Gospel we preach to the needy multitudes all about us, we may take on a new and larger life as a denomination and enter upon new and larger fields of service in the Master's name. God grant that we may not turn a deaf or indifferent ear to the call of a mighty opportunity!

### Shall We Have a Conference of Men?

We may with propriety be permitted a final statement, at least for the present, relative to the suggested conference of the men of our Church. In large part the general discussion has gone wide of the mark and has concerned itself with the merest incidentals of the proposition. It may be well to recall our first statement in regard to the matter made on December 11th, and which was as follows:

"The development of a universal and comprehensive financial plan that will provide an income adequate to the necessities of our Boards, the co-ordination of our activities without the loss that comes from friction and unnecessary duplication, the efforts to equip the church for the larger work that comes by reason of our association with others in the great brotherhood of Christian service, the insight into our whole mechanism of ecclesiastic government as applied to the tasks of world redemption, are obligations which the men of our church cannot shirk."

These suggestions need to be considered somewhat in detail:

1. A financial plan. The need of a comprehensive and more efficient financial plan among Friends in this country ought to be self-evident to every student of our denominational history during recent years. In our judgment this is vital and fundamental to our progress as a Church body. Mead A. Kelsey, whose article appears in this number, has given a most timely exhortation upon the subject. Perhaps he will find he is building better than he knew.

In many of our Yearly Meetings and especially in the Five Years Meeting, we have been adding to our denominational machinery as the climax of a growing purpose to take our proper place in the ranks of Christian discipleship, bent upon performing the gigantic tasks to which the Church is being called, but we have neglected to provide adequate means of financial support that will be commensurate with the work to be done.

The Society of Friends cannot get away from this burning problem unless it chooses to run away from

the clear call of duty. Almost all our Boards and Committees are constantly finding themselves hedged in by financial limitations that bring discouragement, and that take the very life out of all their plans and purposes. No denomination can thrive upon such a situation. It is impossible to exaggerate it, for the reality of it is being emphasized upon every hand, and is not open to question.

The Foreign Missionary Board is a lone exception to the category of Committees that feel the financial stress at every turn, and even this Board finds itself handicapped in practically every field and is almost barred from answering any of the many urgent calls that are constantly coming to undertake new enterprises. How many other Boards, at least of the Five Years Meeting, are able to do anything creditable, all because the funds are not available for the work that has been planned? How many Yearly Meeting departments are running a whole year upon twenty-five and fifty dollar appropriations, and doing good work, too, up to the limit of their possibilities, when they ought to have hundreds of dollars at their command?

How often it is that the appeal comes to Yearly Meetings to keep down the appropriations and the consequent assessments! How often Monthly Meetings come to the close of the year with Yearly Meeting stock delinquent, and local expenses unprovided for fully, unless a few individuals get together and practically double their contributions! The picture is not of universal application, we are glad to know, but it is sufficiently indicative of a general and wide-spread condition as to provoke the deepest solicitude on the part of the whole membership.

The remedy is not easy to find. It is a problem for serious-minded, thoughtful, practical, consecrated men. We are certain that our membership as a whole is not poor beyond the ability to provide. Our trouble apparently is a lack of an adequate system that distributes the burden of our giving proportionately. We know men and women among Friends who give until it hurts, and they do it with cheerfulness, but there are too many others who do not give at all, and a still larger number who do not give regularly, systematically and with proper discrimination.

It is our conviction that we have no greater problem just now that is pressing for settlement than that of devising a plan that will provide for an equitable distribution among all our membership of the burden of support for all our Church activities. In a sense this problem is fundamental to the larger problem of getting our members more generally to feel the responsibilities of the varied work of the Church. Humanity is interested in any mechanism of which it is a part, and for which it is paying something. It is a psychological law which we cannot ignore even in spiritual things.



Problems of finance are peculiarly the work of men, not that women can not say and do much that is valuable on the question, but the chief burden of it must in the nature of the case rest with the men. Nothing will so arouse the interest of our men as to bring them face to face as men with some of the great problems of the Church that are pressing for solution. The Church is well nigh at a standstill for lack of an adequate solution of this particular problem. It is a problem which a conference of men ought to face and that right speedily.

2. The co-ordination of our activities. This problem is largely wrapped up in that of finance. Probably it will be found by proper examination that we have too many Boards; that some can be combined profitably as various departments under one head. This great and multiplex problem of conservation is one about which the manhood of our Church needs to bestir itself.

3. Our relationship to other denominations in Christian work. Primarily there are adjustments in this regard that ought to call forth the serious attention of our Quaker manhood, exerting itself in its manhood capacity as a stimulus to greater endeavor in the work of God.

All these and more which we cannot give the space to discuss now, constitute problems that are vital to our further progress, and it is still our conviction that a conference of the men of our Church, bringing them face to face with these important matters and making them feel their responsibility relative thereto in a way that has never yet been done, is fraught with tremendous possibilities to the whole future of the Society of Friends in America, possibilities which we cannot afford to brush aside lightly by surface objections or by studied indifference. The problem is now with Friends so far as this paper is concerned, at least for the present.

## The Christian State

BY LINDLEY D. CLARK

Imagine a life-boat of modest proportions and scantily provisioned sailing alongside a mighty liner loaded with passengers. Officers and crew of the smaller vessel proclaim the impending destruction of the larger, with all that it contains, and urge those on board to leave possessions, interests, and companionships and come aboard the smaller craft that they may escape with their lives, though obviously but few could be taken aboard. Is that a picture of the Ship of Zion offering deliverance to a doomed world? Probably we have all heard the Gospel message set forth in terms no more inclusive or hopeful or inviting. Salvation was held to mean detachment. Saving themselves, they are unable to save others.

Self-denial and sacrifice leading to individual salvation are indeed means and end of absolutely supreme importance and necessity. But these do not occupy the whole of the Christian horizon; there is in serving Christ more of attainment than of denial, and more of gain than of sacrifice. Moreover, the Gospel of Christ lays hardly less stress on social duty than on individual righteousness. The second commandment is like unto the first.

Bunyan's Pilgrim is an advance over the monk or recluse who shut himself away from a sinful world that he might cultivate personal piety; yet even Christian, with all his distress for those whom he leaves behind, moves in a contracted sphere, and to have depicted him otherwise would have been to fail to deliver a message to Bunyan's age. The Church as an institution had been by turns almoner and thrifty landlord, and oppressor and a resister of governmental oppression, and was at length an ally or rather a constituent part of the State. There was no indirection in its methods, since it set its goal and then summoned all

to contribute of their means and service to achieve it. Organization and outward form, pomp and power, characterized the state establishment, and there was too little taught or thought of transforming grace and personal righteousness. However, the Dissenters grew and multiplied in strength and numbers, proclaiming salvation for individuals through their direct and personal contact with and experience of the Lord Jesus Christ. The advance was a tremendous one, and the gains made have never been lost.

But the disestablishment of the Church as a temporal power and its separation from the State, desirable and necessary as these steps were, have not been without a measure of loss. The multiplication of sects has gone on almost to the present time, due in part to an excess of individualism, and in larger degree perhaps to a failure to remember our Lord's teaching when He said, "all ye are brethren," or the words of James, "be not many teachers." To be sure, the swing of the pendulum has seemed to turn, and federation and unity are the subjects of discussion and in some degree of action: yet some appreciation of the difficulties attendant on this movement can be gained as we look upon the efforts of our own Society in this direction of closer fellowship. We have progressed, and hope for a fuller consummation of this purpose, but it is not yet realized.

Recent studies of the divisive effects of denominationalism develop facts that come almost as a surprise to some of us who have enjoyed a large degree of interchurch fellowship in Christian Endeavor and pastors' federations, and interdenominational efforts for local betterment, and who have heard and read more of federal conferences and the advances of certain denominations toward union than we have of divisions



and rivalries and "come-outers." A study recently made by the Presbyterian Board of Home Missions in three widely separated counties, embracing thirty-two communities in a middle-western State, discloses forty-one denominations engaged competitively, having hitherto never co-operated in any movement. Ministerial support was necessarily at a minimum, with a strong effect on educational qualifications. Bitter denominational rivalry flourished in such an atmosphere, with its necessary accompaniments of insistence on non-essentials, one case being found where a "close-communion" minister could not take the sacrament with his wife. In such a condition of affairs it is surely the spirit of the Pharisee,—“not as other men are,”—and not the spirit of Christ that is at work. The influence of the churches on the community life has thus been weakened, since the citizens who should stand for righteousness are unable to come into a united purpose or to adopt harmonious methods of achieving desired ends, while the non-Christian is repelled rather than attracted.

Another consequence of the separation of the Church and the State has been the dissevering of religion and politics, so that each has been assigned a sphere into which the other can enter only with the practically certain results of arousing hostile criticism. There is no disputing the fact that there are types of religion that are out of place in governmental affairs, and that some types of politics are unassociable with a right attitude toward the Divine Ruler of heaven and earth; but when that fact appears with reference to either it should be accepted as a proof that such types should be either corrected or discarded. The fundamental expression of our attitude toward God, which is love and service, must be love and service to our fellowmen, and the channels of that expression are not limited to any one or any part of human endeavors or relationships.

We are revising and renewing our theory of social service, and if our practice falls short of our doctrine we shall receive the greater condemnation, as those who knew their Master's will and did it not. Social questions press for solution, and only the spiritual hermit or recluse can withhold a hand, and the hermit or recluse is not or has never been the exemplification of the Man who "went about doing good." To be sure, Jesus proposed no political program for His followers in Palestine, members of a subject nation, noted for the ease and quickness with which its hot resentments were kindled into action; and it is significant that it was to a subject nation and not to a dominant one that His Gospel was first preached. Satan's proffer of dominion was not in accord with Jesus' method. The allegiance of the spirit must come first, and no imposed system of worship or religion of influence or compulsory observance of ordinances would meet the requirements of that Kingdom whose symbol is the seed growing secretly or the little leaven that ultimately leavens the whole lump. But having the root and foundation there is no limitation on the extent or ramifications of the renewed life in man. The small stone cut out

without hands is to become a mountain filling the whole earth. The knowledge of the Lord is to cover the earth as the waters cover the sea. No one who anticipates a millennial reign, no one who looks for the establishment at any time of the "new earth wherein dwelleth righteousness" contemplates for a moment the possibility of the existence then of social injustice or political immorality. Is the transformation to be accomplished by a vast cataclysm induced by supernatural forces, in which human agencies have no part, or are we to prepare ourselves for residence and service in that new Commonwealth by the development of life here? Is the ideal desirable only in some remote epoch and for a few of God's creatures, or would His will be accomplished and His glory be reflected in an increasingly accurate and inclusive realization here and now of the divine ideals that have been imparted to us?

Paul writes of looking for the "blessed hope and appearing of the glory of our great God and Savior, Jesus Christ." The apocalypse of John was of heavenly glories seen from the watch-tower of an exile's ocean-girt abode. But the Church that preaches today the tolerance of abuses to be endured in "patience fed by apocalyptic hope," is not the Church that has grasped the potentialities of redemption for humanity. A decadent age may be comforted by a vision of deliverance by the hand of death; but if the world is to progress it will be through the fulfillment of the petition, "Thy kingdom come." It is the duty and privilege of the man who sees and feels,—whose religion is current and vital,—to right the wrongs of the world.

"Our social organization is in our own hands. The Kingdom awaits our establishment. We must in the future apply not only the personal and individual tests of religious and moral satisfactions, but we must apply the tests of social results: economic prosperity, peace, and co-operation; physical efficiency, vigor, and longevity; emotional development in service, public spirit, and missionary zeal."

If the Christian religion can not meet the social and industrial problems of the world of today, with its governments and its corporate forces and organizations of labor, and with its demands for the services of unskilled and easily controlled workers, with the provincial attitude that seeks to measure conditions by local standards and ignores the common interest, and with the insistence of the worker for a changed method of the distribution of profits,—if in the face of all these and many other problems that press for settlement we are to claim that the full stature and efficiency of Christianity as a system of thought and life has been reached and its resources are exhausted, then it must give way to a better, unless the world is to go without a remedy. "But we have not so learned Christ.

Washington, D. C.

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."



### The Revival Most Needed

BY MEAD A. KELSEY

The writer believes that the revival most needed in many of our Friends meetings is one involving the better financing of the Lord's work. By this I mean not only larger giving but better management. I think it is true that almost any business concern would fail in twelve months' time if it were handled as poorly as as the business interests of many of our meetings are handled. Antiquated method and tardy action seem to predominate. When you find a finance committee not getting to work till two or three months of the financial year are past, what is to be expected but a year-long embarrassment and a deficit to crown it all? Add to this the use of methods that should long ago have gone to the scrap heap and you have one of the chief reasons for spiritual declension and lack of interest.

Few people seem to realize the relation between the financing of the work and spiritual prosperity, and yet the connection is close. It is a common practice to advise special prayer services in advance of a revival effort, and that is good, but I recall one Scriptural example where there was a desperate need of spiritual renewing, and the advice given was to bring all the tithes into the store-house and prove Jehovah, if He would not open the very windows of heaven and pour out such a blessing that there would not be room to receive it; and it is doubtless this service that is most needed in many instances today. God help us that we may be awakened to the tremendous importance of this matter.

#### BEQUESTS, A PERPETUAL SERVICE

But the matter about which I wish to speak more particularly is the duty and privilege of Friends who have been blest in the accumulation of considerable property to remember the Lord's work in disposing of the same by will or whatever manner may be chosen. I press this because I believe it to be a form of service precious in God's sight and yet too often forgotten by those competent to perform it. Many we know have remembered, and as a result there exist today, long after the decease of some of them, powerful agencies that are making for righteousness and the advancement of the Kingdom of God on earth. But, sad to say, some Friends have forgotten, and as a result large sums of money have gone out of the Church or failed at least of that larger ministry which the Master had a right to expect.

There are doubtless many cases in which it would be a blessing to children if a portion of the estate were set aside for benevolent purposes. Why not make Christ an heir? We hope to inherit with Him yonder, why not let Him inherit from us here?

As to objects that may be considered in the arranging of bequests, there stand out always in the foreground our educational institutions. Here we touch the young life of the church most directly, and that life too which is to be an ever-increasing influence both in church and civic life. If we only realized how much this meant we would be more anxious to find ways of

helping. There are endowments that need increasing, equipments that need improving, and buildings that are sadly needed. Why not show our faith in Christian education by helping here?

Another matter that should appeal strongly to every one who loves the Lord Jesus is the missionary interests of the church. The greatest task, and the most urgent of the church today is the evangelization of the world. And the biggest problem of this task is the matter of funds to carry on the work. Fields are white, doors are open, and laborers are waiting to be sent. The one need is for money. How fortunate if we are in a position to help supply that. It is noticeable in the annual reports of the great missionary boards of other denominations that they are the frequent recipients of bequests, large and small, and that these form a very considerable part of their income, and why should not Friends be abreast of these? Every Yearly Meeting has its own board of missions, but with the commendable tendency to put the work of the Yearly Meetings into the hands of the American Friends Board of Missions, that would be the best organization to entrust with funds.

Again we may consider the home field. There is the evangelistic and church extension work suffering for support almost everywhere. No part of our obligation is more neglected than this. Lastly there is our home meeting. Is there anything that can be done by a bequest that will contribute to the permanency of the work here? Perhaps it is a ministers home that is needed, and there is a sore need in many places.

Certainly there is no lack of opportunity. In truth, there is almost a bewildering array of needs, but this should not discourage us. On the contrary, it should stimulate to prayerful searching to know what God would have us do, and then we should do it! Procrastination at this point has often been fatal to good intentions.

Now in all that I have said I hope that I have not encouraged any one in deferring to a bequest what ought to be given before. It is certainly far preferable where possible that money intended for benevolent uses be bestowed during the lifetime of the donor, of which we have many illustrious examples, but in many cases this is not feasible, or even possible, and it is to this class that I appeal, and I believe that in this matter I express the mind of the Master.

Oskaloosa, Iowa.

This is my Father's world.

Should my heart be ever sad?

The Lord is King—let the heavens ring.

God reigns—let the earth be glad.

—Maltbie D. Babcock.

I can't help praising the Lord. As I go along the street, I lift up one foot, and it seems to say "Glory"; and I lift up the other, and it seems to say "Amen"; and so they keep up like that all the time I am walking.—Billy Bray.



## A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

(CONTINUED)

### II.

The records show that Slow Valley Monthly Meeting convened at Friends meeting house in Newtown for its second session of the year, at 10 o'clock on February 8, 1913. The day was blustery and cold, but stimulated somewhat by the closing events of the meeting a month before, there was a slightly increased attendance, forty-eight men, women and children braving the storm to be present. As usual, the women predominated.

During the devotional service, there was a slight suggestion of uncertainty, if not of expectancy, that might have been noted by the careful observer. Otherwise the occasion was typical of the usual program. The pastor gave a brief discourse upon the parable of the talents, and all were encouraged to make proper use of their God-given opportunities.

Two of the women gave brief testimonies, and after a period of waiting, the Clerk read the usual form of opening minute, that brought the assembled company face to face again with the business of the Church. The minutes were read and approved, but they bore no record of the slight diversion that had almost threatened the equanimity of the existing order a month before.

There was little business to be transacted. Two families requested a transfer of their membership, one to the Congregationalists and one to the Methodists. Three delegates were named to attend the ensuing Quarterly Meeting, and the Clerk was directed to report to that body that Slow Valley Monthly Meeting was maintaining its usual standard of Christian living and religious activity.

One member mentioned the fact that a leak had sprung in the roof and the Chairman of the Bible School Committee said some new chairs were needed in the Bible School room, but action was deferred until there was more money in the treasury. A letter was read from the United Charity organization acknowledging receipt of the \$2.17 collected for that work at the previous meeting, and thanking the meeting for its interest in the needy poor of the city.

The Clerk had announced that so far as he knew there was no further business, and the retired farmer, who at the January meeting had cautioned the Committees to be economical, had suggested that the concluding minute be read, when the business man who had nearly precipitated a crisis a month before arose and said that as it was not yet late, he felt that he could not leave the meeting without expressing some things which had been upon his mind. He said that he hesitated to say anything as he had been in the community only about two years, but conversations with a few of the young men in the meeting had emboldened him to speak.

He said that the conviction had been forming in his

mind for some weeks that Slow Valley Meeting was not measuring up to its opportunities, that it was falling short of the ideal. He had observed that not over forty per cent of the membership were attending the Sabbath morning services with any degree of regularity, and not one out of three were ever present at the business sessions of the Church. He felt that the financial deficits were indicative of something wrong. What it was he could not say.

He was concerned for the welfare of the young people and concluded with these words:

"I have a longing to see our meeting here a center of religious and social activity, making use of every opportunity to reach out a helping hand to every discouraged or indifferent man or woman in this community. I regret that I am unable to suggest a remedy for the delinquencies which to me are so apparent, but I have a conviction that the time has come when this Monthly Meeting should recognize that we have reached a crisis, and that we should determine to face it as becomes Christian men and women interested in the religious life of the people all about us."

A silence fell upon the little company assembled that soon reached the stage of embarrassment. In a few faces there was a new look of interest, but it was evident that among the majority, the words just spoken had met with no intelligent or sympathetic response. The retired farmer finally arose and said that, as he understood it, there had been no definite proposition made that called for consideration, and again made the suggestion that the concluding minute be read.

Whereupon the pastor arose and said that he felt the situation perhaps called for a few words upon his part. He recognized that there was some force in what they had heard. He felt that no one could afford to be satisfied with present experiences, but that all should look forward hopefully for better things. He realized that their situation was peculiarly difficult. They had a congregation composed in part of city members, busied with the demands of a growing population, and in part of country members to whom the hard times and the drouth of the last summer had brought considerable discouragement. He stated further in conclusion, "I have taken occasion to examine the conditions of some other Friends meetings and have come to the conclusion that under all the circumstances we are doing reasonably well, but I want to express the hope that all our members will improve every opportunity to do better work this year than they were able to do last year."

The retired farmer, in a short, snappy two-minute talk voiced his conviction that there was nothing the matter with the meeting, and cautioned the members against new innovations that interfere with the poise and dignity of a congregation, that for half a century had maintained the Quaker standards in that community.

Two men and three of the women made similar remarks, one woman going so far as to intimate somewhat broadly that the meeting had gotten along pretty well for more than a generation, and that those who



did not like their customs might be able to find usages more to their liking elsewhere. Upon a few faces there was an evident look of concern over the trend of the discussion, but apparently no one had the courage to express his thoughts. Opinions had been packed into one mould so long that new ones were not easy of expression.

One of the farmers finally ventured to suggest that in his opinion there was something in what their business friend had said about conditions in the congregation. He knew of several rural Friends with horses and carriages and three with automobiles who never came to Church any more. What the matter was he did not know, but he thought something might be gained if the meeting would look into the situation.

This brought two others to their feet, one man and one woman, in defense of the existing order, the man, who was a retired physician, saying that he was pained that there should be any criticism of their meeting, which to him had been an ideal religious home for more than forty years. Apparently the power of custom had a deep hold upon Slow Valley Meeting, which could not be up-rooted by any ordinary means.

Finally a young man arose, a school teacher in a nearby country district, and said that he was much interested in the discussion that had been taking place. A look of surprise went around the room, for not in years had a young member presumed to speak in a business meeting. But the young teacher persisted in his remarks. His sympathy was wholly with the merchant who had first spoken. He felt that the members should be willing to face the situation and at least see if conditions could not be improved. "I am thoroughly convinced," he said in conclusion, "that there is need of a revival among our members, that will touch our young people and set them to work in various ways, for their own good, the good of the Church, and the good of the city and community."

Emboldened by these remarks, the business man ventured to propose that a month hence, an hour of time be devoted to a discussion of the needs of the meeting, and its work in the neighborhood. The retired farmer said that as there would be little business at the March meeting, he saw no objections to the proposal, but said he had no doubt that after the discussion they would find that their Church was getting along better than any other in the city. Thereupon the Clerk read the concluding minute, and the company scattered to their homes, the majority in spite of themselves to face a month's period of self-examination and of solicitude about the community such as they had not experienced in years.

The probe of conscience and duty had been set to work and Slow Valley Monthly Meeting had begun to think about some of its problems.

(TO BE CONTINUED)

It is when I am told that God is love that I commit all judgment to him gladly. It is when I believe that someone loves me that I am never afraid to be myself.—G. H. Morrison.

### The Conference of Men

A number of letters are coming in concerning the suggested conference of men. For the most part they are favorable, but in a few instances Friends are unable to see in the proposition anything beyond a disturbance of our principles regarding the equality of the sexes.

We print below a few that are typical of the differing views being expressed. It is regrettable that a great opportunity for our denomination must be destroyed by the injection of questions that are at most incidental and extraneous to the purposes of the proposed conference.

In our judgment we have gone far afield in our Church organism, if after allowing our women the widest latitude, we now must close the doors against the right of the manhood of the Church to meet together for the consideration of any questions in which it is expected to take a leading part.

### Favoring the Conference of Men

We have been noting with some interest some views expressed in THE AMERICAN FRIEND recently with reference to the attitude of our denomination towards its women. The first was when Baltimore Yearly Meeting granted its women members the privilege of organizing a Woman's Foreign Missionary Society. The reporter of the item alluded to it as a "backward step." More recently a writer on the suggested Conference of men is uneasy for fear we are going to "drive a wedge to open a line of sex cleavage." I am very proud that I belong to a denomination of Christian people that has pioneered in so many valuable principles, as in the matter of slavery, the disuse of intoxicants, peace and arbitration, the discovery of the truth that the use of the outward ordinances is not necessary to a spiritual life or to worship, etc., and that was the very first to accord to women an equal place with men in the affairs of the Church. We taught all these principles until now, all denominations are more or less Quakerized on these points.

Now if the principle of the equality of the sexes in the Church is to be carried to the point of not allowing women to have anything of their own, nor the men to meet together in a conference on subjects of peculiar worth to them, then it appears to the writer that we are misusing liberty by throwing restrictions about our women, and about our men, that are unwarranted in the freedom of the gospel. We are unable to see in what way the calling of a conference of men, or the forming of a Woman's Foreign Missionary Society, when neither is legislating for the Church, can interfere with our position on the equality of the sexes. It is granting to each that which is the inherent right of any people. Not to allow Quaker women to join hands with all other Christian women in a great forward religious movement would savor of bondage rather than of liberty, and would constitute a "backward step" toward the dictation of one part of the membership to another that Friends have now gone too far to permit.



Through our Woman's Foreign Missionary Union we are members of the Federated Board of Missions, and through this we are represented on the Edinboro Continuation Committee which is the leading organization in the world for the promotion of world-evangelization. Is it a "backward step" for Quaker women to be so connected and represented? Nay! But a most delightful step forward, and one that we as Friends could not have taken had we not our Woman's Foreign Missionary organization. By all means let the men hold a conference and the women have their missionary society, and they will then come together in our regular Church councils, each stronger and wiser for the responsibilities of the Church because they have thus conferred separately in non-legislative meetings.

ELIZA ARMSTRONG COX.

Columbus, Indiana.

### Opposing the Conference of Men

We have read the editorials in THE AMERICAN FRIEND in reference to the proposed Conference of men, which it was thought might be as much to our denomination as the Methodist Conference at Indianapolis was to the Methodist Church; and the editor wants to know what we think about it.

The Methodist Conference was an official body, acting for the Church and under its appointment. A Conference of men is in direct line with the teaching of those Churches, which have not kept abreast of Friends in according an equal place to women in the management of the business of the Church, in the privilege of becoming ministers, and in making them equal in all other lines of effort. Such a meeting might have done three hundred years ago, but with the great onward movement of civilization, it seems entirely out of place among those who have stood for an entirely opposite condition.

The Friends have given to the world a great body of strong men and women, who have devoted themselves to different lines of effort. These have been all out of proportion to their numbers in membership. No other religious denomination compares with it. It has exerted an influence over government and the development of civilization as lasting as the nation itself. The best educated people, even outside of Friends, have come to recognize that this came about, not only as a result of sound principles, but also from the emphasis of the individual guidance of the spirit, and the absence of dictatorial leadership or ecclesiastical power to crush its development in the different members. It was only within a religious society so democratic as the Friends, that so great a number of such individuals could be developed.

We do not plead for tradition. We believe in living up to and keeping abreast with the Divine Spirit in meeting the conditions of the age; but if by any means the Friends all come to the place where they are willing to sacrifice their democratic principles in reference to the equality of the membership in regard to sex, or for any other consideration, which has been the most vital part of our existence, we shall lose our inheritance, or it will be given to another.

If it is necessary to have a conference of men in order to study the conditions of the Church from the viewpoint of men, it is just as necessary to have a conference of women also to study the conditions of the Church from the viewpoint of women; then let them come together with their different views.

One of our English Friends, with regret, expressed the opinion that our branch of Friends is rapidly becoming ecclesiastic. Is it true?

Haddonfield, New Jersey.

ANNA MAY PEMBERTON.

### A Favorable Statement

"Now as to the proposed convention for men; I hesitate to say much, for I fear that if it should be held at any considerable distance from here, I should not be able, financially, to attend. But I do think such a move would be fraught with much good to those who would participate, and through them to the Church at large. \* \* \* I think the sex question should never have come into the discussion at all. It seems narrow. Our good sisters have their W. F. M. S., and other distinctly women's organizations that are permanent. To these no man objects. \* \* \*"

Lynn, Indiana.

MILO S. HINCKLE.

### Against the Conference

I think a conference of men Friends only is taking a backward step in the annals of Quakerism, and as our discipline contains this clause, "There are no distinctions in the rights, privileges or responsibilities of the members because of sex," it seems discourteous to say the least to our women Friends. I do not know what these vital problems are that confront us, but think that women Friends may be helpful in solving difficult questions as in the past.

Dartmouth, Massachusetts.

LAURA M. GIDLEY.

### Other Statements

"I heartily approve of a convention of men of the Church and hope it may be arranged. Des Moines, Iowa, would be a good place to hold it as it is centrally located and has excellent railroad connections.

Oskaloosa, Iowa.

S. M. HADLEY.

"I approve your suggestion for a conference of men and suggest Indianapolis as the place, as it is more centrally located."

Westfield, Indiana.

GEO. H. MOORE.

"I want to give my most hearty endorsement to the suggestion for a great men's conference, and urge the claims of Des Moines or Oskaloosa as the place for holding the same. It ought to be a great thing for our men."

Lynnville, Iowa.

ZENO H. DOAN.

"I am in hearty sympathy with the question of a call for a meeting of the men in the Friends Church of America. This will take away nothing from the place of our women in our Church, but rather add to the importance of their work.

Wabash, Indiana.

A. J. FURSTENBERGER.

"I favor a call for a men's meeting."

Carthage, Indiana.

E. C. ELLIOTT.



## IOWA PASTORS' ASSOCIATION

The Pastors' Association of Iowa Yearly Meeting met in midyear conference December 29-30, with twenty-seven members present.

The first session was opened by a devotional meeting, led by the Marshalltown pastor. The principal subject of the evening was "The Personal Testings of the Ministry." The leader not being present, one pastor after another told of the testings which had come to himself, some of which were as follows: 1. The yielding of a prosperous business career for the work of the ministry. 2. Feeling certain of the proper message at all times. 3. Being misunderstood. 4. Comparison with the ministry of other churches. This discussion brought a realization that actual perils followed the ministry, and the pastors on their knees together pledged themselves to stand the testings as God saw fit to let them come, and give themselves anew, first to the Father, then to each other.

On Tuesday morning Harry R. Keates led an earnest devotional service wherein all felt the touch of the Spirit. "God's purpose for Quakerism" was the subject opened by a paper by Clark Brown, which provoked much good, lively discussion. Various opinions were presented from various standpoints, but all seemed to agree in the thought that as George Fox met the condition of his own particular time, the purpose of the Church today is to meet the need of the humanity of our own local communities, and to work for the upbuilding of the kingdom of God on earth.

Florence Baker had charge of the devotional meeting in the afternoon, and very fittingly led all to see that the one thing needful was to sit at the feet of Jesus and not to be troubled by many things. The subject of the afternoon was "The Monthly Meeting." A paper was read by Edward Hartsuck and Dr. Edwards opened the discussion. Some of the suggestions for making our Monthly Meetings both profitable and interesting were:

1. Study the history of the Church.
2. Study the doctrines of the Church.
3. Study church finances.
4. Have programs along proper lines.
5. At least once a year, eat together, and have a social time before transacting business.
6. Have a roll call of members at least once a year and have messages read from absent members.

The matter of the Men's Conference was under discussion and a night letter sent to S. Edgar Nicholson encouraging the movement and inviting such a meeting to be held in Des Moines, Iowa.

Such interest was manifest in the various subjects and discussions, together with the general business of the conference, that almost every moment from 9:30 in the morning until 9:30 in the evening was used. Even around the dinner and supper tables various committees were seated together and worked while eating.

The closing sermon was preached by George Deshler. The Marshalltown people were present at this service and enjoyed with the pastors the splendid discourse on "Remember them that are in bonds as bound with them." The close fellowship with each other, and the hospitality of the Marshalltown people were such that those present will not forget it soon.

W. S. KITCH, President.  
ANNA SMITH, Secretary.

## WHITTIER COLLEGE

In number 1, volume 1, of "The Western Collegian," published at Los Angeles, California, November 15, 1913, a whole page is given to Whittier College. Following a brief historical statement, a comprehensive and laudatory description of the college is given that should be highly pleasing to all friends of the institution. It closes with these words, "With a loyal student body, a helpful alumni and a working faculty, the future promises a success even beyond that of the past."

In this same magazine the foreword is given by President Thomas Newlin, of Whittier, in part, as follows:

"This is an age of Democracy. This is nominally realized in the State and it is coming in the Church, but in the American public schools the fight is on. In school and college there is an experienced, trained and mature authority on one side, and an inexperienced, untrained, immature and restless mass on the other side. If in school and college we would keep abreast of the spirit of the age, we must seek motives rather than seek to rule artificially from without. The right to rule anywhere in America cannot much longer be an official right, but common interests and justice for all must rule. This is no easy task, yet it is a result worth striving for by all our schools and colleges."

## NOTICE TO FRIENDS' BIBLE SCHOOLS

All remittances, from this time on, for supplies, whether for the past or future, should be sent to the Friends' Bible School Board, Fairmount, Indiana.

RICHARD HAWORTH, Pres.  
P. W. RAIDABAUGH.

## FRIENDS' BIBLE SCHOOL SUPPLIES

As previously announced, the Bible School Board of the Five Years Meeting has purchased the Publishing Business of P. W. Raidabaugh, and has now moved the same to Fairmount, Indiana. All orders for supplies and all bills due should be sent to the address given below. The Board is now prepared to fill all orders promptly and furnish any kind of supplies published by any Denominational or independent Sunday-school Supply House.

In a short time the Board will send out order blanks for supplies for the second quarter, and asks that all schools order all supplies of whatsoever kind they may desire through our office. The Board will furnish all supplies at the same price paid the publishers. In ordering through our office, you confer a financial favor upon the Board, and at the same time are advancing our own Denominational Bible School work.

## Our Own Publications

The Board is editing the "Advanced Quarterly," formerly published by P. W. Raidabaugh, is enlarging it and will call it "The Adult Quarterly," and hopes to furnish it at the former prices, viz.: 3¼ cents each in clubs to one address; single copies, 5 cents each, or 20 cents a year. The Teacher's Quarterly will also be edited by the Board, but will probably be the same size and price as formerly.

It may be impossible to make much change in the Intermediate Quarterly, though the Editors are at work on an entirely new Quarterly, much enlarged and admirably adapted to the Secondary Division of the Schools, viz.: young people from 12 to 20 years of age. If it can be gotten ready, it will probably cost 5 cents per copy, or 20 cents a year. The Lesson Sheets will be the same matter as the Adult Quarterly and probably the Child's Lesson Leaf and Youth's Friend for next quarter will be about as formerly published. Just as rapidly as possible permanent changes will be made for all our Denominational Publications.

The entire Board, consisting of twenty-six members, is responsible for the material in all supplies published by the Board, though the two Editors selected by the Board, viz.: Wilbur K. Thomas, New England Yearly Meeting, and Richard Haworth, Indiana Yearly Meeting, have prepared the material. The Board asks for suggestions and help from all available sources.

## Other Publications

The Graded Helps as furnished by the International Lesson Committee and supplied by Denominational Houses should be ordered through our office. Many Friends' Schools are already using them. The Board is prepared to fill all such orders and supply all Graded Helps through its office. A single order sent by any Bible School may include all supplies of every kind for the entire quarter. The Board will gladly furnish all Sunday-school requisites at publisher's prices.

Address all orders to  
FRIENDS' BIBLE SCHOOL BOARD,  
Fairmount, Indiana.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

Washington, D. C.—Baltimore Quarterly Meeting was held in Washington, D. C. on the 10th and 11th instant, with a goodly number of Friends and others in attendance. In addition to the usual business sessions, Daniel Oliver, a missionary from London Yearly Meeting to Brumana, Syria, gave a most interesting account of his work at a special session on Saturday morning. President Robert L. Kelly, of Earlham College, had edifying service in the meeting on Sunday morning, and spoke to the Young People in their meeting on Sunday evening. At the concluding meeting Sunday evening, Alsina Andrews and Sada Stanley, missionaries from Jamaica, now returning to their field, told of their experiences and other Friends' work there. The reports from our own meetings showed commendable progress.

### INDIANA YEARLY MEETING

West Elkton—Edgar Woolam and wife of Cleveland, Ohio, also Roy Woolam, now of Chicago, all former residents of West Elkton, were in attendance at the meeting here December 28. Roy Woolam preached a very acceptable sermon to an attentive and interested audience.

In the autumn, the ladies of the meeting at West Elkton were organized by the pastor, Fannie Elliott, into a society known as "Social Workers." Its aim is to promote the social and financial interests of the Church, and through the monthly programs to instruct and stimulate interest in the several lines of church work. The society is proving both interesting and helpful.

Spiceland—Spiceland Friends received into membership at their Monthly Meeting held January 3d, eight young ladies ranging in age from sixteen to eighteen. Through the influence of the Sabbath School, of which they were faithful members, and through the encouragement of their earnest teacher, they were led to Christ as their Savior and desired a church home with Friends. On Sabbath morning, the 11th, they were welcomed by the congregation. An appropriate sermon was given by the pastor, Raymond Holding. Special music was rendered by the choir, making the service impressive and helpful to all.

Charlottesville—The meeting at Charlottesville, Indiana, has employed Walter Jerge, of Earlham College, to serve

them as pastor for the present year. Zona Williams White, the former pastor, gave up the work at her own request, but still resides within the limits of the meeting and is a great aid in the work.

Little Blue River—A series of meetings began at Little Blue River Meeting, in Walnut Ridge Quarterly Meeting, on November 13th, and closed Christmas evening, continuing six weeks. The meeting was conducted by F. Ora Wilcoxin and wife, of Shirley, Indiana, and Charles E. Wicker. There were twenty-four conversions, thirty-two renewals and thirty-eight were sanctified. A large percent. of the converts were children from the age of six to fifteen years. In our Sabbath morning meetings, since the close of the revival, we give the children a special time for testimonies, of which they take advantage. Our meeting has taken a forward step in spiritual life, and we are making an effort to hold what ground we have gained and "go forward."

Carthage—J. Edgar Williams, pastor of the Friends' Church, requested the members of his congregation to bring their Bibles to the morning service on January 11th. The message given by him was a strong tribute to the Divine authorship of the Bible, and its place in the world today. The text was II. Timothy 3: 16. He stated that the Bible is the most popular book in all the world, because it is God's word. The pastor's message in the evening was brief. He was followed by Russell Ratliff, an instructor in our public high school, who gave an able report of the Student Volunteer Convention held at Kansas City.

The auditorium of the Friends' Church at Carthage was beautifully arranged and decorated for the church social on Christmas night. There were exercises by the children and a girls' chorus. J. Earl Norris, as Santa Claus, sang to the children and distributed treats. J. Edgar Williams was completely surprised when R. E. Henley, on behalf of twenty members of his congregation, presented him with an envelope containing one hundred dollars.

Chester—In accordance with the communication from Olive R. Lindley, Secretary of the Home Missionary Society of Indiana Yearly Meeting, in The American Friend of October 30th, the women of Chester, Indiana, have organized a missionary club with fifteen charter members. We shall combine home

and foreign missions in our scope of study, and endeavor to cover the thought contained in clause two of the constitution of the Woman's Home Missionary Council of Friends in America.

The Friends at Chester, Indiana (New Garden Quarter), are fully at one with all the work so far outlined by the different Boards of the Five Years Meeting, and will be glad when the various committees of our own Yearly Meeting have succeeded in coming entirely into line with them. We believe in using our young people as far as possible in the general church work. At our recent annual election of officers for our Bible School, Edith Hampton was made the Superintendent. Her fresh young vigor is already being felt in the work of the school. Being a teacher in our public school, she will be able to bring us more quickly into line with the graded system so strongly advocated by our Bible School Board. We shall be ready at the beginning of the next quarter to order all supplies through Friends' Bible School Board. More of our members are taking The American Friend than heretofore, and what is better, they are reading it. We shall unite with the simultaneous meetings from the 18th to 25th, and hope to report good results later.

Greensboro—Our meeting is growing in interest, under the faithful service of our young pastor, Joseph Young, who is with us every two weeks. We have a large class of young people in the Sabbath School and C. E., who have shown their interest the past year by giving \$25.00 for foreign missions. They have also assisted the church in getting a new furnace. The C. E. members are given an opportunity to lead the Sabbath evening services when the pastor is not present. This is proving a blessing to the meeting.

### KANSAS YEARLY MEETING

Northbranch—J. Perry Hadley, a former missionary at Douglas, Alaska, is serving his home meeting at Northbranch, Kansas, as pastor, the present year. His many friends will be interested to know that his little son, James Harold, who was born in Alaska, February 3, 1912, and whose mother died there shortly after his birth, is growing nicely, and keeps well under the care of his father and grandmother.

Northbranch Academy is prospering under the efficient instruction of Prof.



E. E. Hadley as principal, and Miss Lorena Kelsey, of Oskaloosa, Iowa, as assistant. The splendid training the students are receiving was shown by the midyear entertainment recently given by them. Almost all the selections given were the original work of the students.

**Friendswood, Texas**—James Armstrong is holding a series of meetings at this place with good results. He held meetings ten days at Kema near the bay, recently. There were several conversions and renewals.

**League City, Texas**—The Friends in League City are busy at work on the meeting house trying to get it completed before our next Quarterly Meeting, which will be held there the fourth Saturday in February. They will have the outside done, ready for the inside work in a few days, and all the bills paid, but we do not know yet where the money is to come from to pay for the seating. We hope that some of the Lord's children who read this may feel like helping in this time of need. William Worth is Chairman of the Building Committee. If any ministers feel drawn to attend the Quarterly Meeting, we will gladly welcome them.

#### OREGON YEARLY MEETING

**Greenleaf, Idaho**—In spite of the snow which was falling thickly, a fair number of Prohibitionists and friends gathered in the Friends' Church at this place on December 17th to greet Mr. A. A. Phelps, the new executive secretary of the party in this state. At the close of the meeting a Prohibition Club was organized with fifteen members.

**Revival Campaign**—Oregon Yearly Meeting is enjoying an unusual uplift through the revival campaign still in progress at a few points. Series of meetings have been held with good results at the following local meetings: Newberg and Springbrook, by Lindley A. Wells; Sherwood, by Homer Cox; at Middleton, and now in progress at Chehelm Center in charge of Charles Whitlock; at Lents, John Riley and wife, pastors; at Scotts Mills and Salem, Highland Meeting, in charge of O. B. Ong. It is the plan to have one series of meetings with each local congregation before the close of this year's work. We ask the prayers and sympathy of the older and stronger Yearly Meetings, that we, while weak and small as a Yearly Meeting, may be enabled to push the battle to the gate in this great and needy north-west country.

**Salem**—Salem Meeting extended a call to Josephine Hockett, of Kokomo, Indiana, to take the pastoral work at this place. She accepted the call, and came here with her husband the last of Sep-



## Bestwood Tea Coffee Cocoa

Direct to you fresh from the plantations where they are grown.

*Pure, Healthful, High Grade.*

PARCEL POST FREE DELIVERY.

SEND FOR PRICE LIST.

**THOMAS WOOD, Importer.**

**P. O. Box 3376, BOSTON.**

tember, and took up the work at once. Through her preaching and influence, the interest began to revive. O. B. Ong was sent here to hold a revival meeting, that lasted four weeks. One hundred and seventy came to the altar. The members were the first to come, feeling their need of a more definite consecration and a deeper work of grace in their hearts, and there were many new converts. Ministers from the sister churches came in, and the fire falling upon them, they carried it back to their own services. So united were they that the churches of this part of the city joined in observing the week of prayer beginning first at the Friends' Church, resulting in great blessing to the people. We feel that Brother Ong's work here will long be remembered. We believe that the people are so united that Sister Hockett will be able to do a great work and be a great blessing to the church.

#### WESTERN YEARLY MEETING

**Tangier, Ind., and Friends' Chapel, Ill.**—Lindley Reagan, pastor at Marshall and Friends' Chapel, recently assisted the pastors, Martilia and Mary Cox, in a series of special meetings at Tangier, in which the church was much strengthened and some who had grown cold and inactive were awakened and renewed in religious service. L. M. Reagan expects to begin evangelistic meetings at Friends Chapel near Scotland, Illinois, about the middle of January. At this place is to be found a country Sabbath School and church which is certainly worthy of commendation in this day when so many country meetings are on the decline. Although a large percent. of the membership is located from two to five miles away, we find here a live progressive school, superintended by Miss Ora Legg, who though crippled in her hands so she cannot drive, walks rain or shine, over Illinois roads to her school, where they have four or five organized classes, and have graduated two normal classes and have an average attendance of about one hundred.

**West Grove, Ind.**—Levi Cox recently led in evangelistic services at West Grove Meeting in Hamilton County, where Mary Hiatt is serving as pastor.

A number were blessed in the meeting, and the membership in general was much strengthened.

**Amo**—On January 4th, Orley Smith, pastor at the Friends' Church at Amo, had a roll call at the Sabbath morning meeting. There was a good audience, and much interest manifested. The majority of the members present responded with a suitable scripture text or a testimony. There were greetings from some of the non-resident members. Many felt that it was a day of blessing.

**First Church, Indianapolis**—The First Friends' Church at Indianapolis, Indiana, is identifying itself with a movement joined in by practically all the churches of the city, the object being city-wide evangelism. The pastor, W. O. Trueblood, will conduct services each night for a period of two weeks, and this plan of the pastor being the evangelist is being followed by all the churches. A noon-day mass meeting will be held each day in one of the down-town theatres, and large and far-reaching results are expected from this campaign for righteousness.

## FRIENDS WITNESS TO SCRIPTURAL TRUTH

Editors: ALICE MARY HODGKIN and SAMUEL F. HURNARD.

A Monthly Magazine Devoted to Bible Study, Etc.

Published by some Friends in England to bear witness to the foundation truths of our faith.

The Program for 1914 (seventh year of issue) includes:

### Bible Studies on the Minor Prophets

BY ROSE HURNARD

A Series of Articles by FRANK W. CHALLIS, M.A., on "Things Most Certainly Believed Among Us," as follows:

The Bible—Supernatural, not Natural.

The Deity of Christ—Christ is God.

The Death of Christ—A Vicarious Sacrifice.

The Resurrection—A Fact.

The Faith of Christ—The Only Way of Salvation.

The Return of Christ—Christ Really Coming to Earth Again.

Price, 40 Cents per Year.

Agent for the United States:

WM. M. SMITH, Union Bible Seminary, Westfield, Indiana.  
Sample copy on request.



## BIBLE SCHOOL LESSON

## February 1.

**Subject**—The Unfriendly Neighbor.

**Lesson**—Luke 11: 1-13.

**Golden Text**—Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.—Luke 11: 9.

**Time**—Soon after the last event of last lesson. Probably about four months before the Crucifixion.

**Place**—In Perea.

Jesus has gone back to Perea for a few weeks of work. His coming crucifixion was beginning to weigh heavily upon him, and there was need of haste, for the fields were white unto harvest, and much work remained to be done. There are five important elements in the lesson.

1. "*As he was praying.*" Jesus set the example of prayer. If he needed to pray, how much more need for others! Increasingly was Jesus found in communion with his Father as the work widened and his end approached.

2. "*Lord, teach us to pray.*" The example of Jesus was making its impression upon the Disciples. At first, discipleship had meant loyalty to Jesus alone, even as John's disciples were subject to him. But gradually had come some comprehension of their relationship to the Father, and with it a consciousness of their own ignorance and their own inadequacy. One of the best evidences of the growing spirituality of the disciples is this desire to know how to pray effectively.

Note the simplicity, and yet the comprehensiveness of Jesus' reply. There must be recognition of God's fatherhood, and his holy characteristics. It was not an earthly kingdom but God's kingdom that was to claim their fealty. They were to pray for the supply of their needs, their daily sustenance, the forgiveness of their sins, and freedom from temptation. It was an inclusive prayer, suited to their needs as children groping yet somewhat in the dark.

3. "*Because of his importunity.*" This is a lesson of contrast. The teaching is not that God is comparable to the unfriendly neighbor, but if such a neighbor will yield to persistent importunities under the circumstances set forth, how much more ready is the Father to lend a helping hand to any needy suppliant! Yet persistence in prayer is a virtue that will bring its own reward. Remember again Jacob's, "I will not let thee go, except thou bless me."

4. "*Every one that asketh receiveth.*" The blessing is to him who not only asks, but seeks and knocks. There must be sincerity and determination of purpose when God is approached in supplication. Prayer, genuine, persistent prayer is the key that unlocks the storehouse of God. Prayer is communion, and manifold blessings will rest upon all who thus reveal their willingness to be the sons of God, for the corollary of Fatherhood is sonship.

5. "*How much more.*" Note the fatherliness of God's answer to prayer. God is pictured as a father to the dis-

ciples. They knew the love of a human father that prompted him to give good gifts to his children. How much more was the Father in heaven ready to shower in gracious abundance heavenly blessings upon all those who would approach him in sonship! How few really put this teaching to the test! As a climax there came the promise of the Holy Spirit, an indwelling, abiding guest who would lead them into all truth.

## CHRISTIAN ENDEAVOR

## February 1.

**Topic**—Christian Endeavor Progress. Mark 4: 26-32. (Christian Endeavor Day.)

It is a fitting time to take an account of stock as a C. E. Society, not merely to fill up the credit side of the ledger, but to take note of the debit side as well.

Is your Society growing in numbers and interest?

Are the Committees active in their respective jurisdictions?

Is the prayer meeting a live occasion, full of spiritual interest?

Are the members loyal to the church, and do they readily become workers in the meeting?

Is your Society doing anything worth while to win the community to the church and the kingdom?

Are the contributions to missions on the increase, and are steps being taken to develop interest in the foreign as well as the home field?

Is the outlook bright for the coming year?

Is the membership being recruited from time to time from the Associate list?

## PERSONAL MENTION

Ella Swafford is assisting M. T. Swafford at Burr Oak, Kansas.

Martilia and Mary Cox are engaged in an evangelistic effort at Chester, near Westfield, Indiana.

Susie Fox Wilcox of Sterling, Kansas, will begin a series of meetings at Havi-land, Kansas, on January 25th.

Clarence E. Pickett, pastor of Toronto, has an interesting letter about the Toronto Fellowship Papers for January.

B. H. Albertson and daughter, Elma, are engaged in holding a series of meetings at Glendale, near Mullinsville, Kansas.

Prof. Allen C. Thomas of Haverford College, has just completed his School History of England, a companion piece to his popular history of the United States.

I. Gurney Lee recently conducted meetings at Hortonville, Indiana, and is now engaged in like service at Pleasant View, Indiana, in Westfield Quarterly Meeting.

Dr. D. W. Roberts, who was a dele-gate to the Student Volunteer Conven-

tion at Kansas City, gave a report of the convention at the First Friends' Church in Des Moines, Iowa, on the evening of January 11.

M. Davis Branon, for some time membership and social secretary of the Y. M. C. A. at Ottumwa, Iowa, an association with nearly one thousand members, has resigned that position in order that he may resume pastoral work in the Friends' Church. Mail should be addressed to Ottumwa, Iowa, care Y. M. C. A. Any information as to openings will be appreciated.

President Robert L. Kelley of Earlham College, attended the recent convention of the Educational Boards of Churches of thirteen denominations, which met at Washington, D. C., and was elected its vice-president. Plans were laid for organizing an association of denominational college and university presidents. Dr. Kelly was on the program of the convention.

Hannah Pratt Jessup has a fine lecture on "Friends, Past and Present," which would be valuable for any meeting. It is described by those who have heard it as instructive and helpful, and it is hoped that many congregations will

## WONDERED WHY

## Found the Answer Was "Coffee"

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it. "After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. When it was made right—dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

**Regular Postum**—must be well boiled.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a Reason" for Postum.



# What Tailored Clothes are to the discriminating man

THE

## "FARQUAR"

TRADE

### SANITARY HEATING SYSTEM

MARK

## is to the well-appointed Home.

Your social and business position demand the clothes.  
Your health and comfort demand the FarQuar.  
Let us tell you why.

Address

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

or **2 Rowland Bldg., Detroit.**  
**60 Pickering Bldg., Cincinnati.**

**911 Hume-Mansur Bldg., Indianapolis.**  
**41 E. 61st St. North, Portland, Oregon.**

avail themselves of it. She can be addressed at Mooresville, Indiana. She recently was granted a minute for service by her home meeting.

#### EFFICIENCY SECRETARY

Indiana Yearly Meeting last fall appointed a committee to consider the advisability of placing a General Secretary in the field to act as an efficiency man; some one who could help bring about better organization and more systematic efforts. This committee has carefully considered the question and with the co-operation of some of the leading committees of the Yearly Meeting, they were unanimous in selecting for the place, Ancil E. Ratliff, of Fairmount. He has already begun his work with very satisfactory results. We hope that Friends all over the Yearly Meeting will uphold him by their very best efforts and prayers.

On behalf of the committee,  
**ARTHUR M. CHARLES,** Chairman.  
**EDITH J. HUNT,** Secretary.

#### Born

Webb—At Newmarket, Canada, December 25, 1913, to John R. and Margaret Dorland Webb, a daughter, Margaret Elizabeth.

#### Died

NOTE—We will use other obituaries now on hand just as soon as we can get to them.

Hadley—Newton Hadley, an aged minister in the Friends' Church, died at his home in West Watseka, Illinois, December 4, 1913. The funeral services were held at his home church in Watseka, Illinois, December 7, 1913. A fuller notice will appear later.

Hubbard—Elizabeth J. Hubbard was born in Franklin County, Ohio, March 31, 1849, and died at "Roseland," her home at Kimball, Kansas, November 21, 1913. In 1875 she was married to Thomas D. Hubbard. She was converted in early life and joined the M. E. Church, where she was always faithful. After marriage she joined Friends. She was of a noble, generous disposition, always ready to assist the needy. She is survived by her husband, two sons and an adopted daughter. Funeral services were conducted at the Kimball Church by Frank Walker, of Stark.

Pearson—John Pearson, president of West Branch State Bank, and pioneer of Cedar County, passed away December 2d, at the home of his son, Albannus Pearson, a mile south of Springdale, Iowa. Had he lived six days more he would have been eighty-eight years of age. He came to Iowa from Ohio in 1857. In 1857 he was married to Mary Ray Miller, who preceded him to the better world last February. He was a lifelong member of Friends, and has been an active church worker, having taught a Bible class for more than forty years. He has lived honorably and peaceably with all men, his life proving the worth and value of uprightness and honesty. He is survived by one son.

Subscribe for THE AMERICAN FRIEND.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages**TO NET **6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

**Pocket Almanac for 1914**Containing Dates of Holding the  
Yearly and Quarterly Meetings  
of Friends in the United States  
and Canada;

Statistics, Etc.;

Also, Mail Addresses of the Offi-  
cers of the Various Boards of the  
Five Years Meeting.

PRICE, TEN CENTS.

Postage stamps received.

**Friends' Book and Tract Committee**No. 144 East Twentieth Street  
NEW YORK

**1913 RECORD** *Magnificent Crops in all Western Canada*

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada** carried off the **Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**160 ACRE FARMS IN WESTERN CANADA FREE**

**ROOMS FOR RENT.**Friends visiting Washington, D. C., can secure  
lodging near Friends Church (Orthodox). Every  
convenience, good board near, handy to cars.  
C. H. HALL, 1117 Lamont St., N. W.**WANTED**A Friend to act as matron of the New York  
colored orphan asylum. 300 children. 50  
servants. CAROLENA M. WOOD, C. O. A.,  
Riverdale-on-Hudson, N. Y.**WANTED**A trained nurse who is interested in work  
for children and in Social Service among ne-  
groes. CAROLENA M. WOOD, C. O. A.,  
Riverdale-on-Hudson, N. Y.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

— Established 1870. —

**Real Estate Mortgage Loans****O**UR Investment Department offers investors choice first mortgage real  
estate loans on improved Indiana and Ohio farms and city property,  
netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.**

3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.

**DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.****TRANSIENT BOARDERS** desired in a refined  
home in Washington. Very convenient to car  
line and Union Station. LAURA N. WILSON,  
46 Bryant Street, Washington, D. C.**5 PER CENT  
Real Estate Mortgages 6**On improved farms in Indiana, Ohio  
and Oklahoma. Safest form of invest-  
ment. No fluctuation in value. Se-  
curities personally inspected. No loan  
to exceed 40 per cent of our valuation.  
Collection made without expense to  
investor. Long and successful exper-  
ience. References furnished. Corres-  
pondence solicited.**DICKINSON & REED**204 BOARD OF TRADE BUILDING  
INDIANAPOLIS, IND.

Joseph J. Dickinson.

Frank M. Reed.

**The Lord's Prayer:** A Paraphrase  
in Verse. "Very  
charming."—Churchman. Beautifully printed on  
all rag paper, maroon cloth binding, gilt letters.  
A prized gift. 35 cents; three for \$1.00, to different  
addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM**  
ASHVILLE, N. C.For the treatment of Paralysis, Rheumatism,  
Dyspepsia, Asthma, Neurasthenia  
and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and  
other rational methods. Delightful Winter Cli-  
mate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS MADE "100% SECURE"  
FORM OF INVESTMENT—Tested by our experience for  
forty years. We collect and remit interest whenever  
investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.**

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.

Pays Interest on Deposits,

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,

Receipts without charge for wills  
deposited,

Rents Safe Deposit Boxes, \$5 upward.

Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company**OFFICERS**ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, TreasurerC. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor**DIRECTORS**T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRISJOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUSHENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 5.

FIRST MONTH 29, 1914.

New Series.  
Vol. II., No. 5.

## He Will Not Fail Thee

He will not fail thee—believe it still!  
The waters may dry of the singing rill,  
The sands of the desert stretch afar,  
East and west, to the sunset bar:  
Can He forget who hath never forgot?  
The Lord who loveth thee slumbereth not;  
Rest on that love, nor fear, nor fret,  
Thou shalt see His great deliverance yet.

His promises fail not; day by day  
Thou shalt find fresh strength for the onward way,  
If only thy glance go up to Him,  
As the journey winds through the shadows dim,  
The fears that vexed thee shall pass and fade,  
And nothing shall make thine heart afraid;  
Anxious questionings and doubts shall cease,  
For He shall keep thee in perfect peace.

He will not fail thee—nor count it true  
'Tis only to trust Him the whole way through.  
The prayer we win not, His plan may cross;  
The gain we strive for be endless loss;  
We cannot judge, and we cannot know,  
But oh! we can let the worries go,  
And look for the calm that He gives instead—  
The trusting heart hath no room for dread.

We toil and struggle for many an aim  
Who are slow to trust in His blessed Name,  
The waters of earthly comfort fail,  
And all things change—'tis the old, old tale;  
But summer or winter, heat or cold,  
Still doth the love of the Lord enfold,  
In the darkest hour, when thine heart doth quail,  
Be strong—His compassions never fail.

—Christian Advocate.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case, all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Next Week

Next week's AMERICAN FRIEND will contain among other excellent matter the seventh article in the series on "Consider Christ Jesus," by Luke Woodward; the "Report of the Committee on Secondary Education," by President Robert L. Kelly; "Suffer the Little Children to Come," by E. Mae Carvell, and "The Sunday School and Morning Service," by F. S. Blair. The fourth article in the series, "A Monthly Meeting Chronicle," will be the best one thus far given.

## Clubbing Rates

Prospective subscribers will please take notice that the clubbing rate of \$1.65 for THE AMERICAN FRIEND and the *Missionary Advocate* is intended to apply only when the subscriptions to both papers are new. THE AMERICAN FRIEND, new, and *Advocate*, renewal, will be sent for \$1.75; THE AMERICAN FRIEND, renewal, and *Advocate*, new, \$1.90; both renewal, \$2.00. Ministerial rate, both new, \$1.30.

## The World in Action

**A Church Challenge.** R. A. Long, of Kansas City, has challenged his Church, the Disciples, to raise \$4,000,000.00 for education, pledging himself to pay an additional one million dollars in case they succeed.

**Prophetic Conference.** The International Prophetic Conference will meet in Chicago, February 24-27, under the auspices of the Moody Bible Institute. A large number of the most prominent religious workers will be on the program.

**Commission on Evangelism.** The National Federated Evangelistic Committee has been merged into the Federal Council of Churches, and W. E. Biederwolf, who was the Committee's secretary, now becomes the general secretary of the Commission on Evangelism of the Council.

**Women's Foreign Mission Federation.** The various foreign mission boards of women in the United

States have recently formed a federation of these boards, seventeen denominations being thus far represented. Thus are the women leading in the cause of Christian unity.

**Vocation Day.** The Presbyterian Churches have set apart one day in February to be known as "Vocation Day," the purpose of which is to assist the young people in an intelligent dedication of their lives to some sort of useful endeavor in the kingdom of Christ.

**Chosen Students.** The seventh annual Conference of Church Workers in State Universities will be held at Indiana University, Bloomington, Indiana, February 3-5. This Conference represents 144,000 chosen students and a number of prominent educators will be heard on the program.

**Hospital Service.** A group of Protestant Churches in Cleveland have a carefully worked-out plan to minister to the spiritual life of the patients in the three hospitals of their neighborhood. Each hospital is visited each week by a Protestant minister. The hospital authorities welcome the men and the patients are uniformly grateful. Each man goes in the name of all the Protestant Churches.

**Reorganizing Mission Work in Mexico.** At the meeting of the foreign mission secretaries at Garden City, week before last, the proposition was made that this is the providential time to reorganize mission work in Mexico upon a unified basis. Robert E. Speer proposed that theological schools in Mexico should be consolidated, that local schools should be combined whenever located in the same community, and that the several missionary presses should be put into the same establishment. A committee was appointed to elaborate the details.

**"Billy" Sunday in Pittsburg.** The "Billy" Sunday evangelistic campaign now going on in Pittsburg is undoubtedly the greatest single revival effort this country has yet known. With exceedingly rare exceptions, the evangelical Churches are all back of the movement. During the first three weeks, approximately 500,000 have attended the meeting. On the 18th, there were 15,000 men gathered in each of two meetings. About 5,000 persons had accepted Christ by the end of the third week. The religious papers of Pittsburg say that never before have so many people been talking about religion.

**Home Mission Council.** At the recent meeting of the Home Mission Council, the federation of all home mission bodies in the country, the proposition was endorsed to employ an agent to study immigration conditions on behalf of all the Churches. The subject of adjustment among the denominations in home mission fields is to be referred to a commission of ten members, who will report a year hence on a scheme of national co-operation. It is hoped that a satisfactory adjustment can be made soon of the competition between denominational Sabbath School missionaries and missionaries of the American Sunday School Union.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 5.

RICHMOND, INDIANA, FIRST MONTH 29, 1914.

New Series.  
Vol. II. No. 5.

## The Church Must Be United

We have said recently that the Church must be progressive, that it must be efficient and that it must be spiritual. The unity of the Church is a no less vital element in the problem of ideal sainthood. Other denominations are bound together more or less closely by credal ties, but no creed has ever characterized the Quaker polity. From the beginning Friends have appealed to a higher standard of Christian unity, the unity of a common faith in the ability and readiness of Christ to reveal Himself by the power of the Spirit in every human life that has a mind open to receive Him, and to transform that life into a working Christian organism for the enlightenment and help of others.

Ecclesiastical ordinations have ever been discarded as formal ties of fellowship, no less than as essentials to salvation, while the unity of the Spirit has always been emphasized as the ideal bond of fellowship in our denominational polity. Our position has been somewhat anomalous, in that while proclaiming a message whose catholicity ought apparently to have appealed to all men, we have become in a measure the victims of our own liberality, by giving loose rein to an individualism that at times has almost threatened the autonomy of our organization. Possibly we have yet to face the serious problem of harmonizing our individualistic ideals to a practical, cohesive, workable mechanism, wherein is made the attempt to co-ordinate divisive and unsympathetic elements.

Naturally no organization, much less the Church of Christ, can thrive in the soil of suspicion and positive antagonism. Rancor and jealousy and rivalry do not win men to Christ. There may be competition in discipleship, but it must be the competition of love.

It is quite apparent that unity in thought and in opinion cannot be made the test of denominational fealty. The Church that expects its membership to agree in judgment even about the things of the Spirit and about the procedure which the Church is to follow will be grievously disappointed. It is when diverse opinion grows into open or even secret antagonism, and produces suspicion which breaks the bonds of fellowship and destroys that unity in the Spirit which is so essential, that weakness comes upon the Church.

There must be unity in Spirit, unity in faith, unity in the fundamental elements of salvation, unity in fellowship, unity in purpose to reveal Jesus Christ both in the message and by example, or there can be no cohesive, effective organization that crystallizes religious life and service into one collective and concrete whole, applying itself to the task of community and world evangelization. In the face of diverse opinion and judgment the Christian graces of patience and sympathy and love must still guard the citadel of the heart and mind. In the presence even of criticism, suspicion and bitterness must be kept under as in the case of any other sin.

It has been to the shame and the hurt of the Christian Church in all the centuries since its establishment, that so often it has seemed unable to discuss even the great and fundamental doctrines of the Christian faith, without developing bitterness and acrimony. Suspicion and backbiting are poisons to the Christian life, for which there is no antidote except the removal of the cause. The sin of unbelief is no greater than the sin of angry contention or of un-Christian controversy. Both can only be cured in one way, the way in which all sin is cured.

A situation has developed among Friends within recent years that should be the object of solicitude to all who want to see the Church prosper. We are not concerned herein with the merits of doctrinal controversies. Our own faith in the fundamentals of our great truths is too well established to be shaken, but that question is not the burden of our concern in this article. Perhaps it has been unavoidable that divergent opinions should exist. It is a situation more or less common to all denominations. Our concern is that our divergencies of doctrine shall not be allowed to mar our fellowship. In the face of disagreements, there is a higher law of unity, the unity of the Spirit, the unity of purpose to conquer the world of sin, which if allowed to operate will do far more to illuminate and dissolve differences of opinion and judgment than all the discussions will ever do. There can be love and the spirit of unity even in the presence of non-agreement, and they who transgress this border line,



do it at the peril of the cause which they profess to represent.

It is our profound conviction that if the discussion of our divergencies of opinion and judgment were taken from the public forum to the council chambers of friendly converse, where in the spirit of prayer and fraternal regard, there could be the touch of mind with mind and heart with heart and life with life, differences in large measure would disappear and a great charity would bring all into a common melting pot from which would emerge a unified and baptized Church, endued with power for its mission of world redemption. Cross firing at long distances is not conducive either to harmony or to efficiency. Debate is proper for the forum of the lyceum and the arena of politics and government, but friendly, sympathetic counsel should ever grace the hearthstone of the Christian Church. The differentiation over much of the spirit of liberalism on the one hand and of ultra orthodoxy on the other tends to distraction and a waste of spiritual power, that is disheartening in an age when the whole world is waiting to receive the saving message of Jesus Christ.

Quakerism cannot be sectionalized except to its own hurt and the hurt of the tenets for which it stands. Neither can it break up into theological camps without ultimate injury to its own autonomy and the weakening of its powers of Christian service. In our judgment, Quaker legalism is not so important as the Quaker spirit that manifests itself in a passion for souls and the uplift of humanity everywhere.

The time is overdue for the Society of Friends to set its house in order for a forward look along lines of evangelistic endeavor, that it may become the evangel of a gospel of Christian living and of Christian service, characterized by Christian sympathy and a love that is heavenly, which will grip the lives of

men and women of this age and turn them face about for the Kingdom.

### **The Power of the Righteous Life**

An exchange recently said, "He who would bring fire from Heaven must have an Elijah by the altar." Men and women of faith, who dare to be obedient even in the face of danger, never fail to make their impress upon their community. They are the type of heroes in every crisis that marks the march of humanity upward. The miracles of earth are the product of intensive spirituality.

He who would be God's workman, needs first to tarry by the brook to receive nourishment from the hand of the Lord, needs to fellowship with human need to appreciate more fully the Divine filling, needs to brave the opposition of sin to enjoy the blessedness of protection, needs to face the mighty tests of faith at the altars of Jehovah to realize in all its glory the presence of the Divine Father.

Obedient discipleship is the measure of the toilers in God's great workshop, who count for most in the building. The great men and women of the future who have most to do in bringing the blessings of a Christian civilization into the dark places of earth, whether at home or abroad, will be men and women of prophetic vision and of magnetic faith, whose lives are consecrated to the service of Jesus Christ.

It is the spiritually minded who can do the best things for the life of any community, who are the hope of any neighborhood, who are the salt of the earth. Youth, ambitious to fill a large place in the world of action, needs first to be endued with power from on high. They who tarry by the altars of God are they to whom is transmitted the power of omnipotence in winning needy humanity for the righteous life.

## **The Place of Quaker History in Church History**

BY PROF. ELBERT RUSSELL

### **II.**

#### *The Meaning of the Reformation*

To understand the Protestant Reformation it is necessary to go back to the fifth century A. D., when the Teutonic tribes of northern Europe overran and destroyed the Roman Empire of the west. In that century Latin civilization was decadent. There was little vitality left in its intellectual, municipal or imperial institutions. Only the church was vigorous and capable. In consequence men turned to the church for help in their civic and intellectual as well as in their religious needs. In many places the bishops assumed the management of the cities, dispensed charity, and promoted education. Then, when the Northern Barbarians—the Goths, Vandals, Franks, Lombards and

Saxons—broke through the weak military shell of the Empire, the church was the only institution that weathered the storm.

The earliest of the Teutonic invaders were Christians—of the Arian type—and in some measure respected the church. The bishop of Rome repeatedly saved the city from capture when the military failed. He bought off Alaric, the Goth, once and persuaded Attila, the Hun, to spare the city. When finally Alaric, and afterward Genseric, the Vandal, sacked the city, the churches afforded the only asylums from their savagery. Thus the church became in the thought of the age the ark in which a remnant of the old order was to be saved. Only that part of the learning, political ideals and religion of the Greco-Roman world



which found refuge in the church was preserved amid the floods of barbarism that overwhelmed the Empire. The church was to them the visible and stable embodiment of the only social order—the city of God—that could replace the perished Roman state.

It was amid these conditions that Augustine of Hippo formulated for the church a doctrine of authority commensurate with its task and actual power. The conception of the exclusive prerogatives of the church and its bishops had been of slow growth, but the conditions of the fifth century and Augustine's temperament and personal experiences led to the form it assumed and held during the Middle Ages. Augustine was a man of strong passions and weak will. He was gifted with a mind keen and critical but slow to reach positive convictions. He had a Roman's reverence for an effective institution. After a checkered moral and intellectual career, he came in the prime of life to the church as a refuge from his own vacillations of opinion and weakness of will and found quiet by surrendering himself unquestioningly to an institution accredited by its own achievements and power. He formulated his experience and that of his age into system of doctrine. Man was unable to know truth or right of himself. The church was the repository of revealed truth, the divinely appointed agent of salvation. Only by accepting its doctrines and obeying its moral code unquestioningly could one reach the sure knowledge of truth and righteousness. Only through its sacraments and fellowship was there salvation. The Scriptures themselves could have no authority for him, if the church did not vouch for them.

Thus the exigencies of a transitional age were formulated into an eternal ecclesiastical order, and the experiences of an unusual man were made the rule of all religious life, in the doctrine of the external authority of the church as an institution divinely endowed to supersede the mind and conscience of mankind and to mediate between God and men. This doctrine, although it took definite form under the influence of a temporary condition of society, became the ruling theory of the whole Medieval period, because the new peoples, who conquered the Roman Empire and later built up the great nations of western Europe, found Augustine's experience fairly representative of their own situation.

Those Teutonic peoples which settled in Italy, Gaul, Spain and Britain found themselves in contact with the remains of a civilization which they realized was superior to their own. The church, the school, and the empire were better than anything they could of themselves produce. They felt the lure of higher culture which they found almost wholly in the keeping of the church. They wished to reason like the Greek philosophers, to write like the classical authors, to rule men in the interests of order and justice like the Romans, and to live and worship according to the Christian ideal. But when they tried these things, they found themselves incapable. They were like children taking first lessons in arithmetic, who never know whether

their calculations are correct until they have looked up the answer in the text-book. Their work may seem correct to themselves, but if the book does not agree with their own results, they are ready to acknowledge that they must be wrong.

Thus the Teutonic races went to school to the church in order to appropriate its treasures of ancient civilization. Since their minds were untrained, they were inexperienced in Christian living, and their consciences were influenced by heathen ideas and customs. They learned quickly to distrust their own reason and conscience, as guides, and came to accept, on its bare authority, the dogmas of the church and the counsels of its confessional as final proof of what was true and right. Thus the doctrine prevailed that in matters religious the individual has no capacity to get or to comprehend truth for himself; that he must accept the teaching of the church, no matter how false it may seem to his own judgment nor how wrong it may seem to his own conscience.

We must not underestimate the value of the educational work which the church did by virtue of this authority. During the Middle Ages it clarified the mind and Christianized the customs and institutions of Europe in a large degree. The child race, like the individual child, must needs receive its first knowledge of the more abstract and remote things on external authority. This process, however, developed the capabilities of the Germanic peoples. As society became Christianized, they found the gap closing up between the voice of conscience and the teachings of the church.

Scholasticism was a system of thought which took the dogmas of the church as premises, just as mathematical reasoning starts with certain axioms. "I believe in order to know" was its motto. Gradually this mental exercise developed men's confidence in their ability to reason correctly, and bold spirits now and then ventured to attempt the proof of the church's dogmas. Of course, if their reasoning failed to reach the church's teaching as its conclusion, they doubted the correctness of their reasoning. In the course of his education a child normally reaches a time when he gets confidence in his own powers. If he has worked a problem repeatedly and tested and verified his work in every possible way, he will finally question the accuracy of the text-book, if it does not agree with his own answer. He will trust his own powers against teacher and text, when he comes to maturity. Likewise, it was inevitable that in the course of the education of the Teutonic races, men would begin to say, "My reasoning is correct; the church must be wrong."

When such cases first occurred, the church, serenely confident of the truth of its dogmas and confident of its power to convince men, would set forth a champion to reason with and refute the heretic. In the earlier centuries this was usually successful. But there came a time when the church found it impossible to maintain its authority by conviction and fell back upon the demand for obedience regardless of personal



convictions. If this was refused, the inquisition and secular power were called in to enforce upon the dissenter's body that authority that could no longer exercise over his mind and conscience by the logic of its scholars, the holiness of its saints, or the prestige of its antiquity and visible power. Since it was possible in this way to suppress the dissent of isolated individuals, the church maintained for centuries its claim to supersede the inward guides of the human soul.

The Protestant Reformation marks the time when the Teutonic peoples as a whole came of age and threw off the arbitrary tutelage of the Roman church. Luther's conscience was outraged by Tetzel's unblushing sale of indulgences and his blasphemous assurances of their efficacy. At first Luther had no doubt that the church would side with him; but when it did not, he resolved to set his conscience against the authority of the church. The Reformation came, because half of Europe sided with him. The fundamental issue, Luther stated clearly enough before the Diet at Worms. The church authorities had branded certain statements in his writings as false and heretical and demanded that, because they said so, he should retract them. His answer was:

"Unless I am convinced by Scripture or plain reasons (since I believe neither Pope nor councils unsupported, it being evident that they have often erred and contradicted themselves), I am convinced by the Scripture I have cited, and my conscience is bound in the word of God; I cannot and will not retract anything, since it is never safe nor right to act contrary to one's conscience."

The real issue was whether the paramount authority is outside of or within the man; whether his supreme obligation is to God as revealed in the church or some other external institution or person, or to God as He reveals Himself within the soul. The Reformation substituted the inward for the outward authority.

Earlham, Indiana.

### How to be an Overcomer

BY JOHN S. KIMBER

My hope is to make clear to my readers seven wonderful points in the 12th chapter of Paul's letter to the Romans. It is to be supposed that the apostle was addressing these words to Christians. He calls them "brethren." They were therefore, "justified by faith," and had "peace with God through our Lord Jesus Christ." This peace is the effect of the new birth, and it should be a matter of note with us all.

My first subject is that of JUSTIFICATION. Our justification should be definite, consciously and continuously recognized and realized, and never doubted.

To people of this Christian standing Paul appeals "by the mercies of God," that they present their bodies "a living sacrifice, holy, acceptable unto God," which, he says, is a "reasonable service." This is the step of the Christian's CONSECRATION. Oh, but it is a reasonable service; how unreasonable it is not to do so! What joy follows our yielding, what sorrow comes upon us if we do not! How we grow in grace by this course, if we pursue it; how we blur and

eventually lose our justification if we persist in having our own way and do *not* fully yield to God!

Absolute consecration upon our part, brings to us from God the blessing of SANCTIFICATION. This is God's seal upon our surrender, just as our conscious justification was the seal of our sorrow for, and abandonment of, sin. The altar sanctifies the gift and whatsoever touches the altar is "holy." "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." The blessing, like all spiritual gifts, is taken first by faith; but as "faith is the substance of things hoped for, the evidence of things not seen," the blessing at once becomes a fact and a "deep settled peace" soon pervades the soul which doubtless finds outlet sooner or later in a heart well nigh bursting with love and joy and tears of gratitude, with or without much outward expression. But this is more than a blessing, it is in a very real sense the Blesser Himself. Does Paul refer to this when he says, "My little children of whom I travail in birth again until Christ be formed *in you*?" And Jesus said, "It is expedient for you that I go away; for if I go not away (He) will not come unto you; but if I go away I will send Him unto you." He shall take of mine and reveal it unto you. How it will illumine the Scriptures, to have the Author of them (God's Holy Spirit) thus abiding in our hearts! "I have many things to say unto you but ye are not able to bear them now, but when He the Spirit of Truth is come" He will "bring all things to your remembrance, whatsoever I have said unto you."

TRANSFORMATION is, of course, a part of sanctification, but there is a sense, I think, in which it is sanctification in perpetuity, "that ye may prove what is that good and acceptable and perfect will of God." For sanctification is both instantaneous and gradual; an act of God,—followed by the growth of a lifetime upon our part. "We all with open face beholding, as in a glass, the glory of the Lord." This makes a true separation from the world, and a constant "renewing of the Holy Ghost."

Then HUMILIATION, that no man think of Himself "more highly than he ought to think." It is said by Andrew Murray, I believe, that "humility is the soil in which every other Christian grace will grow." Another says, "Christ was an unsurpassed teacher and many were those who resorted to Him for instruction. But when He wanted through His servant to teach humility, the ordinary terms of grammar would not do, and a new degree of comparison had to be introduced—little, less, least, and 'less than the least'."

Next CONSOLIDATION. How blessed to be a member of His body! And how blessed to work in harmony with the other members, our brothers and sisters in Christ! "For whosoever shall do the will of my Father which is in heaven," said Jesus, "the same is my brother, and sister, and mother." I have heard a sweet lesson here from the boards of the Tabernacle which were all the same size, and when taken down could be put up in any order. They were held together not only by outward supports, such as our sectarian



views, as it were, but also by a hidden bar which shot through the heart "from end to end," and though unseen by human eye, bound them firmly together. Just so the children of the King are held together by ties of Blood Divine, forming a closer relationship than that of earthly kin.

Then comes the injunction, the crowning step, "Let love be WITHOUT DISSIMULATION. That is without hypocrisy, hence sincere. Paul more fully describes this Divine love in the 13th chapter of the first epistle to the Corinthians, to which it would be well here to refer.

Beautiful and practical advice now fills the rest of this wonderful chapter. It speaks concerning Christian charity and burning zeal; joy and patience; hope and prayer; hospitality, forbearance and sympathy; condescension, forgiveness, honesty and peace. A mighty appeal is made to the Christian to leave his case in the hands of the Lord in these words, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." And now come the closing words, "Be not overcome of evil, but overcome evil with good." And it seems as if the seven steps of our lesson formed a ladder that will lead us up to the place of the Overcomer. Please ascend them, dear reader, until through absolute consecration and humiliation thou art transformed into His image, and with a heart made perfect in love towards God and towards His children, thou livest daily the life of an overcomer; abhorring "that which is evil," cleaving "to that which is good."

Newport, Rhode Island.

### A Great Church Movement

*Editor American Friend:*

I wonder how many of our members know of the fine spirit of co-operative work now being engaged in by the Disciples of Christ? This Church has entered upon a nation-wide campaign for six million dollars for missionary enlargement and college endowment. It is the plan to give two and one-half million dollars to the missionary and benevolent boards, and to divide the other three and one-half millions among ten colleges conducted under their auspices. This is an active, wide-awake Church, with a membership loyal to one another, and a program that fires the imagination. This movement is backed by business men and there is every prospect that they will be successful.

This is a fine object lesson for us. As an American Church we Friends have never demonstrated what we can do, for we have never joined together in a serious trial. Selfishness, provincialism, inertia,—if we could only sweep such hindrances out of the way and unite on a higher plane for the Kingdom! How many Friends are ready?

ROBERT L. KELLY,

*Chairman Board of Education of Five Years Meeting.*

### A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

(CONTINUED)

#### III.

Slow Valley Monthly Meeting convened at the usual hour for its March meeting in 1913, on the 8th. The day was windy but clear. The attendance was encouraging, fifty-nine persons being present, including five young men and six young women. During the opening moments there was a silence so profound that to the casual onlooker it might have been the silence of death. But the spiritually minded would have realized that a considerable portion of the gathered company were praying with an unction that had not always characterized the communion of the members at Newtown.

Finally the silence was broken by a hymn and two or three brief prayers from the body of the meeting. Two of the men, including the pastor, and two of the women gave brief exhortations, followed by the resident minister, who had been visiting in another part of the state, and who expressed his thankfulness that he had been permitted to return to his home meeting which he appreciated more and more as he grew older. After a song, another period of silence was followed by the reading of the opening minute by the Clerk. The minutes of the February session were read and approved. Perhaps it was the announcement of a special order that had been responsible for the increased attendance. But not even the unusual program had sufficed to interest half of the membership. The others were scattered throughout the city and the surrounding country, busied about their multitudinous home and business cares, content to let the faithful few go through the forms of attending to the business of the Church.

Some routine matters claimed attention. The delegates to the Quarterly Meeting held in a neighboring town announced that only one of the number had been able to attend. A committee was appointed to investigate the cost of repairs to the meeting house, including the leak in the roof, and report at the April Meeting. A certificate of membership was read for a young man who had recently come to Newtown, and certificates were granted to the Wharton family who had joined the Methodists as the result of the recent revival in that congregation. One man asked to withdraw his membership without assigning a reason therefor, and the overseers were directed to report on the case a month hence.

The Clerk then suggested that the special order of the day be taken up. There was some fidgeting upon the front seat, where the retired farmer sat, and a few of the women had an uneasy look. In the absence of any fixed program of consideration, many eyes were turned to the merchant who had asked for the special order at the February meeting.

Apparently somewhat embarrassed at the responsibility which he had taken upon himself, the merchant



arose and said that he felt every member present was as much interested in the welfare of Slow Valley Meeting as he was, and that there was no more responsibility upon him to find a remedy for existing conditions than upon others. He appreciated deeply the devotion and consecration of the faithful few in the meeting, who attended all services with patient regularity. He was not in the role of a critic and had not meant to disturb the equanimity of the congregation. He had spoken somewhat upon impulse two months before, but from a conviction that the situation in the meeting was not what it should be. Since then he had had the burden of the subject upon his heart increasingly and had been looking into conditions somewhat carefully and prayerfully. He had found that so far as he could ascertain, fully 75 of the members had not attended any service of the Church for more than three years; that there were scores of families both in the city and the country, within easy reach of their meeting house, who were not going to Church anywhere, and apparently no effort was being made to reach them. Situated as they were near the western edge of the city and away from any other Church, a responsibility rested upon them to minister to the needs of these families.

He felt that another problem was that of the young people of the meeting, who not only needed to be encouraged, but should be organized in some definite way for Christian service. A third problem related to the finances. He found that the bulk of the contributions to the meeting were coming from seven families, while eighteen families had not paid anything to the Church the past year. Several other families had given only a minimum amount, and in a desultory way that meant nothing to the work and interest of the congregation.

"I cannot feel," he said in conclusion, "that we can afford to remain an exclusive body of Christian believers, when there is so much to be done, which I believe God is calling us to do. If we have been doing well, we can do better. If we have enjoyed our circle of fellowship, we ought to be constantly enlarging it, both for the sake of others and for our own. We ought to take steps somehow to find out what we can do to interest our own members, which is fundamental to our growth and activity, after which we will be in position to reach out a helping hand to others."

A running discussion followed for half an hour, some defending existing policies, others endorsing the idea of looking forward to better things. The young teacher made a vigorous speech in behalf of the youth of the meeting, and felt that the Church should set about organizing them upon lines that would appeal to them as young people. The retired farmer was more tractable, but still inclined to feel that conditions were not so bad as some would have them believe. One woman thought there ought to be a Home Mission Committee, while another felt if all would only live up to the doctrines as held by Friends they would be fulfilling their mission satisfactorily. A young woman urged the need of a study class to read up on Friends

history and beliefs, while a man said he thought that in some way the Church ought to be looking after the foreign colony in the city, which was being added to every few days.

The resident minister could not quite understand what had happened so suddenly to make so many of the members restless. One would gather that Slow Valley Meeting was not doing anything. He concluded by cautioning the members to move slowly in accepting innovations, and exhorted them to continue in the old faith and not be contaminated by the practices of those outside, who did not have as high a conception of religious truth as had been revealed to Friends.

It was the farmer who had endorsed the plea of the business man a month before, who at last brought order out of chaos. The discussion had gone on for an hour. The needs of the members, the young people, the children, the need of a better financial system, of more spirituality, of standing by our doctrines, the needs of the foreigners, the non-Churchgoer, the poor and the outcast, the need of doing something to stop the growing influence of the saloon and lawlessness in the city, had all been referred to. Several of the more conservative had cautioned against going beyond the sphere of the Church into the field of socialism and politics; others had emphasized the fact that we are a peculiar people, and should maintain our distinguishing testimonies, but no one had anything definite to propose.

It remained for this farmer, practical, hard-headed but warm of heart, to make a definite proposition. In a five-minute talk he directed attention to the really important matters, and with a distinctness that was startling emphasized the fact that the meeting must first set its own house in order before it could minister to the world about them. He proposed that a committee of seven on the state of the Church should be named with instructions to look into conditions in the meeting, taking into account the many suggestions that had been made in the discussion, and report their conclusions to the meeting next month. Incidentally he expressed the conviction that while it was getting late in the season, Slow Valley Meeting and the entire community needed a revival, and hoped that the pastor and the Evangelistic Committee would take that into consideration.

The proposal for the appointment of a committee was finally approved, despite a negative expression on the part of three or four. Our business friend headed the list, and many were rejoiced that the farmer and the young teacher had a place on the committee. The concluding minute was read, and a prayer by the pastor sent the congregation out more thoughtful about their responsibilities to each other, to the community and to God than they had been in many years. The leaven was working, and slowly a vision of new opportunity for Slow Valley Meeting was beginning to dawn in many hearts.

(TO BE CONTINUED)

"What rust is to iron, worry is to these bodies of ours—it corrodes them."



## Friends and the Student Volunteer Convention

BY HENRY J. CADBURY

(Although we gave space to this convention last week, we are glad to give place for another account, owing to the importance of the subject.—The Editor.)

Every four years, that is, once in the normal career of each college student, the Student Volunteer Movement of the United States and Canada holds a Convention. This Convention is neither political nor military. It transacts no "business" in the technical sense—it passes no motions, it adopts no resolutions or minutes. It chooses no officials—except that Jesus Christ is chosen by each member his Master and Lord. And yet it is a most important gathering. The great Conventions of Nashville and Rochester, and those before them, each marked a distinct stage in the progress of the cause of foreign missions. This year the Convention recently held at Kansas City, from December 31st to January 4th, probably will outdo them in permanent results.

The plans for the Convention were well laid. The citizens of Kansas City showed themselves the acme of hospitality. The largest hall in the city was rented by the citizens of a single line of business, and generous funds were provided and thousands of homes were opened for the reception of the visiting delegates. The latter numbered about four thousand and represented more than 800 colleges and special training schools. There were three two-hour sessions each day.

These meetings, though conducted in the form of religious services, constituted a strong concentrated course of instruction on the subject of missions. Brief but able addresses were given by experts bringing before the delegates the various aspects of the broad problem of missions—such as the Mohammedan world, Latin America, unoccupied fields, the preparation of the missionary, forces to be wielded in the world's evangelization, and the strategy of foreign missions.

The longest address was a most informing account given by John R. Mott of his recent trip through Russia, Southern Asia, Manchuria, Korea and Japan. In all these countries he found an extraordinary and growing interest of college students in Christianity. The door is being opened for the gospel in a most providential manner and this urgent situation gave to the Convention as a keynote the thought: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest that he send forth laborers into his harvest."

Attending the Kansas City Convention were about seventy-five Quaker delegates, from many places, from Maine to California. Bryn Mawr, Earlham, Guilford, Haverford, Nebraska Central, Penn, Swarthmore, Whittier, Wilmington College and Friends University were represented, and Friends were in the delegations from several other colleges. Under the hospitable roof of the local Friends Church all these persons were brought together and old friendships were renewed and new ones formed. An informal reception and supper was given by the Kansas City Friends on

Thursday, and on the following afternoon, according to the general program of the Convention, each denomination met to consider its own missionary problems.

The meeting was directed by Charles E. Tebbetts of Richmond, Indiana, Secretary of the American Friends Board of Foreign Missions. He outlined the work of the Board in its various fields. He showed that the volunteers for foreign service were more readily found than the means for their support—a situation which puts a great responsibility on the home church to greatly increase their contributions to missions in the coming campaign. A roll call of the delegates indicated that fifteen or twenty of the Friends present had already volunteered. Arthur Chilson and his wife and Jefferson W. Ford were called upon to speak as missionaries home on furlough. Charles Tebbetts spoke on the qualifications needed in missionaries, and Henry J. Cadbury on the question, What constitutes a call to the foreign field? Reference was made to the work of Ohio, New England and Philadelphia Friends not under the Five Years Meeting. From the Philadelphia Association several representatives were present.

## The Responsibility of Fathers

Another element tending toward the break-up of home life is the failure on the part of fathers to realize their full responsibility for their children. There are multitudes of fathers today who are members of Christian Churches, and without doubt Christian men, who seem to think that their responsibility ends when they have provided for the physical needs of their children, given them a good education, provided a certain amount of recreation, and occasionally acted as moral policemen and executioners. Such a conception is as pernicious as it is false. Under the Hebrew economy, which was divine, and the foundation of the Christian, fathers were responsible for the religious training of their children. No man can neglect this responsibility without the running of grave risks. Moreover, when it is recognized and fulfilled, a man is compelled to give time and attention to every side of the being of his children. This means also living very near to the actual life of the child, gaining its confidence by being interested in all that interests it. I am perfectly familiar with the fact that there are fathers who take a certain kind of religious interest in their children which drives the children away from God. This is, indeed, another cause of the break-up of home. Where the father is himself living in close fellowship with God, and loves his children first and last and all the time with the love which is shed abroad in his own heart from such fellowship, and enters into all their lives with the pure and tender sympathy which develops and fulfills all the highest things in their lives, wherever this is so, home remains strong, and abides through all the years the most blessed and potent factor for good in the lives of the children.—G. Campbell Morgan.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Golden Wedding**—Addison W. and Rebecca S. Naylor celebrated their golden wedding anniversary at their home in Berkeley, California, January 9th. About four hundred guests were received during the afternoon and evening. Old friends, relations from various parts of the state, associates of Mr. Naylor in business, employees of the First National Bank, which he founded more than twenty years ago, officers and employees of the Berkeley National Bank, and other friends of the couple in university and church circles were included among the callers. Four generations were included in the receiving line. A number of valuable gifts were presented, including a handsome English chime clock of solid mahogany, standing nine feet in height. An elaborate supper was served in a marquee erected on the grounds of the Naylor residence.

### INDIANA YEARLY MEETING

**Muncie**—Surely the Lord has been blessing the Friends' meeting in Muncie the past year, both in numbers and spiritual blessing. The Bible school has outgrown the large room used for that purpose, but the most encouraging thing is the quick desire of those that came into the school to become Christians and to unite with Friends. The teachers with their very able superintendent, Joseph A. Goddard, and pastor, Daisy D. Barr, have unceasingly pressed home the necessity of every one becoming Christians. There is hardly one in the school that has not accepted Christ. It is not an unusual thing to have conversions in the classes during the study hour.

Two hundred and sixteen accessions the past year speaks well for the Muncie Meeting. Daisy D. Barr has a place in Muncie not only among Friends, but in a number of organizations. She is now president of the Humane Society; president of the Friendly Inn organization; vice-president of the Y. W. C. A., and is on the board of the Children's Home. It was through her efforts that the Y. W. C. A. and Friendly Inn were made possible. The Y. W. is the result of a little parlor meeting with a few girls from the Friends' Church at her home to organize a social betterment class, which afterwards grew into the Y. W., with a membership of over seven hundred, and a home costing \$35,000.00 that is a credit to any city.

The morning and evening meetings at

Muncie are well attended. The sermons of the morning meetings are directed almost entirely to the church membership, while the evening discourses are on the evangelistic line. We believe that the success is largely due to these evening services, as a great many people that are not members attend these meetings. The midweek meeting is also well attended. Hardly a Monthly Meeting has been held the past year without one or more requests for membership, but at last Monthly Meeting one hundred and ten names by request and letter were accepted. A large number of these had never known Friends until recently. Some came from other denominations. But one of the things to rejoice over is the return of those that had once been Friends, and had drifted away into other churches, while some were not attending church at all. We think it is time to send out the call "Come Home." We are having entire families of this sort, and many others are saying they were reared as Friends, but had drifted away at a time when the Friends did not offer the opportunity to develop their talents that other churches offered.

During the past year the enrollment of Friends' Bible School at Muncie reached four hundred and thirty-seven, an increase over the previous year of ninety-seven. There was an average attendance of two hundred and fifty-three, an increase of sixty-three. There were total collections of \$424.21, an increase of \$31.46. The largest attendance was three hundred and fifty-four, on October 12; the smallest, one hundred and twenty-one, on March 23. Twenty-two prizes were given during the year for regular attendance. Sixty-six united with the Church from the Bible School.

**New Castle**—Dalton H. Lewis and the Friends' congregation were highly pleased with the success which attended their "Get Together" services conducted last week. There was a large attendance each evening and plenty of fine spirit has been shown. Preceding the meetings, a whirlwind canvass of the membership was made with two teams in automobiles. The purpose was to give a personal invitation to attend the "Get Together" meeting. Quite an interest is being manifested by people who are not in the habit of attending church.

At the men's meeting in Castle Hall, the afternoon of January 18th, Dalton H. Lewis gave the address on "The World Needs Men." He commended the

management for its stand in behalf of the moral betterment of the city, and promised his support to the meetings.

### IOWA YEARLY MEETING

**Minneapolis, Minnesota**—The following officers and teachers of the Minneapolis Friends' Sunday-school were elected for the ensuing year: Oscar F. Symonds, superintendent; May Rogers, secretary; and Benjamin Webb, Samuel Haworth, Elizabeth Thompson, Edward Jones, Elma Jones, Evelyn Haworth, Edgar Worral, Mayme Davis, Edith Jones, Bertha Symonds and Elizabeth Angell, teachers. A decided increase in membership is a noteworthy and most encouraging feature of our church activity.

The Minneapolis Monthly Meeting has appointed an "Efficiency Committee" as a definite part of the church organization. This committee, composed of seven members, is to act with the regular standing committees in an advisory capacity, and, when deemed advisable, to assist in carrying out plans and suggestions. The organization of this committee is an outgrowth of the first meeting of the "Quakerism Study Class," when the pastor, Samuel L. Haworth, discussed in an able and stirring address, "Our Opportunity in Minneapolis." The new committee is one step toward the discovery and use of this opportunity. The members are J. H. Stuart, Chairman; Clarkson Lindley, Howard Stout, Oscar Symonds, Alice Webb, Edith Jones and Anne Howard.

**Des Moines**—The Men's Brotherhood of the First Friends' Church in Des Moines, held their regular meeting on the evening of the 12th instant, to which they invited the ladies. After the business session, they debated the question of "Woman Suffrage." At the close of the debate refreshments were served. A social time was enjoyed by all.

**Indianola**—On Thursday evening, January 15th, an interesting and helpful program was given at the Friends' Church, after which the audience was invited to the parsonage, where sandwiches, pickles, cocoa, coffee and wafers were served to one hundred and twenty-five. All enjoyed a pleasant evening. An address was given on the "Relation of Church and Sunday-school," by Jesse Eno, Superintendent of the school. "Home Department Work" was discussed by Mrs. Charles Allen. "What the C. E. is to the Church" was considered by Mrs. Leona Champlin. "A



Review of Last Year's C. E. Work and the Outlook for the New Year" was given by Frank Whitelock, president of the C. E. "How May We be a Missionary Church" was the topic treated by Mrs. Lydia Jones. "Foreign Missions" was considered by Mrs. Edd White, and "Home Missions" by Mrs. W. L. Hunnicutt. "The Mother's Part in Mission Work" was the subject discussed by Mrs. Henry Watland, and "Items of Interest from the Immigrant" by Glen Smith. "Responsibility of Members in Regard to Monthly Meeting" by Henry Watland, Clerk of Monthly Meeting; "Statistics from our Local Church the Past Year," by Mrs. Al. Morris, and "A Vision of the Future," by Tom Coffin, closed the discussion. We have a splendid Sunday-school Superintendent, who though busy as clerk of the court, spends a great deal of time and energy for the school, and it has grown from an average of sixty the past year to one hundred and twenty-five now. There are two organized adult Bible classes. The young people's class with the pastor as teacher, has an enrollment of thirty-four, with an average attendance of twenty-three in December.

#### NEBRASKA YEARLY MEETING

**Grant, Nebraska**—The Friends' Meeting at this place though small, is in as good condition as could be expected, considering the fact that some of our best working members have moved away within the past year. Our new church building, erected a year ago, has been a means of great blessing, and we feel to praise our Heavenly Father for the victories won in His name. We have a debt on our building of \$625, and the parties holding the note are demanding that we pay it soon, but on account of poor crops last year, we are unable to do so, and for the same reason, there is no money to borrow here at present. If some one that is interested in church extension work in this western country would be so kind as to loan us the money we need, we will give them good security, and will appreciate the kindness very much. Besides helping us you will be helping the Kingdom of God.

#### NEW ENGLAND YEARLY MEETING

**China, Maine**—China Monthly Meeting of Friends was held at South China, Maine, January 14. It was a very interesting occasion. Besides a very profitable season of worship, there was the annual roll call of its membership, to which there were responses in writing from absent members, and a word of testimony or text of scripture from those present. Following the roll call, the

meeting was addressed by L. G. March, of the M. E. Church of North Vassalboro, who also assisted our pastor, Perry D. Macy, in a meeting for boys and men in the evening. All of the special efforts for the day were under the direction of the Social Service Committee for China Monthly Meeting.

#### NEW YORK YEARLY MEETING

**Upperville**—Butternuts Quarterly Meeting was held at Upperville, Chenango County, New York, January 17th and 18th. On Saturday morning the gospel message was delivered by Fred Slocum, a Baptist evangelist, who is conducting union revival services in the near-by village of Smyrna. His singer, Prof. Sands, was also present and led the song service. Ministers belonging to our Quarterly Meeting preached at the remaining services. As opportunity was given, a number took part in prayer and testimony. Upperville Meeting has increased in life and interest the past year. Last summer a successful revival was held here, conducted by Robert O. Lewis, evangelist, assisted by Olive P. Aylesworth, gospel singer, and her sister, Edna L. Aylesworth, pianist. All these workers are members of another denomination, but they came to us in the providence of God, and their labors were much blessed.

#### NORTH CAROLINA YEARLY MEETING

**Winston-Salem**—Friends here are feeling much encouraged over the prospect of the work at this place. They held their second anniversary meeting on the 8th of January at 7:30 o'clock. The "Woman's Auxiliary" served refreshments, which were enjoyed by a goodly number of Friends and others. A short program was rendered, after which the business of the meeting was transacted in love and unity and many expressions of satisfaction and pleasure resulting from the occasion were heard. One new member was received by certificate from Friendsville Monthly Meeting, Tennessee. The women Friends have done good work in soliciting the money to renovate the interior of the meeting house, which now presents an attractive appearance. The pastor, David E. Sampson, has for nearly two weeks been confined at home through illness, but we are glad to report that he has nearly regained his normal health. The pastor not being able to attend the meeting on the 18th, the services were conducted by the members, several of whom took part either in testimony or prayer, and near the close of the meeting, one of our most promising young men arose and said, "This day is

a turning point in my life. I have been trying to live a Christian, but I realize I must not compromise with the world, so from this time forth I am wholly the Lord's."

#### OREGON YEARLY MEETING

**Portland**—By the consideration of the needs of some departments of the work of the church, a lively interest has been noted in the mid-week prayer meetings of Portland Monthly Meeting for a number of weeks. The leader, who was chosen from the committee representing the particular department, would in a brief and concise manner, present the needs of that department and emphasize its importance as an organic part of the work of the church, after which the whole meeting would unite in prayer for needed help and blessing in that specific line. By this means a more general knowledge and a deeper interest in the entire effort of the church on the part of the membership in general became evident.

#### PHILADELPHIA YEARLY MEETING

**Moorestown, New Jersey**—The Moorestown Friends' Reading Circle met at the home of Joel Cadbury on the 14th. The general subject of consideration was "Christian Unity and Co-operation," which was sub-divided as follows: "In the United States," Henry W. Roberts; "In Canada and England," by Edward L. Richie; "In Foreign Missions," by Katharine A. Warrington. "The Haverford Federation of Churches" was discussed by Anna Rhoads Ladd.

#### WILMINGTON YEARLY MEETING

**Wilmington**—At the C. E. meeting on January 18, Leanna Wright and Lewis Moon gave an account of the Student Volunteer Conference at Kansas City. February 1, will be observed as "Go to Church To-day" Sunday by the churches of Wilmington.

**Dover**—A very successful evangelistic service was held at Dover Friends' Church near Wilmington, Ohio, from January 4th to January 18th, inclusive. Ida Allen of Urbana, was the evangelist. Her messages were clear and delivered in the power of the Spirit. There was a good attendance at most of the meetings. The church as a whole, received a great spiritual uplift, many making an entire consecration and resolving to do all that the Lord requires at their hands. There will be several additions to the membership. Mrs. Allen came to us as a stranger in person, but left us loved by all.

Ask your neighbor to subscribe for **THE AMERICAN FRIEND**. \$1.50 per year.



### THE PROPOSED CONFERENCE OF MEN

We are receiving numerous letters about the proposed conference of men, mostly favorable, some conditional, and some in opposition. Five Yearly Meeting Clerks have thus far endorsed the proposition, while one announces that he does not want to be considered in opposition, though not quite seeing as yet its practicality. A Yearly Meeting Pastors' Association, a monthly meeting, and a large Monthly Meeting Men's League have endorsed it.

We give below a few letters and clippings from others:

A Men's League—The proposition sent to the last Five Years Meeting, from California Yearly Meeting, suggesting the establishment of a department of men's work, had its origin in the Men's League of Whittier Monthly Meeting. This organization has a membership of more than two hundred men, and I desire to say that we endorse most heartily the idea of a conference of men of the Friends' Church representing all our Yearly Meetings. We believe there are great and growing demands for just such a conference as soon as it can be arranged for.

W. V. COFFIN,  
*President Men's League.*

Muscatine Monthly Meeting, Iowa—The Monthly Meeting of Muscatine City Friends' Church, talked over the matter of the men's meeting at our Monthly Meeting held January 15th, and they gave their endorsement to the call for a gathering of the men of Friends' Church.

EDITH HERWIG, *Clerk.*  
JENNIE FIELD, *Rec. Clerk.*

George D. Weeks, Denver, Colorado—"I have been interested in the proposition of a conference for men of our Church. I write to say that I am very much in favor of the plan. I also want to thank you for making the proposition. As a Church we certainly do need some aggressive work done, and such a conference would probably give us some definite lines of action along which we might proceed."

Josie Woodard, Salem, Oregon—"At this time, when the women of Salem, Oregon, have just routed the liquor interests, with the assistance of the men, of course, your suggestion comes with something of a shock. We do not increase rapidly, but few do get to the top of high hills. If we follow the inner Light, but at the same time let a progressive spirit into our meetings, there will be no need to shut the women out of any of them."

James C Rogers, Brooklyn, New York—"Though it would be quite impossible

for me to be present, I am heartily in favor of the proposed conference of men Friends, and that without any reflection whatever on the opposite sex. Here in Brooklyn and New York we are so scattered that our problems are especially hard to solve along certain lines. \* \* \* The men are not taking hold with enough earnestness, or perhaps, rather, many of them don't see just where to take hold—of a man's job for the Church. I wish the conference success."

H. M. Haworth, Kirk, Colorado—"I am for the convention if you will not cut the women Friends out. They are the best part of the Friends' Society."

Grover C. Hawk, Oskaloosa, Iowa—"I am heartily in sympathy with a convention for men only, and hope it may be arranged to occur shortly."

Stella H. Hockett, Stickney, South Dakota—"Your appeal for an expression from the Church membership regarding the advisability of holding a men's conference has impressed me very much. Personally, I like the plan. As women in the Church, we have had our Women's Missionary Society, which excludes men from its membership, and our privilege in doing so has not been seriously questioned. The very fact that there are no sex distinctions in the Friends' Church therefore, is sufficient reason why the men should have the same privilege if they wish. \* \* \* There are problems confronting the Church which cannot be conscientiously discussed too much, and if men can feel greater liberty in discussing these problems alone, those of us who are excluded will await with great interest the outcome of such a gathering."

### A CORRECTION

In the issue of January 15th, on page 39, in the fourteenth line from the bottom of the first column, the word "incompatible" should be "incorruptible."

### YOUNG PEOPLE'S DAY

February 8th has been set apart for Young People's Day, and all meetings are asked to observe it in some way, by some special service, or at regular meetings for worship in charge of the young people. At this meeting announcements should be made of the fifth annual conference for young Friends at Winona Lake, Indiana, July 22-28, 1914. Each meeting is asked to appoint delegates and take an offering for the conference. Send the offering to the Secretary, Lillian E. Hayes, Dunreith, Indiana.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### PASSING OF A QUARTERLY MEETING

On December 19-21, Westfield Quarterly Meeting was held at Salem, Union County, Indiana, for the last time. The Monthly Meetings composing the Quarter have united with Whitewater at Richmond. Both of the Monthly Meetings made a request last fall to this effect, and the Yearly Meeting concurring, they are now members of this Quarterly Meeting. It was a great trial to the members of Elk Monthly Meeting to have the Quarterly Meeting laid down, feeling that it would be detrimental to the interest of the church at this place. Elk Monthly Meeting is the second oldest meeting of Friends west of the Great Miami River.

It was set up by Miami Quarterly Meeting on December 12, 1809, and when West Branch Quarter was organized by Baltimore Yearly Meeting in 1812, Elk Monthly Meeting was transferred from Miami Quarterly Meeting to West Branch, which at that time was composed of West Branch, Elk and Whitewater. It was arranged for the Quarterly Meeting to be held, as the old Minutes read, "circularly." But under these conditions it was held but once at Elk. On March 19, 1824, Westfield Quarterly Meeting was organized or "set up" as the old Minutes expressed it, by Indiana Yearly Meeting.

The meetings were to be held alternately between Elk and Salem. William Talbert was appointed Clerk, and William Brenn assistant. Joseph Hoag, from Ferrisburg Monthly Meeting in Vermont, a noted Friends minister, and whose journal is found in many of our old libraries today, and Daniel Pucket, of New Garden, Indiana, were in attendance at the opening of this new Quarterly Meeting. For eighty-nine years the meetings have been held at Elk and Salem. Westfield Monthly Meeting withdrew in 1829, and were followers of Elias Hicks at the time of separation.

The Elk Creek Meeting at that time was the largest and most prosperous at any time in the history of the meeting. At the time of separation there were four hundred members, and fully one-third of them went out with the Separatists, as they were called. At the laying down of the Quarterly Meeting, Truman Kenworthy, of Whitewater, Aaron Napier, of Wabash, and Emerson Clyde, of Earlham, were the ministers present, together with Amassa Jenkins, Evangelistic Superintendent of Whitewater, and other visiting Friends.

Subscribe for THE AMERICAN FRIEND.



## PERSONAL MENTION

Alfred C. Garrett has an instructive article in the January number of *The Haverfordian*, on "The Function of the Church."

Dalton H. Lewis, pastor of Friends' Meeting at New Castle, Indiana, has been elected president of the ministerial association of that city.

Gurney and Elizabeth Binford, who sailed for Japan late in the fall, arrived at their destination safely, and are hard at work again after their year's furlough.

Sara Kirk, who teaches the Elizabeth Fry Class of the Friends' Bible School at Des Moines, Iowa, will sail soon for Palestine, to be absent until September 1st.

Albert Peele will have charge of the work at Winston-Salem, North Carolina, while David E. Sampson is attending London and Dublin Yearly Meetings.

Robert W. Douglas has gone to California to spend the winter. He will visit with his brother, John Henry Douglas, and his grandson, Gifford T. Douglas, at Berkeley.

David E. Sampson and wife, of Winston-Salem, North Carolina, will sail from New York for England on the steamer "Campania," February 18. They do not expect to return before August.

Prof. Allen C. Thomas will retire from active service as Librarian and as Professor of English and History of Haverford College, with the end of this college year. He will be retained as Consulting Librarian.

Anna T. Jones, daughter of James R. Jones, a well-known minister of North Carolina, has returned from a five years' service at the Lumbwa Industrial Mission, British East Africa. She is in good health, and after a year's rest, expects to return to the mission field.

## A LESSON FROM HISTORY

At the second meeting of the "Quakerism Study Class" of Minneapolis, Friends discussed the Hicksite separation of 1828. The large attendance, the interest in the discussion, and the conclusions reached proved that they were, by no means, dealing with dead history, but something that bears a vital relation to the living problems of today.

The discussion was led by Dr. J. H. Stuart. A special effort was made to stick as closely as possible to the facts, and to secure a fair and open-minded view of the whole controversy. The historical facts and events leading up to the Hicksite movement were carefully gone over, then the facts of the separation itself, and finally the actual results. The main doctrinal issues, the influence

of English Friends, and a few minor phases of the movement were also discussed.

Both in Dr. Stuart's address, and in the discussion that followed, was expressed the conviction that a great and most unfortunate separation had occurred in the Society, and that modern Quakerism can not afford to perpetuate or repeat the mistakes of the past. The ideals, principles, and opportunities of Quakerism are too big to give place to creeds and opinions. Of course, there must be a certain uniformity of belief, so far as the foundations of faith are concerned, in order for an organization to hold together, but the idea and tendency of modern Quakerism should be to reduce these to the minimum and give to the honest heart and mind the freedom of conscience and courage of conviction that are so necessary to permanent spiritual growth.

Differences of opinion we are bound to have, so long as we have independent minds and do any serious thinking—so long as our religion is a vital, living, practical reality—but that does not mean that we need to magnify those differences and lose sight of the bigger things that really count. As expressed in one of the aims at a Young Friends' Conference last summer, may this modern Quaker spirit become a great unifying force in the Church, that we may come to be known less and less as orthodox and Hicksite, and more and more simply as Friends; and, rallying about our great Quaker ideals, work out together our mission in the world. \* \* \*

## "PRESENT DAY PAPERS"

The first issue of this new magazine is off the press with the January number. As previously set forth, it is presented as a direct successor to *The British Friend*, which now yields the field of journalism. The publication is in magazine form and style, and is under the direct editorial control of Rufus M. Jones, with Editorial Boards in both America and England. The issue is of thirty-six pages with a four-page cover additional, and is of good mechanical make-up.

The editorials are characterized by the usual vigor and clearness of the managing editor. The magazine is not to be sectarian and will contain few denominational marks, but the Quaker faith will be expressed and interpreted. The periodical is not to be controversial, but replies to articles and criticisms will be printed under the head of "Discussion."

Contributed articles are by Isaac Sharpless, Joan M. Fry, R. M. Jones, George A. Barton and Edward Grubb.

## EXECUTIVE COMMITTEE NOTES

At the last meeting of the Executive Committee of the Five Years Meeting, the following action was taken concerning the policy of the Evangelistic Board.

Minute 28. The following policy from the Evangelistic Board was approved and the Board is encouraged to go forward in securing subscriptions to carry on their work.

The Evangelistic and Church Extension Board submits the following policy as being within the scope of its operations as defined in the uniform discipline of the Five Years Meeting:

1. The chief work of this Board shall be the development of Home Missions.

2. It shall seek to stimulate interest in Home Mission work within or without the limits of the Yearly Meetings, co-operating with these where help is needed.

3. It shall seek to aid in locating, directing and supporting workers and in building houses for worship.

4. Its purpose shall be in each case to make such meetings self supporting as soon as possible.

5. It realizes an urgent need of—(a) A worker to devote his whole time to its interests within the limits of the Five Years Meeting. (b) A permanent endowment fund for loan purposes. (c) The inauguration of measures and the training of workers with a view of meeting the practical problems of rural and city communities.

6. It asks for a share in the income from the envelope contributions in such proportion as the Executive Board of the Five Years Meeting shall assign to it.

## UNITED MISSION CONFERENCE

The following dates have been set for Conferences in behalf of the United Mission Campaign. Friends in reach of these places ought to be largely represented in the conferences: Lynn, Mass., January 29-30; Danvers, Mass., February 1-2; New Bedford, Mass., February 11-12; Utica, N. Y., February 1-2; Rome, N. Y., February 3-4; Auburn, N. Y., February 5-6; Rochester, N. Y., February 8-9; Albany, N. Y., February 15-16; Newark, N. J., February 1-2; Cincinnati, O., February 1-3; Dayton, O., February 4-5; Thorntown, Ind., February 1-2; Paris, Ill., February 12-13; Champaign, Illinois, February 15-16.

## NOTICE TO FRIENDS' BIBLE SCHOOLS

All remittances, from this time on, for supplies, whether for the past or future, should be sent to the Friends' Bible School Board, Fairmount, Indiana.



## BIBLE SCHOOL LESSON

February 8.

Subject—Darkness and Light.

Lesson—Luke 11: 14-26; 33-36.

Golden Text—Look therefore, whether the light that is in thee be not darkness. —Luke 11: 35.

Jesus was out on his usual mission of mercy and love, illustrating his gospel message by kindly deeds. The event probably occurred in Perea following the last lesson, though it may be recorded out of chronological order, and may have happened in Gallilee. The time and place do not affect the truths of the lesson.

## I.

The Messianism of Jesus was having to meet another test. His critics, driven to desperation, make a bold charge, apparently without taking time to analyze its logic. Jesus has performed another act of mercy. A dumb man has been made to talk. *"By Beelzebub \* \* \* casteth he out demons."* *"Others \* \* \* sought of him a sign from heaven."* By every device known to wicked and designing men, his enemies were determined to discredit Jesus and his work.

Note the logic of Jesus, and the power of his analysis. He draws the picture of two antagonistic kingdoms; good against bad; right against wrong; God against Satan. Satan will not destroy his own agencies. *"A house divided against a house falleth."* By attacking and driving out the evil in the dumb man, Jesus could not himself have been the agent of evil. On the contrary, his act is proof that Jesus is stronger than Satan. He must, therefore, belong to the other kingdom. The logic is irresistible. *"Then is the kingdom of God come upon you."* The act itself was proof of the false charge of his critics. It was the positive proof of his Messianism.

*"By whom do your sons cast them out?"* Who was the power behind the Jewish exorcists? By what authority did they practice divination and endeavor to work magic upon their fellows? If they could heal the sick and cast out demons, and not be under the reign of Beelzebub, then why make this charge against Jesus?

*"He that gathereth not with me scattereth."* Herein is the test of Christian discipleship. No man who really loves God can do aught against his kingdom. No Christian can be for the saloon, or tolerate vice, or be negligent of Christian obligations along any line.

*"Findeth it swept and garnished."* Jesus was here proclaiming a mighty truth, and was teaching for all the ages. Positive good must supplant evil. The heart that is emptied of self and the demons of wickedness must needs be filled with the spirit and the elements that incite to good works. It is not enough merely to be saved. Forgiveness is the starting point of positive Christian living. No disciple can remain neutral in the face of the conflict between good and evil. Every life must be filled with a great purpose to serve God.

## II.

*"Whether the light that is in thee be not darkness."* How many lights there are hid under a bushel! How many talents there are hid in the napkin and hence unproductive! How many lives there are which are all profession without the reality of possession! How many church members we have whose spark of Christian light illumines no pathway for others!

Jesus is the light of the world, and his light must be started in every life, both as a guide to the possessor and as a beacon to win others for God's kingdom. *"Open the windows of your soul and let the light from above fall upon your life."*

## CHRISTIAN ENDEAVOR

February 8.

Topic—Twelve Great Verses. II. The Safety Verse. Ps. 27: 1. (Consecration Meeting.)

What is there to make one afraid? Wherein lies danger? Against whom or what must men and women be on their guard?

The many answers to these questions will suggest a variety of "safety" Bible texts. There are dangers physical and dangers spiritual, but God is a God of love, and will protect his own. There are dangers in temptations, dangers in business, in society, in politics, dangers in many directions so long as sin reigns, but Jehovah is "strong and mighty."

Let each member bring to the meeting and recite a "safety" text of the member's own choosing. Let the leader select a list to be read at the meeting. How many there will be to reinforce, "Jehovah is the strength of my life!"

## Married

Brown-Sibley—At Augusta, Maine, December 3, 1913, Herbert C. Brown to Margaret D. Sibley. They will reside at Augusta.

## Died

NOTE.—Other obituary notices on hands will be used soon.

Bruner—Philip Bruner, son of Dr. and Mrs. B. K. Bruner, of Greenfield, Indiana, died January 12th, of pneumonia, after less than a week's illness. He was a graduate of Earlham College, having taken his masters degree there, and was governor in that institution in 1911. The last two years he had been studying in Indiana Medical College and had a promising future. He was very well known and as an athlete was one of the star football and base ball players, being assistant coach in 1911 and 1912. His mother, Mrs. Dr. Bruner, is one of the trustees of Earlham College.

Connor—Lucinda Bales Connor was born in Morganville, Ohio, December 12, 1827, where she spent her girlhood days and received her education, and in 1844 was married. In 1879, she moved to Heser, Kansas. She lived a consistent Christian life and was a faithful attender of meetings. About two and a half years ago, she became too feeble to live alone, and moved to Leavenworth to the William

Small Memorial Home for old ladies. On January 2d, she suffered a stroke of paralysis, which rendered her unconscious. She died on the evening of the 6th, at the age of 86 years and 24 days.

Doan—Ida Coffin Doan, wife of Joseph J. Doan, and daughter of Addison and Ruth Coffin, died at her home at Hadley, Indiana, January 1, 1914, aged fifty-three years. She was a life-long member of Friends and was much interested in the cause of right in the home, the church and the community. She was pre-eminently a home woman, a helpful, sympathizing wife, a companionable mother, a most noble woman.

Levering—Samuel Levering, son of Thomas and Rachel Ann Schofield Levering, was born in Washington, D. C., in 1828. In 1852, he was united in marriage with Phebe R. Hathaway, and settled on a farm in Morrow County, Ohio. Here were born to them seven daughters and three sons, and here they continued to live until 1882, when they removed to Blount County, Tennessee. His was a life of quiet consistent attention to the duties of a Christian husband and father, not forgetting his duties to mankind at large. He was greatly interested in peace and temperance. His wife and eight children are still living to revere his memory. He departed this life at the home of his son, Thomas H. Levering, Washington, D. C., on December 28, 1913, aged 85 years 3 months and 6 days.

Swift—Nathan G. Swift died at his home near Millbrook, New York, December 30, 1913, in the ninety-seventh year of his age. He was a life-long member of Nine Partners

## FRIENDLY TIP

## Restored Hope and Confidence

After several years of indigestion and its attendant evil influence on the mind, it is not very surprising that one finally loses faith in things generally.

A N. Y. woman writes an interesting letter. She says:

"Three years ago I suffered from an attack of peritonitis which left me in a most miserable condition. For over two years I suffered from nervousness, weak heart, shortness of breath, could not sleep, etc.

"My appetite was ravenous, but I felt starved all the time. I had plenty of food but it did not nourish me because of intestinal indigestion. Medical treatment did not seem to help. I got discouraged, stopped medicine, and did not care much whether I lived or died.

"One day a friend asked me why I didn't try Grape-Nuts food, stop drinking coffee and use Postum. I had lost faith in everything, but to please my friend I began to use both and soon became very fond of them.

"It wasn't long before I got some strength, felt a decided change in my system, hope sprang up in my heart and slowly but surely I got better. I could sleep very well, the constant craving for food ceased and I have better health now than before the attack of peritonitis.

"My husband and I are still using Grape-Nuts and Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## THE FARQUAR GUARANTEE CAN YOU FIND ITS EQUAL IN HEATING CONTRACTS?

WE GUARANTEE that in zero weather the Furnace shall have the power and capacity of maintaining in all the rooms connected with it, an average temperature of not less than 60 degrees Fahrenheit in the bed rooms and of not less than 72 degrees Fahrenheit in the living rooms without forcing, and subject to the following limits:

- I. Without making the fire-box red hot.
- II. With slow, steady fire.
- III. With no heat escaping to the chimney except enough to keep the draft good.
- IV. With slow formation of gas, and its thorough mixture with thin air-blasts for combustion.
- V. One fire-box full of good hard or soft coal will last 15 hours in zero weather and 24 hours in ordinary winter weather. It may be left in shape to temper the house several days without personal attention.

VI. By its Automatic Control, the furnace will regulate its own fire, and maintain the heat needed, according to the way you keep the Governor set. It will open its draft door wide to get a fresh fire well ignited, then reduce it gradually and hold it to admit only the draft needed.

VII. It will close its own Direct Draft when the fire is sufficiently kindled. As an automatic protection against overheats, it will open the Check Door and close the Ash Door.

VIII. The Cleanliness and Protection from Poison is in the one-piece fire-box itself, being entirely of "Mild Steel," more than three-sixteenths inch thick, annealed, welded at the seams, and absolutely imperforate.

IX. The Ventilation shall be fully up to the standard, determined and approved by the recognized authorities, fresh out-door air being warmed and admitted, 2,000 to 3,000 cubic feet per hour per person (reckoning twice as many persons as bed rooms). An active inter-room circulation shall also be maintained, bringing you, even when crowded into a living room, the full supply of air, none of which has been indoors but a few minutes. Its freshness will not be destroyed by overheating. The percentage of breathed air will be so small as to analyze safely within the prescribed limit of six parts breath—CO<sub>2</sub> in 10,000 parts of the air. Each room will be refilled an average of four to six times an hour.

X. Cold air forced by the wind, will settle and be drawn off in advance of the room air. This relieves the back pressure and maintains a flow of heat to the windward rooms.

**THE FARQUAR FURNACE CO., MANUFACTURERS, WILMINGTON, O.**

Meeting, Millbrook, New York, and was prominent in all the work of the church while he was able to attend to it. He organized the Sabbath School nearly sixty years ago, and was a teacher in it until well past his ninetieth year. He was a subscriber to the Friends' Review from its first number and for The American Friend until his death.

Wright—Griffith Wright, son of Joel and Ruth Wright, was born in Ohio, March 23, 1833. When a boy he moved with his parents to a farm near Bethel Church, Morgan County, Indiana, where the greater portion of his life was spent. He was married to Mahala Reynolds in 1864, who died in 1901. He was then married to Araminta Morgan in 1904. He was converted in early life and became an earnest worker in the Master's service. About ten years ago he was recorded an evangelist. He died September 3, 1913, aged 80 years 5 months and 10 days. He is survived by his widow, two daughters, five grandchildren and five great-grandchildren. Funeral services were conducted by E. J. Carter and Ruth Ellen Guyer, of Plainfield.

Young—Mary Ann Young, of South Starksboro, Vermont, daughter of Stephen and Lydia Green, was born February 7, 1845, and died October 27, 1913. The end came suddenly from paralysis. She was gifted in entertaining at her home, and in the support of the meeting. She was a birthright Friend. She leaves two sons and a grandson.

### "FRIENDS' FELLOWSHIP PAPERS"

This splendid English magazine began its eighth year with the January number. One-third of its subscribers are from America, which shows something of the hold which it is getting upon young

Friends upon both sides of the Atlantic. Every issue has something splendid and inspiring pertaining to the work and life of Friends.

### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with ERNEST HOWARD, Adanac, Sask., Canada.

### 7% on Your Money

Invested in FIRST MORTGAGES on improved 160 acre farms worth from 4 to 6 times the amount of the loan. Denominations \$300 to \$1,000. We have sold over \$3,000,000 worth of these mortgages to Life Insurance Companies, Banks, and Conservative Private Investors without a single loss or foreclosure. Interest guaranteed and remitted without charge. Sample mortgage and bank references on request.

**T. S. MILLER & COMPANY,**  
Dept. B., 750 First Nat'l Bank Bldg., Chicago, Ill.

Write for FREE Illustrated Booklet.

### WANTED

A trained nurse who is interested in work for children and in Social Service among negroes. CAROLINA M. WOOD, C. O. A., Riverdale-on-Hudson, N. Y.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

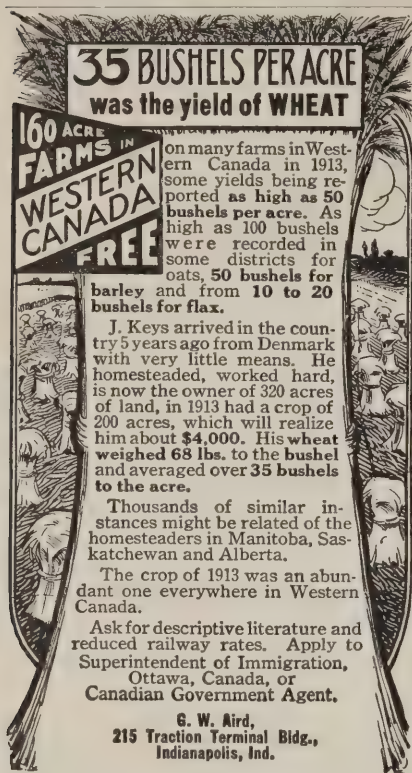
For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.



**35 BUSHELS PER ACRE**  
**was the yield of WHEAT**

**160 ACRES**  
**FARMS IN**  
**WESTERN**  
**CANADA**  
**FREE**

On many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**ROOMS FOR RENT.**

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.  
C. H. HALL, 1117 Lamont St., N.W.

**WANTED**

A Friend to act as matron of the New York colored orphan asylum. 300 children. 50 servants. CAROLINA M. WOOD, C. O. A., Riverdale-on-Hudson, N. Y.

**DO NOT EXAGGERATE**

A California Friend has asked us to publish the following from the Pasadena Star of December 31, 1913:

"California should not be over-boasted along any line. Representations should not be made in misleading manner, in states far distant, that this is an earthly Paradise where a living may be plucked by the indigent man without any effort whatever. Nor should it be made to appear that there is abundance of work here, at remunerative wages, for all workingmen who may come. There is reason to believe that misrepresentation in this regard has induced tens of thousands of laboring men to come here from the East, expecting to find employment, only to find that there is no work for them. The true situation should be made clear."

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

Established 1870.

**Real Estate Mortgage Loans**

OUR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

We also do a General Banking and Trust Business.

3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.

**DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.**

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

**5 PER CENT**  
**Real Estate Mortgages 6**

On improved farms in Indiana, Ohio and Oklahoma. Safest form of investment. No fluctuation in value. Securities personally inspected. No loan to exceed 40 per cent of our valuation. Collection made without expense to investor. Long and successful experience. References furnished. Correspondence solicited.

**DICKINSON & REED**204 BOARD OF TRADE BUILDING  
**INDIANAPOLIS, IND.**

Joseph J. Dickinson.

Frank M. Reed.

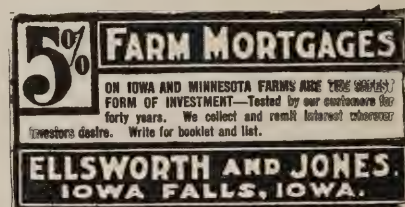
The Lord's Prayer: A Paraphrase in Verse. "Very charming."—Churchman. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.

**SANITARIUM BIGGS SANITARIUM**  
**ASHVILLE, N. C.**

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THERE MORTGAGES? FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest continuously. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

**Capital, \$1,000,000****Surplus belonging to Stockholders, \$5,000,000****Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate**

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

**OFFICERS**

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

**DIRECTORS**

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES WOOD,

MT. KISCO,

N. Y.

# The American Friend

Old Series.

Vol. XXI., No. 6.

SECOND MONTH 5, 1914.

New Series.

Vol. II., No. 6.

## In His Own Likeness

E. Leigh Mudge

Why should we love the sinful soul of man,  
A faulty thing, neglectful of its mission,  
Marred with its countless errors, self-condemned?  
Should not man love the Highest? Can the soul  
Loving aught else escape the penalty  
Of self-accommodation to its love?

Ah, we should love the good that is in man,  
Serve his best impulse, live to bring to light  
The inner tracings of that primal form  
Whereto the God-breathed spirit was ordained.  
For good is not all supernatural,  
But every good reveals divinity;  
And God has set his likeness in our lives—  
Image of God, impressed on common clay—  
That meanest earth may be all glorified  
By contact with his presence—given to dust  
The wonderful, transforming breath of life.  
Then when man lost the image, for his love  
The Lord came down to teach us to be men—  
Not to be gods, but godlike; men, not kings—  
And bade return the attribute divine,  
Attribute likest God, to be a man.  
Thus is God's image set before the world,  
Not in a carven niche or minster pile,  
But in the lives of men; and as we see  
The rich unfolding of the soul of man,  
Let us be worshipful before the King  
Whose presence in the temple glorifies.

But other visions to my dreaming come—  
Dim phantom wraiths of long-lost purity,  
Clad in the tawdry rags of vice and sin;  
And these, too, must we love?

Ah, questioner

What man retains in pristine innocence  
The primal image? All have sinned, and lost  
Some portion of the spotless heritage.  
But we may cleanse the fountain of our heart,  
And gain a vision like the heavenly,  
Which, seeing evil, treasures all the good,  
And strives to wake man's better self from sin.  
While in the darkness glows a spark of life,  
That spark is rich in hidden potencies.  
Revere in these, the handiwork of God,  
And let thy love lift up the heart forlorn;  
Then this, thy tribute: "In thy loving deed  
Unto the least, ye did it unto me."

—Northwestern Christian Advocate.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case, all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Next Week

In next week's issue we will republish an editorial from the current number of the *Western Christian Advocate* on "George Fox, a Spiritual Pioneer." There will be the first installment of a valuable article on "Doing Our Best with the Bible School," by Walter W. Haviland. The fifth number of "A Monthly Meeting Chronicle" will also appear, together with the conclusion of the report by Robert L. Kelly on Secondary Education.

## An "American Friend Day"

We have received a suggestion from Walter H. Wilson of Springbrook, Oregon, which appeals to us as being most practical. It is to the effect that a day be set apart to be known as "AMERICAN FRIEND Day," when the interests of the paper will be presented and new subscriptions taken for it. THE AMERICAN FRIEND is now a department of the Five Years Meeting and has claims upon the whole Church, which may with propriety be urged at the time of the Sabbath service.

We are, therefore, suggesting that on Sabbath, March 1st, the claims of the paper be presented to the congregations in some substantial manner. In many instances, no doubt, the burden of the matter will be felt more or less in the sermons preached and in the prayers offered. In any case, at the close of the service, we ask that some one be designated to present the matter in a specific way, and we see no impropriety in allowing subscriptions to be taken at once, just as collections for other departments of the Church are frequently taken.

As an extra inducement, we make the unusual offer of allowing new subscriptions to be taken at that time and immediately after at \$1.00 for the remainder of this year. After this special day, some one can with propriety be assigned to canvass the community for additional subscriptions. This will have to be a labor of love for the benefit of the Church, as at this special price we can offer no commission.

Will not friends of the paper, ministers and others, take up this matter and arrange for the observance of March 1st as "AMERICAN FRIEND Day"? If that day does not suit all meetings, either February 22d or March 8th can be observed by such as these.

The letter of Walter H. Wilson, referred to above, is in part as follows:

"I am wondering if it would be advisable to decide upon some Sabbath as 'American Friend Day,' and ask that pastors throughout Quakerdom present the matter of our official Church paper, and the importance of the Church supporting it properly. It might be possible to give a brief review of our history as relates to our periodicals; this at the Sabbath morning service (or evening), and then have it arranged for some competent person to make a canvass of the membership in the interests of the paper. \* \* \* It would have the advantage of being simultaneous, which ought to give added interest to the undertaking. This plan, it seems to me, ought to result in a thousand or fifteen hundred new subscribers to The American Friend at once. Your editorials are worth more than the price of the paper."

## The World in Action

**State Religion in China.** Despite strenuous protests, the President of China continues to give serious and favorable consideration to the question of making Confucianism the state religion of China. His council of seventy political advisers appears to be backing him.

**The Largest Presbyterian Church.** The First Church in Seattle, Washington, is reported to have 5,500 members and is said to be the largest Presbyterian Church in the world. The pastor has four assistants. Twelve hundred and eighty-nine persons contribute to the Church support, and the pastor asks for at least twelve hundred new members this year.

## MY QUAKER FATHERS

Like music from some dim receding shore  
That falls on pensive solitude and tears,  
Or like some fleeting fragrance that revives  
Sweet memories and thought of other years,  
Comes from my Quaker Fathers, long removed,  
A tender joy and influence benign,  
And with a reverence and love sincere,  
I contemplate this dear ancestral line.

O gentle folk! how oft your voices mild  
Assailed the wrong; what perfect innocence  
Didst crown your lives; how free from guile you were,  
(And oh! how far from present day pretense!)  
Because of you, I walk with surer step;  
Your ways of life so singular and sweet,  
Your purity and peace, your fervent faith,  
Are guiding lamps unto my wayward feet.

Dear Quaker Fathers of the olden day,  
Your simple lives have wrought a spell o'er mine,  
Your presence as from tuneful wind-swept lyre,  
Has filled my soul with harmony divine.  
A company ancestral claim my pride,  
And of my deep affection have their part,  
But oh! my Quaker Fathers calm, serene,  
Are strangely near and fashioned to my heart.

Columbus, Ohio.

Nellie H. Evans.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 6.

RICHMOND, INDIANA, SECOND MONTH 5, 1914.

New Series.  
Vol. II. No. 6.

## The Church Must Be Evangelistic

The acme of Christian activity is evangelism. The primal and vital purpose of every gospel effort is to win humanity for the Kingdom of Jehovah. The utter inadequacy of the non-Christian religions to meet man's deepest needs has been established by the severest tests. Jehovah worship alone has stood the storms of the ages. The problem of humanity is the problem of getting humanity back to God.

Social service and home missions and all the rest are only contributory to the mighty plan of world redemption. The gospel of economic or political or social reform is merely the visible interpretation of one phase of the doctrine of human brotherhood that seeks deliverance from wrong. Were there no sin, there would be no need of the Church—as a Church. Sin has wrecked humanity, blighted its hopes, distorted its purposes, destroyed its faith, and humanity needs a Savior. It is the great world cry of all the ages, humanity groping in the dark, hopelessly lost without a Savior. Upon no other hypothesis is the great work of the Church justified. There can be no other claim for its existence, except that it help the world to find God through Jesus Christ by the revelations of the Holy Spirit.

But sin will never lose its grip upon humanity without a struggle. It is the kingdom of darkness pitted against righteousness. It is the age-long conflict, about which the prophets were burdened, for which Jesus died and in consequence of which the martyrs suffered. The Church is God's representative to win the world back to Him.

Christ set an example in procedure when He established the order of discipleship; when with them He went throughout the towns and villages and along the country highways seeking to win men for the new kingdom; when He sent out seventy others to go before His face and prepare the way for His coming. Jesus did not wait for a congregation to come to Him; He went out upon a hunt for needy souls, and having found them, His converts became evangelists to spread the news of Christ in still other communities that had not yet received the message.

That is evangelism in practical operation. The Church that is content to minister to its own member-

ship alone is doomed. The Church is something more than a religious aristocracy, something more than a social club, something more than a close corporation of believers. Along every highway of life the Church should be scattered, hunting out needy men and women and pointing them to Jesus Christ. Not alone by a formal message, not alone by the example of a godly life, but by the practical, busy, persistent hunt for human souls that need a Savior, must the Church fill up its mission in the world. The sacrificial element must enter into all religious work. To be rightly evangelical, the Church must be truly missionary, and to be missionary it must have the spirit of sacrifice. No man can afford to wrap the robes of righteousness about him and minister to self; much less can the Christian Church.

Perhaps the modern Church has lost something of that spirit of suffering for righteousness' sake that impelled Knox and Whitfield and Francis Xavier and Fox and Wesley to anxiety of soul for the sake of the multitudes who knew not God. The world can never be saved by platitudes. Unitarianism has no message for the soul that is conscious of its sin. We hold no commission to defend any particular method of evangelism, but we are intensely anxious to condemn no method that is breaking through the veneer of sinful custom and habit in order to bring the message of the Son of God to the consciousness of needy men and women. Perhaps the Church is controlled too much by conventionality.

An evangelist said recently that "the Church has lost its present tense." In a measure it describes our own denomination. Friends are prone to live in the past, while some are filled with the vision of the future. How few there are who seem to have the burden of making the Society of Friends an agency of mighty salvation here and now! It is to this generation we must speak with effectiveness if we are to be preserved with life enough to minister to the next one as we ought. The spirit of evangelism, possessing first the individual, needs to sweep our beloved Church from one end of the country to the other, until, endowed with the spirit of Fox, we enter upon a campaign of soul winning that will shake every community where



Quakersm can take a foot hold. Every department of the Church waits upon such a stirring of our membership. Every problem, financial, educational, missionary, social, young people's, Bible School, Church extension, will find its solution in the spirit of revival which ought to envelop our entire membership.

The Spirit of the mighty God is abroad in the earth. It is high tide in the Christian world. God is pulling at the heart strings of humanity in every land, and He wants a Church that is sensitive to the demands of the age. It is an era of soul winning everywhere. A mighty wave of religious interest is encircling the earth. In the foreign field as well as in all Christendom, the hearts of men and women in a new way are susceptible to the truth of God. The evidences are multitudinous. God grant that in our own ranks the claims of custom and tradition may not be able to resist the tug of the progressive spirit, that would send

the Church out on new errands of mercy and with a rejuvenated message for the redemption of mankind.

We invite all our readers to give special attention to the suggestion of an "AMERICAN FRIEND Day," found on page 2 of this issue. There are few meetings where one or two new subscriptions cannot be secured in this way, and there are many in which it is our belief that from ten to twenty can be added to our list. This periodical can be made invaluable to the Society of Friends in this country, if only it is given the proper patronage. Will not Friends in every meeting enter into the spirit of the suggestion and make March 1st a day that will count tremendously for our Church periodical? It ought to mean 3,000 new subscribers at the special price of \$1.00 until January 1, 1915, and it ought to mean new interest in the publication. Remember, March 1st is the day!

## "Consider Christ Jesus" Heb. 3:1

BY LUKE WOODARD

No. VII

*The Ascension*

"And He led them out as far as to Bethany, and He lifted up His hands and blessed them, and it came to pass while He blessed them He was parted from them and carried up into heaven."—Luke 24: 50-51.

In the foregoing brief sentence, and a similar one in Acts 1: 9, and a briefer one by Mark 16: 19, our Lord's Ascension is recorded. As is usual with the evangelists, this most remarkable event is mentioned without comment or embellishment. They evidently considered it to be their business to chronicle facts.

It was very fitting that this leave-taking should take place at Bethany on the Mount of Olives, where Jesus and His disciples had often found rest, refreshment and hallowed association in the home of the loved trio, Lazarus and his sisters, Mary and Martha, and where He raised the former from the dead.

And how different this farewell, ending in blessing, from that expressed near the same spot a short time before when He uttered His farewell lament over the beloved, but now rejected city: "And when He was come near, He beheld the city, and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! But now they are hid from thine eyes.'" "Behold your house is left unto you desolate, for I say unto you ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord."—Luke 19: 42; Matthew 23: 28-29.

The Ascension was for various reasons an appropriate close of our Lord's earthly life. We can readily understand what would have been the bewilderment of His disciples had he disappeared secretly, even though it had been by a bodily ascension. On the other hand, what confirmation of their faith in Him;

what certainty it gave to His promise to intercede for them and to send the Comforter, and of His oft-repeated assurance that He would come again, when they saw Him ascend and heard the testimony of the two angels, who said: "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."—Acts 1: 10-11.

While the deity of Christ could not be predicated on the fact of His bodily ascension, since Enoch and Elijah were translated that they should not see death, and of the latter it is said, "He was a man of like passions as we are," nevertheless His visible bodily departure from the world was in keeping with His miraculous advent, with His resurrection, and the fully attested fact that He was the Son of God.

Christ's mediatorial work, begun on earth, is still carried on in heaven. During His life on earth He was Teacher, Prophet and Exemplar. He was also priest and sacrifice, "offering Himself without spot to God." "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." We have a great High Priest who is passed into the heavens, "who is set on the right hand of the throne of the Majesty in the heavens," where, as Intercessor, He pleads for the saints the efficacy of His own blood. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

The terms Intercessor, Mediator and Advocate seem to be used by New Testament writers interchangeably and designate alike official titles of the Lord Jesus Christ. In I John 1: 1-2, we find this: "My little children, these things write I unto you that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous; and He is the pro-



pitiation for our sins, and not for ours only, but also for the sins of the whole world." Advocate is a legal term. It refers to one who appears in behalf of one, who, because he has transgressed the law, is legally disqualified to plead in his own behalf. While we admit that heavenly things cannot be matched by things earthly, yet we may illustrate and enforce spiritual truth by comparisons. An advocate in our courts to be eligible must possess certain qualifications. He must, from a legal standpoint, be righteous, that is, the law must have no unadjusted claims against him. We do not admit a participant in the crime to appear as the advocate of the accused.

This qualification is possessed in the highest degree by our Advocate with the Father. He is termed "Jesus Christ, the Righteous." The definite article "the" makes it emphatic. Others may obtain the quality of righteousness, but only by faith in Him, and through sanctification of the Spirit; but with Jesus Christ it was not an acquired quality, but a native possession. "He was holy, harmless, undefiled and separate from sinners." Even at His birth, the angel said to Mary: "That Holy thing that shall be born of thee shall be called the Son of God." He is the only one that had a right to challenge scrutiny as He did. "Which of you convinceth me of sin?" He called on others to repent, but never Himself felt the need of it.

Another requisite for an advocate, is knowledge—knowledge of the law, and of his client's relation to it; in what respect is he guilty? Jesus Christ, being the promulgator of the law, has perfect knowledge of it, and knowing "what is in man" He is qualified to judge of both the outward act, and of the condition of the heart that prompted it.

An advocate should not only know the law, but he must be one that will not in any way impair its integrity or weaken its force. Attorneys in our courts too often employ methods to pervert justice and screen the guilty. But not so with our Advocate with the Father. He will not, to speak figuratively, enter court with a sinner that does not plead guilty. He appears in behalf of such not to save them from conviction, but from execution; that is, by a method of grace which, while not palliating the sinner's guilt, takes away the sin that was its cause, and thus, while producing a feeling of condemnation, saves him from final condemnation in the Judgment of the Great Day.

An advocate must respect the honor of the judge, and it is well if he can approach him as an equal, at the same time that he is the true friend of the one whose cause he undertakes. Our heavenly Advocate is our "Daysman that can lay His hand upon us both" (Job 9: 33). In point of dignity and power He is one with the Father, and can approach him, as in His intercessory prayer, John 17, with the language, "Father, I will," etc. On the other hand, He is touched with the feeling of our infirmities. What was meant as a reproach by His enemies—"A friend of publicans and sinners"—was really a deserved eulogy. If proof were asked, we have only to note His dealing while here on earth with this class, and especially that su-

preme display of His love—the scene at Calvary, when He "died for the ungodly," and while enduring the agony of the cross prayed for His murderers, "Father, forgive them, they know not what they do."

By Christ's ascension, He exchanged the footstool for the Throne: but it is a throne of grace. Well may we then, in view of all that has been revealed, embrace the divine invitation, "Let us come boldly to a throne of grace that we may obtain mercy and find grace to help in time of need."

A throne suggests the thought of power and authority, and is not approached by common people except on certain conditions and by the observance of prescribed formalities. Witness the awe and feeling of uncertainty with which Queen Esther ventured before the king Ahasuerus. She was not sure it would not cost her her life. Hers was the boldness of daring; but the boldness with which we are invited to come to a throne of Grace, is that of undoubting confidence based upon the assurance that "we have, not an High Priest which can not be touched with the feeling of our infirmities, but who was tempted in all points like as we are, yet without sin." There is no risk in approaching Him, for He is full of grace and truth. To every sin-burdened heart He extends the gracious invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Earthly advocates have their office hours at which times only may one expect to see them. Not so with our heavenly Advocate; there is no time when one will fail to receive His attention if called upon in sincerity. Nor is He so occupied with others that He can not attend to all who rightly apply.

Advocates in our courts require a fee. All that our divine Advocate does is without money and without price. The poor in purse, if poor in spirit, will ever be welcome to come before Him.

Earthly advocates sometimes fail to secure a deserved verdict. Our Advocate in the court above never fails to secure for all who trust in Him, complete deliverance from the penalty of the law; and this He does as earthly advocates can not do for their clients, by effecting an inward change which, in Bible phrase, is termed a "new creation," a nature averse to sin and in love with righteousness. He sheds abroad in such a heart His love, which prompts to obedience. As He Himself said, "If ye love me ye will keep my commandments."

We may gain some idea of Christ's intercession in heaven by considering His intercessory prayer as found in John 17. It is unlike the recorded prayer of any other, I do not hesitate to say it, such as no man would ever have invented. It is the language of a Being conscious of His own dignity and authority, of His oneness with the Father and of His original and uncreated glory. How inclusive of the believers in every age: "Neither pray I for these alone, but for them also that shall believe on me through their word." Nor is His intercession ceased: "He maketh intercession for the saints according to the will of God." How blessed the assurance, "Him the Father heareth always."



Where the true believer enjoys the comforting presence of the Holy Spirit, the true communion, it should ever be in grateful remembrance of Him in whose name the Holy Spirit comes, who said: "I will pray the Father and he shall send you another Comforter, even the Spirit of truth, that he may abide with you forever." The Christian who daily enjoys this communion and calls to remembrance his risen and ascended Lord, in virtue of whose sacrifice and intercession this privilege is vouchsafed, is a partaker of the true Lord's Supper.

As to the question whether Christ now has the same body He had here on earth, it is not safe for us to enter into speculation beyond what is revealed. The Scriptures, however, warrant the belief that in ascending into His glory there was a change not into another body, but into a condition that placed Him above the limitations and requirements to which He subjected Himself while on earth, such as rest, sleep and food.

It was after His ascension that He said to John, in the Isle of Patmos, "I am the root and the offspring of David," which implied that He still retained His humanity. When He was transfigured on the Mount, "His face did shine as the sun and His garment was white as the light." He did not divest Himself of His body. So now we may believe that His being glorified is an investment of His humanity with "that glory which He had with the Father before the world was."

### Report of the Committee on Secondary Education

BY ROBERT LINCOLN KELLY

*To the National Council of Church Boards of Education:*

The report of the Commissioner of Education for 1912 furnishes some valuable and suggestive information concerning secondary schools under private or denominational control. There are in the country 2,044 private high schools and academies distributed among the several divisions of the country:

Of these schools 110 are controlled by the Baptists, 37 by the Congregationalists, 95 by the Episcopal Church, 44 by the Friends, 50 by the Lutherans, 72 by the Methodist-Episcopal Church, 36 by the Methodist-Episcopal South, 68 by the Presbyterians, and 94 by other Protestant denominations.

Last year there were expended for sites, buildings and improvements in 502 schools \$4,488,827, the total benefactions upon 87 schools being \$1,262,215.

Twenty-three per cent of the children of this generation are receiving some high school education, and not only is the number increasing but the boys and girls are remaining longer both in public and private high schools. Something over ten per cent of these students are in other than public high schools. It is here that the Church finds its immediate obligation so far as secondary education is concerned.

In twenty years the number of private schools has increased from 1,632 to 2,044; in the same time the number of students in private schools has increased

from 94,931 to 141,467. It is also worthy of note that within the past four years the per cent of the number of private schools has increased from 12.25 to 15.41, the per cent of the number of teachers in private schools from 18.84 to 19.28, and the per cent of the number of students from 10.02 to 11.35. This means that the private school in America is on the up-grade; it means that the private school has even unexpected vitality.

There are certain pedagogical advantages which the private school has, as is disclosed by the Commissioner's statistics: The average size of the private school is smaller than of the public school, while the teaching force is greater. The average number of public school teachers to a secondary school is 4.6; in the case of the private school the number is 6.1. The average number of students to a secondary public school is 98.5 as against 69.2 for the private school. The average number of public secondary students to a teacher is 21.3; of private secondary students to a teacher, 12.3. The average number of graduates to a secondary public school is 12.3, to a secondary private school 8.7. The per cent of the total number of students who pass on to the Senior year in the public high school is 12.98, for the private secondary school the per cent is 17.41. It appears, therefore, that the conditions are favorable for more intensive and individualistic work in the private schools.

No reference is made here to the social, cultural, moral and religious advantages of the well conducted private school. The number of public high schools for boys in the United States is 25, for girls 26, as against 423 and 749 respectively for the private schools. In the public co-educational high schools there are more girls than boys, 582,718 to 453,490. In the private co-educational schools of secondary grade there are more boys than girls, 32,067 to 31,699. There are then thousands of boys and girls whose parents are demanding a type of education different, to say the least, from that offered by the public school. It is not to the discredit of the public school to say that thousands may require a different type of education, and it should not be forgotten that the number is increasing.

And yet the general tendency of the churches is to abandon this field. There is not much of a favorable nature that the Committee can report for the past year, so far as the activities of secondary schools under control of Protestant churches is concerned. The Disciples do not maintain secondary schools as such and the United Presbyterians and the General Synod of the Evangelical Lutherans have none except in connection with their colleges. The Congregationalists report that their secondary schools are pressing for enlarged gifts. The Board of Education of the Northern Baptist Convention reports effort to greatly increase the funds of their schools in Maine. This Board, however, does not favor the founding of new secondary schools in the north and is willing to leave the matter of secondary education to the state. Some of the schools managed by the Friends have taken on new life, but others of them are maintained



largely by sentiment and not because they are meeting efficiently a distinct need.

The College Board of the Presbyterian Church reports the merging of two Kentucky schools. This Board has adopted the following principles by which they are to be governed:

1. Non-approval of the establishment of new academies in the northern section of the United States.
2. When secondary schools are established in the South it will be with the expectation that they will be of temporary character.
3. A general policy to withdraw from academic work except where academies are connected with higher institutions.
4. Hearty approval of academic departments of colleges.

From other sources there comes information that there is need in some of the Southern states of schools for college preparatory purposes, since the high schools are not and presumably are not likely to be doing this type of work successfully.

The most hopeful report comes from the Board of Education of the Methodist Episcopal Church, which is planning a definite Forward Educational Movement to include practically all their secondary schools, of which they have over forty.

Friends today have two types of secondary schools; the pioneer type, founded in advance of the public school system, which struggles and eventually dies as public funds are appropriated in adequate amounts for this grade of education, and the endowed institution with high-grade equipment and expert personnel in the teaching force, which has a permanent and increasingly useful place in the educational system. The pioneer work is practically done in this country except in certain restricted districts, and yet in numerous places Friends are holding grimly on to a situation which is embarrassing and which discredits the Church.

These conditions will continue unless the management of such schools are able to rise to a higher standard, both of theory and of practice. There is room in the State of Indiana, for instance, for a high-grade academy with adequate dormitory facilities which, if properly conducted, would have increasing influence. Such a school should have an endowment of \$100,000 and should be able to pay larger salaries than are paid in the colleges. In other words, it should be equipped in the very best way so that it would have real standing in the educational world, and would be able to meet a very real need of our times. There is scientific evidence to show that the churches have an open field in secondary education, but the field can be occupied only by those who have vision and are willing to expend large sums of money in putting their ideas into active operation. Unless we can do this work well—even better than it is done elsewhere—let us not do it at all. With the limited means at our disposal as a Church, the only hope of our educational salvation is through concentration, and, of course, this means death to the unfit.

(TO BE CONTINUED)

## A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

(CONTINUED)

### IV.

Promptly at 10 o'clock, on April 12th, Slow Valley Monthly Meeting settled down for a season of worship. It had been hoped that the attendance would reveal an increasing interest, but only fifty-one members appeared of whom five were children. The farmers were busy, and Saturday appeared to have other attractions for city folks. The presence of two or three additional young people was encouraging.

Following a prayer by one of the women, the pastor preached from Exodus 14: 15, and it was evident that he at least had begun to catch a vision of a larger life for the congregation. A few testimonies followed, including a few remarks from our friend, the business man, and two of the young people. With apparent earnestness the company sang "Onward Christian Soldiers," and the Clerk read the opening minute.

The routine business was disposed of quickly. The overseers reported on the resignation offered at the previous meeting and recommended that it be accepted. They reported further that in their judgment the membership list should be revised, as several families had no apparent interest in the work of the meeting and some others no longer lived within their limits. It was decided to take no action for the present. The committee on meeting-house repairs reported that the leak in the roof had been attended to, but recommended that further repairs be postponed until the autumn, when it was hoped that financial conditions would be improved.

The Clerk then called for the report of the special committee appointed to consider the state of the meeting, and at once there was a spirit of animation that had been long foreign to the business sessions of the Monthly Meeting at Newtown. The retired farmer looked bored and the old physician's face had an expression of determination that meant in words that nothing radical was going to be done if he could help it. Two or three women looked like they would rather be at home, but on other faces appeared a new light of hopefulness as they turned to look upon the merchant who now rose to read the committee's report.

He said he would take no time in preliminary remarks, but wanted to express what he felt was the mind of the committee, that a most difficult task had been laid upon them, and that it was far easier to relate the facts and report conditions than it was to find an adequate remedy. He said that the committee had been endeavoring to get at the exact status of the meeting and thus far had confined itself to the work of ascertaining facts, but admitted that as yet the investigation was incomplete.

The report was conservative in tone, but interesting from the start. Some of the facts stated were almost startling and in a few points little short of sensational. There was no purpose to criticise anybody, for re-



sponsibility lay alike upon every member. Credit for faithfulness was given to those who had been foremost in keeping the meeting alive. The facts summarized were substantially as follows: The congregation was not quite holding its own; since January there had been a net loss in membership of twelve, reducing the number to 160 as compared with 189 in 1908 and 194 in 1900 which was the highest record in the history of the meeting; within the last twenty-three years there was a total record of 304 conversions with 192 accessions to the Church, yet they had not held what they had received; the average spiritual life of the meeting was apparently at a low ebb, the majority feeling little if any responsibility for maintaining the standard of the Church in the community; of the 160 members, eighteen were non-residents, a rather low per cent, and of the 142 resident members, eighteen were under ten years of age; of the 124 others, not over sixty were in the habit of attending the Sabbath morning services; it was estimated that from a dozen to twenty non-members came more or less regularly, but no apparent efforts had been made to secure their requests for membership; *a meeting that could not interest its own members was hardly in position to win the allegiance of others.*

Relative to finances, the report cited the deficiencies revealed in the annual reports in January, and disclosed the fact that the deficit in Monthly Meeting stock had been wiped out, and half of the deficiency in Yearly Meeting stock had been paid; the deficit in the pastor's salary had grown to \$32.45, and so far as could be ascertained the collections for foreign missions were hardly up to last year's standard; too few families were bearing their share of financial responsibility, and the congregation was being weighted down by an antiquated financial plan, which no longer met their needs.

The report said that time had not sufficed to investigate the needs of the young people, and the question of the relation of the meeting to the community was untouched. No remedy was suggested except that there was need of a spiritual revival in their midst, and that a time of prayerful self examination would result in increased interest being taken in the welfare, not only of every member in the meeting, but of the neighborhood as well. The resident minister was the first to speak of the report, and in a ten minute talk startled the meeting by admitting that the report was a revelation to him, and indicated that his solicitude for the welfare of the congregation had been aroused as it had not been before. He felt that the situation was critical and needed prayerful attention. One man, however, said that times were changing, and that it could not be expected that church work could be kept at high tide all the time.

A number came to the defense of the report, and said that self-examination could only result in better conditions, unless the meeting was hopelessly dead. The retired farmer was of the opinion that unless somebody could suggest a practical remedy, it was worse than useless to be taking up the time of the

meeting with a recital of conditions that everybody deplored. The young teacher said that to his mind, this investigation was the beginning of a new era for Slow Valley Meeting. They needed to go forward, but in doing it they would make better and more substantial headway if they counted the cost carefully and prayerfully.

Thus the discussion proceeded, waxing warm when intimations were made among some of the women that the report was not only a reflection upon the pastor but upon leading members of the meeting. The pastor was disposed to let the members face the problems which were arising, but ventured to express the hope that an adequate remedy could be found.

Our farmer friend, with his usual practical insight, showed that a disease could not be treated without a diagnosis, and unconsciously rebuked the opposition by saying that some of the members were beginning to get a vision of better things for the meeting, and those who dared to block the wheels of progress were assuming a terrible responsibility. He proposed that the committee be continued for another month, and that it be encouraged to act vigorously, and get at the facts regardless of whom they helped or hurt. The proposition prevailed by a majority vote, the concluding minute was read and the members dispersed, feeling the weight of a responsibility which had not been felt in that congregation for many years. For a month in every home, upon the street and in places of business, questions of what they were to do with the new situation which was rapidly arising was uppermost in all the meditations and in all the conversations. Having put their hand to the plow there could be no turning back. At least their membership must be restored, and many were beginning to think of their neighbors with new interest.

(TO BE CONTINUED)

### Suffer the Little Children to Come

BY E. MAE CARVELL

The great need of our Society today is for more young members, well equipped to take the places of older members who are dropping out. After much study upon this subject the writer is impressed with the fact that much depends upon the proper education of the child along the lines of Church work. We all know that those who are most efficient workers in the organized meeting are those who have from earliest years listened to the order of business and have been present when Friends met to deal with important questions.

The artist and the musician who began their work when very young children are far superior to others who have not had this advantage, and it must be so in the work of God. I make a plea for the children of our meetings. How can they become familiar with the work of the Church unless they are permitted to attend the meetings for business?

For Friends living in the country there are two, and perhaps in some instances three Monthly Meetings held during the summer vacation. All other Monthly



Meetings usually come when secular schools are in session, and just here a grave question arises. When Monthly Meetings are held on week days when the children are at school, may we not profitably absent our children from school that they may become versed in the work of the Church and grow up with vital interest in the same?

Much knowledge may be obtained by a very small child, if we only knew. Little ones during the period of four to eleven years of age, if they are habitually found in the meetings will be grounded in the first principles of Friends. After eleven years of age the higher schools claim their attention, and when in the early twenties the young person is ready to begin a life work, the Church looks to them to help carry some of its burdens. Let us during these formative years do all that we can to fit them to turn all the efforts of their young lives to supporting the meetings for business as skillfully and as heartily as the meetings for worship.

Vassalboro, Maine.

### **"The Sunday School and the Morning Service from the Pastor's Standpoint"**

BY FRANKLIN S. BLAIR

The above heading appeared in THE AMERICAN FRIEND on Christmas day and the article which followed is good. The following is from the standpoint of a Bible School pupil, teacher, superintendent, a father, overseer, elder, interdenominational Sunday School, State field worker and common observer.

George W. Bird gives what seems to be the consensus of expert opinion as to the great value of the Sunday School in bringing souls to Christ and into the Church. He makes the frequent statement that only thirty children out of fifty attend Sunday School, and of these the Church gets only ten out of thirty, that is one out of three. Suppose these thirty children are all yours, brother Bird, or are the children of any other brother, or suppose there are but three children in brother Bird's family or in the family of anybody else, and two of them are lost to the Church, lost to all eternity, and only one child in the family is saved, how shocking the thought! Still, it is the lamentable truth according to the statement given. Brother Bird says from twenty-five to thirty per cent of the pupils in the Bible School, upon an average, do not attend the preaching service.

Those of you who have read brother Bird's article, would do well to read it again, like I have done, then go through it a third time more carefully and thoughtfully, with prayer. Those of you who have not done so, would do well to read it before you go further with this article.

It seems astounding that "six Churches among Friends in Indiana in large and small places" averaged only half as many persons in attendance at the preaching service as were in the Bible School service. Such statements about Indiana Friends sound shockingly serious to us in North Carolina, for we have been

taught to look on them as much ahead of us. We had not supposed that we make so poor a showing, but now we fear ours is worse. In neither state, however, should the aim be to surpass the other, nor should we be at all satisfied to go beyond the other, unless we have done as well as angels, "ministering spirits sent forth to minister for them who shall be heirs of salvation." According to the statement, it seems there is poor preaching in those Indiana Yearly Meetings and poorer teaching in the Bible School services. Brother Bird blames the parents, the Sunday School and the minister in the order given. I could give many reasons why the order of blame should be reversed, as a general rule.

There is a reason back of all this deplorable state of affairs which indicates the loss of two children in every family that attends the Bible School, to say nothing of the far greater number of families who never go to Sunday School.

Why are the parents, teachers and ministers so to blame for the poor results of our Sunday School work? Simply because they do not believe in the Bible as fully as they say they do. They do not believe in the Bible as they do in the ordinary school books and the day school. Otherwise results would be far different.

Guilford College, North Carolina.

### **The Only True Sympathy**

MAE WINDHAM

"Marie, here is a telegram from John. His wife has met with an accident—perhaps fatal—and she wants you."

"She wants me, did you say, Jane? Why, I hardly know her. Are you sure it is not you or Margaret?"

"The telegram says 'Marie,' dear, strange as it is."

"But you girls are John's sisters, and I am only his brother Don's wife—and I have seen her but once—at your house-warming. The dear gentlewoman, no one could help loving her! But we must all go to her without delay."

Yes, she had wanted Marie, one whom she had met but once, yet the one among all her circle of friends who she felt was able to give her comfort and help in this hour of mortal extremity. It was Marie she looked for when life which she loved so well was passing away and she was facing the mysterious beyond. Searching for compassionate sympathy, she found it in Marie, a woman who had met life not by great acts, but by quiet, happy service to those about her.

Yes, it was to Marie's hand that Ann clung; it was to Marie's face that she looked for courage; it was to Marie that she whispered her decision and John's to begin their life together in the Church, as she and Don had begun; and at last it was on Marie's prayer that the sweet spirit took its flight to God.

Ah, it is the Christ touch, the Christ sympathy that counts in the great crises of life!

Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—George Hodges.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

**Baltimore, Eutaw Street**—Under the auspices of a committee of the Monthly Meeting on the dissemination of Friends' views, a lecture on "Old Fashioned Quaker Principles and Present Day Opportunities," was given on January 23d, in the Eutaw Street Meeting house in Baltimore, by William C. Dennis, of Washington, D. C. There was a good audience, many of whom are not Friends. The lecturer maintained that old fashioned Quakerism was essentially a spiritual democracy, based upon individual relations with God, and out of this relationship grew the distinctive testimonies of the past most of which are especially adapted to the needs of today. The lecture was highly appreciated.

The Y. W. C. A. of Baltimore has recently entered upon a campaign for the raising of \$400,000.00 to be expended in a new building. Many of the women of the Friends' meeting are actively interested in the enterprise, and Margaret T. Carey has been chosen by the Association to be Chairman of the campaign committee.

**Fishertown, Pa.**—L. Oscar Moon and wife are spending three weeks this winter at Fishertown, Pennsylvania, where a year ago a neighborhood house was opened by one of the interested members. They find that it has become the social and religious center of the whole community, and has tended to unite the people of all denominations in the service of neighborhood betterment.

**Washington, D. C.**—February 2d has been set apart by the Meeting on Ministry and Oversight of Baltimore as "Every Member" day, by the observance of which they hope to get in touch with every member of the meeting. All the members of the pastoral committee, as well as other leading members, will be enlisted to visit those who have membership in the meeting.

### CALIFORNIA YEARLY MEETING

**Whittier**—The Whittier Intermediate C. E. Society is doing fine work under the spur of the Efficiency Campaign. We want very much to have one hundred per cent. by Efficiency Week in February. We have seven "experts" now, who all passed the examination with ninety-five per cent. or over: Lewis Cox, Isabell Allen, Myrtle Allen, Mary Coffin, Marion McGrew, Edna and Anna Bell Taber. We are growing steadily,

many new members being taken in at each business meeting. We are finding the "What-so-ever Committee" very helpful in getting the younger members interested in the society work. Last Sunday, January 11, several new comrades of the Quiet Hour were obtained among recent members, so we feel much encouraged.—Pacific Friend.

A Women's Prayer league at Whittier with a president and eight vice-presidents, one for each city precinct, has been organized by the women of the Whittier church.

Its object is first, to pray; second, to do what others are not doing. The vice-presidents are to endeavor to enlist every woman of Friends' Church in her precinct on her committee. When a new family moves into the neighborhood the woman nearest is expected to call, to tactfully find out of what church, if any, or member of W. F. M. S., C. E. or Sabbath school, and report if necessary. If she can not call, then report to the vice-president, who will look after the matter. Families moving out are also to be reported. Cases of need are to be reported to proper authorities.—Pacific Friend.

### INDIANA YEARLY MEETING

**Muncie**—Last Sabbath was observed as "Go to Church Day" by Muncie Meeting. It was also their sixth anniversary day, and preparations had been made for a large attendance.

**Ludlow Falls, Ohio**—A spirit of deep interest in the salvation of souls is working throughout our Quarterly Meeting. A series of meetings held at Ludlow Falls, Ohio, by the pastor, Elwood Hinshaw, resulted in many conversions and renewals. Members of the other churches united with Friends under the clear and forceful preaching and leadership of Brother Hinshaw, who was owned and blessed of the Lord in a mighty uplift to Church and community.

**Center, Ohio**—A meeting of great interest is in progress at Center under the leadership of Enos Pemberton. We expect good reports from them later.

**West Milton, Ohio**—Christmas exercises were well arranged and carried out by our young people to the help and encouragement of all. The Sabbath School is steadily on the increase. Mid-week prayer meetings are not large, but are spiritual and strengthening to the members. Our young people are already beginning to plan for the Yearly Meet-

ing's C. E. Convention, and we are working hard to make this a great year of soul winning and strengthening in our meeting. A revival is now in progress and promises to be a success.

Since reporting the hopeful recovery of our pastor's wife, Cora H. Kittrell, from her paralytic attack, it was discovered that she was afflicted with a cancer. After undergoing a serious operation by Dr. Sater Nixon, of Farm-land, Indiana, we are glad to report that she has returned to us again in a most hopeful condition.

**Van Wert, Ohio**—Our meeting united in the simultaneous campaign. The meetings from first to last were marked by intense interest. During this campaign the doctrines of the Church were especially emphasized and we feel that great good was accomplished. Two united with the Church as the result. The Bible school is taking on new life and classes are being organized for definite work. The first class to organize was the young and middle-aged married people, starting in with a membership of about twenty-five, and has already increased to an enrollment of sixty-two. Class meetings are being held monthly and great interest is manifested. One of the encouraging features in Van Wert meeting is the number of young men and ladies taking an active part in all lines of work. Three classes of young people have organized themselves and are holding meetings once a month. The Friends' Discipline is being studied, and some one is asked at these meetings to tell the duties of elders, overseers, etc. The C. E. is also increasing in interest and numbers. At our last business meeting eleven names were presented for active membership.

**Richmond**—The four Friends' meetings of Richmond have been engaged for the past five weeks with fourteen other churches of the city in a great tabernacle evangelistic campaign, with I. E. Honeywell as the Evangelist in charge with his party of workers. Friends have served prominently on all Committees, S. E. Nicholson being Chairman of the Managing Committee of one hundred; Edgar L. Mote being Secretary of the personal worker's league, and O. E. Fulghum Secretary of the Finance Committee. Richmond has been stirred religiously as it has not been for many years. The preaching of Mr. Honeywell and Mel Trotter, the latter being present two evenings, has been



searching and effective. The converts number about 1,600. All the Friends' meetings will have a number of accessions.

**Charlottesville**—On the 18th, E. Gurney Hill and Folger P. Wilson, of Richmond, Indiana, attended the meeting at Charlottesville. Gurney Hill spoke in the morning and Folger Wilson in the evening. They were very much enjoyed and an inspiration, especially to the missionary work of the meeting.

#### IOWA YEARLY MEETING

**Iowa Falls**—There having been no services for several years previous to eighteen months ago, at Friends' Church, Iowa Falls, Iowa, we feel greatly rejoiced, and are praising the Lord for the present conditions we are enjoying. Davis M. Branon was secured as pastor in the autumn of 1912, who after having filled the place for ten months, resigned to engage in other work. For nearly one month we were without a pastor, but just following Yearly Meeting, James Renfrew was engaged for this place. He and his wife are doing faithful work, and our meeting has been gradually gaining. Our prayer meeting is well attended for the resident membership which is near sixty. The Monthly Meeting in October last appointed a committee to take into consideration remodeling the church building and building a parsonage. The committee has decided to undertake this work in the early spring, and reports that most of the funds necessary have been subscribed. With these improvements, we feel the work will be greatly aided.

**Oskaloosa**—Mary Sibbett, of Wichita, visited our meeting on a recent Sabbath, and gave two stirring addresses on temperance and purity. She was much appreciated. The Senior C. E. has organized a Quakerism Study Class with Homer L. Morris as leader. The class has made a good beginning. Sabbath audiences have increased very perceptibly since the meeting moved into the new house, and new members are being received at every monthly meeting.

Frank W. Dell spent three days with us recently, giving four expositions of Scripture, besides his lecture on "The Polarization of an Idea." These were all excellent and thoroughly enjoyed by Friends. Our W. F. M. S. is having an unusually prosperous year with a membership of seventy. They are studying "The King's Business," and have adopted the plans of having one leader for the entire course. Anna M. T. Kelsey was chosen for this position. Our men, under the leadership of the missionary committee of the Brotherhood, are reading Speer, Mott, White, and other leading



## Bestwood Tea Coffee Cocoa

Direct to you fresh from the plantations where they are grown.

*Pure, Healthful, High Grade.*

PARCEL POST FREE DELIVERY.

SEND FOR PRICE LIST.

**THOMAS WOOD, Importer.**

**P. O. Box 3376, BOSTON.**

writers on missions, with the result that a very encouraging interest is being awakened.

An event not soon to be forgotten was an evening dinner given by the men of the meeting to the boys of the meeting and Bible school. Some ninety ate together about equally divided between men and boys. The men served the dinner, the leading feature of which was a roasted pig with the usual accessories. After dinner games were played, and then, standing where each chanced to be when the word was given, men and boys joined in singing "Praise God from Whom all Blessings Flow," and the company was dismissed with a brief prayer by the pastor.

#### KANSAS YEARLY MEETING

**Haviland**—Arthur and Edna Chilson spent Sunday, January 18th, with the Friends at Haviland. They spoke at the morning and evening services, and aroused a new interest in the needs of the African field. They also addressed a meeting at Prairie Flower at 3:00 p. m. of the same day. They were on their way to California.

**Gate**—Gate Quarterly Meeting is still holding campaign missionary meetings at points where Friends hold services. H. May Smith, the Quarterly Meeting Superintendent of the missionary department, is much interested in the progress, and would like someone to address us at Quarterly Meeting, February 28th, at Gate. Who will respond?

**Laurence Academy**—New students have entered Laurence Academy, and new classes will be formed this week. Professor S. B. Laughlin and wife are doing excellent work in the school. Professor S. B. Laughlin gave interesting talks on his trip and work in the Orient, using a good lantern to illustrate from pictures of his own taking.

#### WESTERN YEARLY MEETING

**White Lick Quarter**—White Lick Quarterly Meeting will be held at West Union, February 13th and 14th. We anticipate a time of blessing and hopefulness.

**West Union**—The Men's Organized Bible Class of West Union, taught by Dr. Hubbard, played the part of the

Good Samaritan in a practical way by sending \$10.50 to the Japanese sufferers. "Go and do thou likewise."

#### WILMINGTON YEARLY MEETING

**Wilmington**—Teacher Ellen C. Wright gave an interesting address on Women in the Ministry to the Wilmington Friends' C. E. on the evening of January 25th.

The average attendance for the month of January at Wilmington Friends' Bible School was twenty-nine per cent. larger than any preceding January.

The Friends' Church, together with the other churches of Wilmington, observed last Sunday as "Church Attendance Day."

#### HAVERFORD COLLEGE

Dr. F. G. Peabody, Professor Emeritus of Ethics at Harvard University, was a guest of Haverford College during the week of January 11-17. He delivered a lecture on "The Academic Life and the Religious Life" Monday evening; spoke at the Y. M. C. A. on Wednesday evening; lectured to the Senior Ethics Class on Wednesday and Friday mornings; spoke at meeting Thursday morning, and met students informally each of the four evenings. Dr. Peabody's talks were of a practical and thought-provoking nature, and his presence with us was indeed stimulating and uplifting.

Professor Henry J. Cadbury, Yoshis Nitobe, '15, and W. H. Martwick, '16, represented Haverford College at the Kansas City Student Volunteer Convention. Their enthusiastic reports of that gathering have been of great interest to the men of the college.

The Quaker fellows of the two upper classes are meeting once each month at the home of President Sharpless for a discussion of the things of Quakerdom. "Doctrines" and "William Penn" have been the subjects of two of the meetings. The group is usually attended by from fifteen to twenty fellows, and interest has been high.

#### JOEL BEAN

Some tributes to the life and character of Joel Bean have been received, but have to go over until a later issue. We will give place for some of them soon.



## PERSONAL MENTION

Bert Hoskinson is holding a series of meetings south of Mullinsville, Kansas.

H. E. McGrew is president of the ministerial union at Whittier, California.

Tilman Hobson has been in evangelistic work in Indiana recently and is now at work in Ohio.

Levi F. Cox will begin revival services at West Union Meeting, Indiana, in the near future.

Willard O. Trueblood, pastor of the First Friends' Church at Indianapolis, has been selected to hold religious services among the boys at Earlham College. The meetings will be held soon.

Nathan and Esther Frame are passing through deep waters of affliction, but they are realizing the presence of the Lord. Nathan is quite feeble and has not been able to attend meeting for some time.

## THAT CONFERENCE OF MEN

We have received several other fine endorsements of the Conference of Men, together with one or two in opposition, which we hope to give space for next week. The proposition appears to be taking a deep hold upon the minds of many Friends.

## EARLHAM COLLEGE ANNOUNCEMENTS

President Kelly announced today that a year's leave of absence has been granted Professor Millard S. Markle for next college year. Professor Markle intends to continue his study in the department of botany in the University of Chicago, with the view of securing the degree of Doctor of Philosophy. It is expected that he will return again to the college faculty at the end of his year's leave of absence.

President Kelly also announced the appointment of Dr. Raymond Binford, of Guilford College, North Carolina, to a permanent position in the Department of Biology. His title will be Professor of Zoology. The work in biology next year will be in the hands of Professor Dennis and Professor Binford. Dr. Binford is a graduate of Earlham College and received his degree of Ph.D. from the Johns Hopkins University. For some years he has held a permanent appointment as lecturer in zoology during the summer at Woods Hole, Massachusetts. This appointment he will continue in connection with his work at Earlham. Woods Hole is the rendezvous of scientists throughout the entire United States. Dr. Binford has distinguished himself as a zoologist and has already acquired a national reputation. His appointment to the faculty makes the sec-

ond Doctor of Philosophy from the Johns Hopkins University, the other one being Dr. Harry N. Holmes.

## EARLHAM DAY

At the last sessions of Indiana and Western Yearly Meetings a proposition to set aside one Sunday in each year as "Earlham Day," was heartily approved. The authorities of the College have designated Sunday, March 15, for this purpose. A special copy of the *Earlham College Bulletin* is being printed, and this and other literature will be sent to all who ask for it. It is hoped that in every meeting of the two yearly meetings the subject of Christian Education may be considered on that day or some other day near that date.

ROBT. L. KELLY.

## A MESSAGE FROM ENGLAND

No doubt Friends in America will be interested in learning that Leanah Hobson, who was detained in England by serious illness, is recovering. She and her husband expect to sail on the St. Paul, leaving Southampton for New York on the 28th of this month. They intend to stop in Indiana, as Leanah Hobson has decided not to return to Mount Airy, North Carolina, as pastor,

the doctor having advised complete rest for a time. Leanah Hobson has labored in England for nearly a year, her husband joining her in July. Their work has been much appreciated, and their many friends wish them a safe voyage and much blessing in their home land.

ELIZABETH KANE.

London, England, January 15, 1914.

## NOTICE FOR PUBLICATION

There will be a pilgrimage to Plainfield Meeting, Plainfield, New Jersey, under the care of the New York Joint Fellowship Committee, on First-day, Second month 8th. Friends are invited to attend meeting at 11:00 a. m. A conference on the subject, "What Lack I Yet?" will be held at 2:30 p. m. A full discussion is earnestly desired, and Friends are requested to come prepared with definite thoughts on the topic. Please bring box lunches. A group of Friends from Philadelphia is also expected.

Take Central Railroad of New Jersey to reach Plainfield from New York,—ferry leaving Liberty Street at 10:00 a. m. A round trip commutation ticket will be provided for those taking this train. Returning, leave Plainfield at 4:29 p. m.

# ROYAL BAKING POWDER

Absolutely Pure

**ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it insures you against alum and all forms of adulteration that go with the low priced brands.**



## BIBLE SCHOOL LESSON

February 15.

**Subject**—Christ's Hatred of Shams.  
**Lesson**—Luke 11: 37-54.

**Golden Text**—Be not deceived; God is not mocked.—Gal. 6: 7.

**Place**—Perea, beyond the Jordan.

**Time**—Probably January A. D. 30.

Jesus is still in Perea, going about among the villages and through the country, seeking to evangelize the people, but gradually working his way toward Jerusalem, where only a few short months hence was to occur the great tragedy of human history.

This is another lesson in practical, effective goodness. Jesus always saw the moral element in every question, and over and over again discomfited the Pharisees and the insincere spirit of that age by going straight to the heart of the question under consideration, and making the people see how far the rule of custom departed from the rule of right.

*Cleanse the outside of the cup \* \* \** but your inward part is full of extortion and wickedness. A rickety wagon cannot be made a sound one by a coat of paint. Washing the hands will not eliminate contamination from the blood, nor contagion from the skin. Going to church will not of itself atone for a dishonest business deal or an unholy social function. No veneer of righteous deeds can be an antidote for sin. Moral purity must come from within. Get the heart pure and the life will be pure.

*These ought ye to have done.* The lesson is not a protest against little and unimportant conventionalities. It is rather a lesson to emphasize the things that are worth while. Good works are not to be despised, but the qualities of heart life that provoke good works are the more important. While being anxious to be clean on the outside, the greater concern should be about the life within. They are not to neglect the one, but to be more anxious about the other.

*Woe.* There is a wholesale and persistent pronouncement against shams and insincerity among all classes. Hypocrisy is rebuked for all the ages. Good works alone will not save. Giving charity alone will not save. The formalities of worship alone will not save. The cure for shams is not in forsaking outward practices, but in cleansing the heart. Humanity must cease to pose for what it is not, "God puts a clean heart before clean hands."

## CHRISTIAN ENDEAVOR

February 15.

**Topic**—Why Every One Should Sign a Temperance Pledge. Prov. 23: 20, 21, 29-35. (Temperance Meeting.)

To one who does not need a pledge, its testimony is the important element. Thousands do not need the pledge perhaps, for their own sake, but pledge signers form an honor roll, which is foretelling the doom of the saloon.

Many a boy has signed a pledge and has not been conscious of any benefit from it, but his act perhaps has helped some other boy to sign, whose pledge has been a genuine protection in time of temptation.

The pledge is of special value to the boys and the girls, when later as young men and young women they find a place in society. Many a man has found the pledge he had taken in his boyhood a bulwark of defense when asked by his associates to drink.

Signing the pledge is taking a stand. It is an enlistment for war upon the drink habit and upon the drink traffic.

Assign topics to the members, showing the evils of drink as so many reasons for taking the pledge.

## WESTERN YEARLY MEETING NOTICE

We have been unable to get any word from the following Monthly Meetings in Western Yearly Meeting concerning the total number of members: resident and non-resident: Marshall, Bloomington Quarter; Hazel Dell, Kokomo Quarter; all the Monthly Meetings in Pleasant Grove Quarter; and Stanton, in Vermilion Quarter. Will not some one in each meeting see that we are given this information at once. The publication of the number of Friends in America is being held up because of this failure to respond.

## DANIEL MCPHERSON

Daniel McPherson, son of Joseph and Ruth C. McPherson, was born in Martinsville, Clinton County, Ohio, August 26, 1834. He was converted in 1854, in Grant County, Indiana, and began preaching in the Friends' Church at an early age. For twenty years he spent most of his time in evangelistic work, holding meetings in all the states from Maine to Kansas, and from Minnesota to South Carolina, thousands being converted under his ministry. He was the founder of the Friends' Church at Howard Lake, Minnesota. He was the first minister to sing in a Friends' meeting west of the Mississippi, at Salem, Henry County, Iowa, in 1876.

Coming to Iowa in 1882, from Howard Lake, Minnesota, he became pastor of the Friends' Church at Stuart for two years, then moved with his family to Des Moines in 1884.

His sainted mother, Ruth McPherson Morris, spent the last nine years of her life with him at Des Moines, going to her Heavenly home in 1909, at the ripened age of one hundred and two years.

He was always an ardent advocate of prohibition, and on November 25, 1911, the State W. C. T. U. gave him a life membership certificate, the gift coming through Willard W. C. T. U. of Des

Moines. He was an active member of the Ministerial Association of Des Moines until his health failed. On Monday night, November 24th, 1913, he was stricken with paralysis, remaining unconscious until 3:00 a. m., Wednesday. On Thanksgiving Day several friends called to see him. The only sentence he was able to speak was, "I'm on my way to Glory and I've almost reached the shore."

On Saturday, November 29, 1913, with the family around his bedside, he peacefully breathed his last.

Funeral services were held at the First Friends' Church, Tuesday afternoon at 3:00, the pastor, Richard Newby, officiating, assisted by Harry R. Keates, President David M. Edwards and others. Members of the W. C. T. U. attended in a body.

Subscribe for THE AMERICAN FRIEND.

## ANOTHER COFFEE WRECK

What's the Use When There's an Easy Way Out

Along with the coffee habit has grown the prevalent "American Disease"—nervous prostration.

The following letter shows the way out of the trouble:

"Five years ago I was a great coffee drinker and from its use I became so nervous I could scarcely sleep at all nights. My condition grew worse and worse until finally the physician I consulted declared my troubles were due to coffee.

"But being so wedded to the beverage I did not see how I could do without it, especially at breakfast, as that meal seemed incomplete without coffee.

"On a visit, my friends deprived me of coffee to prove that it was harmful. At the end of about eight days I was less nervous but the craving for coffee was intense, so I went back to the old habit as soon as I got home and the old sleepless nights came near making a wreck of me.

"I heard of Postum and decided to try it. I did not like it at first, because, as I afterwards discovered, it was not made properly. I found, however, that when made after directions on the package, it was delicious.

"It had a soothing effect on my nerves and none of the bad effects that coffee had, so I bade farewell to coffee and have used only Postum since. The most wonderful account of the benefit to be derived from Postum could not exceed my own experience."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of "The Road to Wellville."

Postum now comes in two forms:

**Regular Postum**—must be well boiled.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a Reason" for Postum.



### The Westtown Letter

#### A PIECE OF HISTORY

Westtown School was opened for pupils in the summer of 1799. It was the outcome of a concern which had rested upon Friends for many years that the youth of the Society should have better opportunities for education, and that these should be enjoyed under the influence of surroundings which expressed the Friendly idea of Christian life. These ideals have continued to be the guiding principles in the management of the school through its long history.

The opportunities for education at Westtown have not only been good, but they have continually been made better as the years have passed. The buildings have been increased in size and comfort, the school appliances have grown from nothing to a great equipment, and the course of study which began with "the three R's" and a little science, has expanded the Reading and Writing into the modern courses in English and History, and the Arithmetic into Algebra and Geometry and even to the higher mathematics. The Sciences grew into Botany, Zoology, Chemistry and Physics, and have at times included Geology and Astronomy. The languages were added, one by one, as the demand for them became manifest.

A regular course of study was formulated in 1861, and there was a single graduate in 1862, while the first class received its diplomas in the following year. For a long time the course was that of an advanced Academy, but as the trend of the pupils toward college became more general it was gradually changed to a modern college preparatory course with alternative subjects in the later years, for those who are going at once into business life. In the 114 years of its existence, over twelve thousand children have come under its care, and since 1862 eight hundred and ninety-seven have regularly graduated.

Active and efficient interest in Westtown has increased with the years. As the early pupils grew to manhood and womanhood and assumed the management of the school, they brought a personal regard to strengthen the general concern for its welfare. And so it has come to pass that the great majority of the members of Philadelphia Yearly Meeting have a direct or inherited interest in Westtown, often accumulated through four generations. This gives the place a tremendous hold on the affections of our people, and this affection reacts on the school in numberless ways. What is really needed in financial aid is nearly always obtained. Concerned Friends come out to our meetings and collections, and worship with us and give us words of counsel. Our First-day evening addresses often spring from the deep concern of our Friends for our intellectual, moral, or religious uplift. The Old Scholars and the Alumni Associations are continually helping us, spending annually about \$4,500.00 besides raising special funds for all sorts of purposes.

All this active manifestation of interest precludes any stagnation, and compels us to be alert, besides helping in our necessary materials and equipment. But

it does far more than this. It envelops us in an atmosphere of interest and concern and good feeling, which is very obvious to all who live here, and by which even the children are strongly impressed. A person who comes to Westtown finds it more than a school. It is a religious organization, a social community, a beneficial society, and a league of pledged friendship. It has no password or grip, but the name of Westtown will bring greeting and a helping hand in hundreds of places from Maine to California.

In establishing the institution the Friends of the time gave us a liberal endowment of land. A tract a mile and a half by five-eighths, containing six hundred acres, was secured in Westtown Township, about half of whose hills and valleys were under cultivation or pasturage at the time of purchase. The buildings were erected on high ground a little south of the middle of the farm. About forty acres were set apart for the use of the school, while the rest was devoted to strictly agricultural purposes. The clearings were extended up the meadows and somewhat on the hills, but there has always been a liberal amount of forest, upwards of a hundred acres being in timber today, and nearly as much in unplowed meadow. For seventy-five years the farming followed the prevailing customs of the neighborhood, and was a source of substantial income to the school. With the opening up of the great West there came poor years for Eastern farming, in which our community slowly changed from the inherited methods of our fathers to scientific farming.

The Westtown Farm is just now in the middle of that transformation. A new dairy plant has been constructed on the most approved plans at a cost of \$20,000, which was contributed by our friends. It is furnishing milk to our pupils from its tested herds, besides sending its surplus to the Philadelphia market where just now it is rated as the cleanest milk coming into the city.

A small committee containing some of our most successful fruit growers has taken over the northern end of the Farm as a department of Orchards and Forests. Thirty-five hundred apple and peach trees were planted last autumn as a beginning, and the whole department will be placed under charge of one of our graduates who, for four years, has been studying Agriculture at the State University of Ohio. He will bring to us the latest thing in scientific farming. Besides superintending his part of the Farm, he will give some lessons in Agriculture and will offer to such of our boys as desire it, the opportunity to work among the trees or on the soil and thus learn his methods. It will be but a little while before the whole of our agricultural operations will exemplify the best that is known of modern scientific farming.

Our generous domain gives us ample room for playgrounds. We have a beautiful Lake of fourteen acres, of which I will have more to say later, and the Forest and Orchard land and the open meadows furnish a great tramping ground for our children.

THOMAS K. BROWN.

Westtown, Pennsylvania.

—Adv.



# Specific Results are Guaranteed

for the

## "FARQUAR"

TRADE

## SANITARY HEATING SYSTEM

MARK

Verbal promises are not offered. The system operates upon scientific principles, and therefore admits of a positive guarantee. When others say their furnaces produce the same results as the **"FARQUAR"** SANITARY HEATING SYSTEM ask them to put their names to our guarantee.

WRITE NOW FOR OUR LEAFLETS AND BOOKLET WHICH  
SHOW WHY WE CAN MAKE SUCH A STRONG GUARANTEE

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

### NEWTON HADLEY

Newton Hadley, son of Alfred and Rhoda Hadley, was born near Mooresville, Indiana, February 17, 1832. He passed from this life to that beyond December 4, 1913, having lived for more than four score years a life of usefulness and helpfulness to those about him.

When he was a small boy his family removed to a farm near Bloomingdale, where he lived the life of a pioneer boy. He was educated mostly at Bloomingdale Academy, a select school under the care of Friends. In his early life for a number of years he was a successful teacher. He was always interested in helping his fellow-man and took an active interest in reform measures.

He felt a definite call to the ministry, and engaged in that work throughout his long life, laboring in Watseka, Mountain Home, Alabama, and Hiawatha, Nebraska.

He was married December 5, 1855, to Mary Thompson, of Hopewell, Illinois, and together they traversed life's pathway, sometimes in joy, sometimes in sadness, until four years after their golden wedding, when she slipped from his side into the greater and broader life.

In the passing away of Newton Hadley, the Church loses one of its strongest and most faithful workers. The

spirit of the lowly Nazarene in whose service he labored with such tenderness and sympathy, was reflected in every act of his daily life. He did indeed, follow in the footsteps of his Master and went about doing good. None were too lowly for him to carry to them the glad tidings of the "Old, old Story," or none too mighty but to them he would bring the same simple story of the Christ and the cross. His trust in his Heavenly Father was beautiful in its completeness and simplicity. His love for humanity seemed perfect, and oftentimes with outstretched hands would he weep over erring ones, as Christ must have wept over Jerusalem. His gentleness made him great. His life was one of contentment and repose shedding a sweet fragrance over us all and emitting such benedictions as can only come from those whose lives are hid with Christ in God.

### Died

**Daybill**—Elizabeth Daybill entered into rest October 31, 1913. She was a member of Brooklyn Meeting and of New York Monthly Meeting.

**Johnson**—Jessie, wife of Cyrus Johnson, and daughter-in-law of Ira C. Johnson, died at Lynn, Indiana, January 19, 1914, in her twenty-fourth year. She was of a cheerful, sunny disposition. She leaves the husband and little son.

**Nichols**—Nannie S. Nichols died on Novem-

ber 22, 1913, at her home at White Plains, North Carolina, aged sixty-one years. It was largely due to her work that Friends were organized at White Plains. She served as elder for more than twenty years, and was ever faithful in all departments of church work. Her home was the minister's open door. The husband and one son survive her. Funeral service by the pastor, T. M. Wooten.

**Robertson**—Charles L. Robertson died of tuberculosis at his home at White Plains, North Carolina, November 16, 1913, aged forty-nine years. He was a faithful member and elder of White Plains Meeting. His exemplary life has left an influence for good. His widow is a faithful minister of Surry Quarterly Meeting. He leaves also five sons and two daughters. Funeral service by T. M. Wooten.

**Smith**—Frederick Smith was born near Minden, Prussia, January 28, 1832, and died at his home near Indianola, Iowa, October 5, 1913. His parents were Friends, loyal to their principles, even when it meant imprisonment. His life showed the same obedience to duty. He was active in the work of the church, and his spirit was controlled by the love of Christ. He was always deeply interested in temperance.

**Yates**—Oliver Harrison Yates was born in Henry County, Indiana, June 13, 1840, and died at the home of his daughter at Boone, Iowa, November 6, 1913, aged 73 years 4 months and 23 days. He came to Iowa in 1855, and married Emily Winslow in 1859. He was a Friend most of his life, and deeply interested in the work of the Church and Bible School. He leaves the widow, two sons, three daughters, seven grandchildren and five great-grandchildren. Funeral services were conducted by E. A. Elliott. Interment in Woodlawn Cemetery, Des Moines.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

**400,000  
Settlers  
a Year**

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.**7% on Your Money**Invested in **FIRST MORTGAGES** on improved 160 acre farms worth from 4 to 8 times the amount of the loan. Denominations \$300 to \$1,000. We have sold over \$3,000,000 worth of these mortgages to Life Insurance Companies, Banks, and Conservative Private Investors without a single loss or foreclosure. Interest guaranteed and remitted without charge. Sample mortgage and bank references on request.**T. S. MILLER & COMPANY,**  
Dept. B., 750 First Nat'l Bank Bldg., Chicago, Ill.Write for **FREE Illustrated Booklet.****ROOMS FOR RENT.**Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.  
C. H. HALL, 1117 Lamont St., N.W.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE,**  
Chairman Pastoral Committee, New York  
Meeting, 227 E. 48th Street, New York.**ARLANDO MARINE,**  
Chairman Pastoral Committee, Brooklyn  
Meeting, 606 Fifth Street, Brooklyn.**WANTED****WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

— Established 1870. —

**Real Estate Mortgage Loans****OUR** Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.****TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,**  
46 Bryant Street, Washington, D. C.**CANADIAN LANDS**Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,**  
Adanac, Sask., Canada.**The Lord's Prayer:** A Paraphrase in Verse. "Very charming."—Churchman. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM**  
**ASHVILLE, N. C.**

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate****All Trust Funds and Investments are kept separate and apart from the Assets of the Company****OFFICERS****ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and Assistant Trust Officer.  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIGE,** Assistant Trust Officer and Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor**DIRECTORS****T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS****JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLEN**  
**MORRIS R. BOCKIUS****HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



# The American Friend

Old Series.  
Vol. XXI, No. 7.

SECOND MONTH 12, 1914.

New Series.  
Vol. II., No. 7.

## Christ's Winsomeness

BY MRS. NEWELL DWIGHT HILLIS

A winsome voice my Master had,  
He spoke and strong men rose  
And in their fishing garments clad  
Stayed not for day to close.  
And one who at the treasury sat  
Looked up, and seeing, came  
And all his gains and friends forgot  
At hearing of His name.  
So winsome was my Master's voice,  
They and the whole wide world rejoice.

A winsome touch my Master had,  
The suffering ones arose  
And, doing as He gently bade,  
Pain vanished and their woes.  
The sick and heavy-laden came  
And something in His face  
Brought rest and healing strength. The lame  
Crept close with stumbling pace.  
So winsome was my Master's touch,  
The whole wide world felt never such.

A winsome smile my Master had,  
The little children rose  
Though friends and followers forbade,  
Him as their own they chose,  
And eager ran to His embrace  
And straightway had no fear,  
For something in His loving face  
Assured them they were dear.  
So winsome when my Master smiled  
His very own were man and child.

—Everyland.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## "American Friend Day"

We ask all who are interested in the success of THE AMERICAN FRIEND to remember that Sabbath, March 1st, has been set apart as "AMERICAN FRIEND DAY" for all Friends meetings in America. It is hoped that in every meeting, some consideration will be given to the needs of our Church periodical. In many places, the burden of the matter will no doubt be reflected in the sermons and in the prayers.

In any case, we would suggest that at the close of the service, someone present the needs of the paper in a brief talk. It should be emphasized that the paper now belongs to the Five Years Meeting, that its mission is to build up the Society of Friends in America, that no one can render the best service for the Church unless kept in touch with the movements of Friends generally, that the paper needs the patronage of all Friends, and all Friends need the paper, that the paper is a department of the Church and ought to be supported as loyally as any other important department.

Upon that day, if the matter is given proper attention, and upon succeeding days, if some one is secured to canvass the membership, not fewer than 2,000 new subscribers ought to be added to our lists. *The paper must have not fewer than this number*, if it is to fulfill its rightful mission in the denomination.

As a special inducement, new subscriptions can be taken at that time for the remainder of the year at \$1.00. This day ought to stir the entire Church with new zeal for our denominational periodical. A situation exists which can only be met by some such effort as this. Remember to do your part in the observance of "AMERICAN FRIEND DAY" on March 1st.

## Is a Religious Upheaval Imminent?

The Philadelphia *North American* has conceived and carried out a project of asking persons who have opportunity to discern the signs of the times the following questions:

"1. Does your observation of the present time lead

you to believe that some sort of spiritual awakening, or upheaval, or fresh expression, is impending or imminent?

"2. If so, what form, in your judgment, is this revival or experience, or manifestation, likely to take?"

The answers to the questions which have been published so far have been very interesting. Here are three brief replies:

Fred B. Smith—"I am tremendously interested in the present-day awakening in vital religious things, which I believe is the most marked that the world has ever witnessed. Great-hearted men all over have been praying for a revival of religion. I do not think all of them can recognize the revival when it arrives; but I believe it is on. It is expressing itself in a moral awakening that is not only calling individuals to repentance, but institutions, organizations, cities and nations."

Gifford Pinchot—" (1) I am entirely convinced that, as you put it, 'some sort of spiritual awakening, or upheaval, or fresh expression,' is not only imminent, but actually present among us, and also in a majority of the other nations of the world. (2) As I see it, this awakening is likely to take two principal forms. One of these will consist in bringing the church, that is to say, religion, more constantly and effectively into daily life as a factor in the solution of the problems of nation, state and city, as well as those of the individual. The other is a demand unprecedented in the history of our country, that our government, our institutions and our natural wealth shall be devoted in a degree hitherto unknown to the welfare of the men, women and children of whom the nation is composed. These two movements in the church and in the state have already made such progress, in my judgment, that their success is assured."

John R. Mott—"We need not look for a breaking out of a new social, ethical and religious movement. If you know the facts, you see that already and now in most parts of the world there is more than at any other time in the past nothing less than a great revival of social, ethical and religious interest and activity. This is true in the far East and in the near West and in the most remote parts of Europe. We are beginning to realize it right here in America."

## In the World of Action

**The Bible**—During the past year the Bible has been translated into nine new languages. It can now be read in more than 500 tongues and dialects. Thus is the missionary cause being extended to the ends of the earth.

**Refusing Liquor Advertisements**—The *Pittsburg Gazette-Times* and the *Chronicle-Telegraph* of the same city, which are owned and controlled by Senator George Oliver, have announced that they will accept no liquor advertisements henceforth. This action is taken so that the advertising columns will be in accord with the editorial policy, which favors local option.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 7.

RICHMOND, INDIANA, SECOND MONTH 12, 1914.

New Series.  
Vol. II. No. 7.

## The Church Must Be Faithful

"To obey is better than sacrifice." To follow Jehovah was more important than the mere act of observing the ceremonial law. Beyond the sacrificial act was the motive that prompted it and that rendered it propitiatory. At most the offering typified the sacrificial death on the Cross that was to atone for all sin, but even this does not avail to avert the penalties of a broken law, unless the transgressor accepts it by faith as being personally applied. Obedience to the Divine law is the basic principle of redemption through Christ Jesus and is the fundamental element in that faithful discipleship which must ever characterize the Church of God.

The Church must be true to the Divine Commission or it ceases to be a Church in the gospel sense. A lighthouse shaft rises from a rocky ledge off Land's End. Its faithful light, year in and year out, is the token of safety to every storm-tossed mariner who comes within the circle of its gleam. Should that light fail for but a single hour on some stormy night, no one could foretell the toll of death which might easily follow. Not less faithful than the light in that old shaft must be the light of the Christian Church. Let its light be dimmed for any cause, or let its message ring untrue in any age, and skepticism and disobedience will reap an awful harvest.

Figures seem to indicate that the Church in America is not keeping pace with the increase in population. The gain in Church membership in 1913 over the previous year is less than two per cent. Friends have actually lost so far as our American meetings are concerned. Never before has the Church universal had so much culture, so much wealth, such splendid organization, but with all its equipment it often seems strangely lacking in power, in ability to win the masses. "Power belongeth to God." He stands ready to transmit His power to His followers as much as in any age, and the world seems ready for the truth, as in no other day, yet oftentimes the energy of the Church seems wholly expended in running its own machinery with slight visible results. May it not be that the Church has lost something of that fine sense of obedient and faithful discipleship which is the guarantee of gospel success? In the presence of wordly

tendencies perhaps the Church has lowered somewhat the standard of its testimony. In the presence of society, of big business, of practical politics, perhaps it has compromised with wrong until it has lost the keen edge of religious zeal. Perhaps in trying to be popular the Church has ceased to be faithful.

Love is the impelling force of faithful service, no less than of faithful living. Faithfulness is inborn, a quality of life that has root in Christian living. "For the love of Christ constraineth us." Such is the drawing power of Divine affection. Not as a slave driven to an unpleasant task, not as a servant obedient for the sake of material compensation, not as one who seeks to escape the lashings of an accusing conscience, must the Church be faithful to its mighty trust, but as the son, impelled by filial love, runs upon the errands of the household and proves his right to enjoy the family life by loving, faithful devotion to all its requirements. The Church must not only preach a full-rounded gospel that saves to the uttermost; it must not only extend the hand of helpfulness to every sinful man and woman, but it must show the spirit of genuine fellowship and Christian affection that will win them for the Kingdom of God.

Never has the demand for faithfulness been laid more heavily upon the Christian Church. There are many indications that the twentieth century is to be increasingly and predominantly religious. Great humanitarian problems that have their tap root in the obligations and requirements of the Christian life, are pressing for solution. Here the Church must give no uncertain sound. Holiness is at variance with sin whether in life and character or in the outward deeds of sinful men. Humanity must be won to the holy life, and the Church has no time to be idle. This world can make no provision for the deepest yearnings of the human soul. If any message ever supplies that need, it must come from the Church of Christ.

The mission of the Church is with the masses. Christ never preached a religion of aristocracy. The message of God is to all men, and when the Church ceases to be democratic failure will be written upon its forehead. The Church must be faithful to its message, faithful to the Word, faithful to the guidance of the Spirit,



faithful to its youth, to the community, to the problems that affect human life and destiny, to the task of world redemption. Faithlessness is disobedience and disobedience is sin.

### Manhood Versus Rum

A champion of the liquor traffic, who is honest enough to speak the truth to those most concerned in the business, said recently: "When the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things." Nothing more significant has been uttered upon the much discussed liquor question.

When the beverage liquor traffic is destroyed—as it is going to be—the last arguments will not be economic or financial or physiological, but they will be the moral arguments that show how manhood is being wrecked, the spiritual arguments that indicate how souls are being lost by this unholy trade. A newspaper recently

said: "It (the liquor trade) does not aid the purification of municipal, state or national administration. Why? Because it has to ask immunity for its own lawlessness." In a way the public conscience is beginning to understand the inherent evil of the saloon, and even the average conscience cannot be counted upon to condone flagrant evil permanently.

The liquor fraternity is waging a losing fight. Science, economy, physiology are all against it, but more than all morality is against it and the ban of Jehovah is upon it. Whoever can measure the worth of a boy or of a man can measure in some degree the character-destroying power of the saloon. As a matter of self-preservation, the American nation must unlock arms with the liquor business. There is a new star in the horizon, and it is the star of deliverance from the absolutism of rum. The American people have started in to put an end to national inebriety, and every Christian force should be enlisted in the struggle.

## George Fox: A Spiritual Pioneer

(Editorial, Western Christian Advocate, January 28.)

The late Hugh Price Hughes once said: "He who desires to understand the real history of the English people during the seventeenth, eighteenth and nineteenth centuries should read most carefully three books—George Fox's Journal, John Wesley's Journal, and J. H. Newman's Apologia."

The biography of George Fox is intensely interesting. The founder of the Quaker Communion—known now as "Friends"—has been described by a historian as "one of the most extraordinary men that ever lived." Although born nearly three hundred years ago, there is a very modern sound to much of his doctrine and preaching. He protested most vigorously against formality in religion, and constantly exhorted Christians to seek a deeper spirituality. In his reaction against what he felt to be the empty declamations of the pulpits of his time and the profitless ceremonialism, he practiced and urged the silent communion with God, which has been the distinctive feature to this day of the body of Quakers, so nicknamed because Fox told his people to tremble at the Word of the Lord, but the name they adopted for themselves was that of "Friends," in accordance with Christ's words, "Ye are My friends, if ye do whatsoever I command you."

Fox preached up and down the country and attracted great crowds and large sympathy, but he had to endure much persecution for his views, and passed much of his time in jail—under charge of being "a blasphemous and heretic and seducer."

A writer describing the era said: "We seem to be steeped in liquors or to be the dizzy island. We drink as if we were sponges." Fox was shocked at this prevailing intemperance, and preached earnestly—and, considering the age in which he lived, most remarkably in advance of his times—in favor of temperance and sobriety.

His stand, with that of his followers, against war and in favor of universal peace marks him and them in this day of peace and arbitration as notable pioneers in a great humanitarian movement. For many years the peace proclamations of the Quakers were like voices crying in the wilderness, none heeding except to ignore and ridicule as foolish dreams and idealism. But in this century they are beholding their reward.

Fox was deeply moved and grieved at heart at seeing so much poverty, so many beggars, and so much hard-heartedness among those that had professed the name of Christ. He thus became a forerunner of those working in behalf of the "submerged tenth" today. Once, in London, we sought out his burial-place, and were surprised to find that his grave was marked only by a small and very plain stone. The plot of ground adjoins the fine building of the Friends, where evangelistic and social-welfare work is carried on. We expressed ourselves to the superintendent, saying that we thought a suitable monument ought to be erected over the sleeping-place of such a wonderful man. But the superintendent's answer was full of meaning, and has much suggestiveness for ourselves. "This is his monument!" he said, indicating the memorial building and its numerous philanthropic activities.

\* \* \* \* \*

"Hat worship" was to Fox to be enumerated among the sins of his time, and he had a good deal to say about it. He considered that to take off the hat to any one was an act of worship. "Friends," when in meeting, took off their hats only when they offered prayer. But in his Journal, Fox writes: "The Lord forbade me to put off my hat to any, high or low; and I was required to 'Thee' and 'Thou' all men and women, without any respect to rich or poor, great or



small." "He did not intend to be discourteous," writes a biographer; "but so much deference was paid in those days to people in a high social position, little being thought of their character as compared with their office, that Fox felt it altogether contrary to the spirit of Christ. The fact of the persecution which arose because he would not take off his hat to the priests, professors, and magistrates shows how much they cared for this shallow homage, and he exclaims: 'O, the rage and scorn, the heat and fury that arose! O, the blows, punchings, beatings, and imprisonments that we underwent for not putting off our hats to men!'"

Brave soul! Would that he were alive today to set us an example which might correct much of the subserviency, obsequiousness, and miserable flunkeyism which characterizes the attitude of average society toward men who possess large or enormous wealth—and but little else! Would that George Fox could come to life again with his manly scorn of "hat worship," with all the knee-crooking and kow-towing involved, and, by his example, stiffen our spines so that we on our part should not display such abjectness in the presence of Old Moneybags—so that we should better preserve our self-respect and thereby announce to the world, not with braggadocio, but with a firm, independent modesty, that worth is not all in dollars, but much more in culture, character, service, and influence!

\* \* \* \* \*

But it is in regard to George Fox's conception of Christianity as primarily a spiritual religion that he relates himself to the work of Wesley, Whitefield, Edwards, Moody, and all the great evangelists, as well as to the most evident religious need of this century.

During Fox's early life the Episcopal Church, under Archbishop Laud, was ruling England with an iron hand. Nothing was tolerated which seemed to be inconsistent with Episcopal creed or worship. Tolerance was nowhere known. But Fox, like Bunyan and John Wesley, experienced the deep work of the Holy Spirit within his heart in poignant conviction of sin. He sought out the "great professors" and the "priests" to obtain their direction for light and the easement of his conscience. They suggested his taking physic, drinking beer, smoking, and singing psalms!

Then Fox turned to God direct and, after a time of struggle and sadness, entered into rest. God gave him a message to deliver which occupied the remainder of his life. "Dost thou call this (the steeple-house) a church?" he said to a certain priest. "The Church is the pillar and ground of truth, made up of living stones, living members, a spiritual household which Christ is the head of; but He is not the head of a mixed multitude or of an old house made up of lime, stones and wood." In the churches, at the markets and fairs, and in all places of public resort multitudes flocked to hear him preach. "I told them," he said, "that all their preaching, baptism and sacrifices would never sanctify them, and bid them look unto Christ in them and not to men; for it is Christ that sanctifies.

I told them they were not to dispute of God and Christ, but to obey." In his preaching he declared that "God was come to teach His people by His Spirit, and to bring them off from their old ways, religions, Churches, and worships." Set forms of worship, with images and crosses and numerous holy days, seemed to him at variance with worship in spirit and truth, and provoked his protest. He consistently fought acquiescence in the prevalent, low condition of spiritual life, and perpetually taught there must be a return to the purity and simplicity of the early days of Christianity, and that to walk with God may be a daily experience. He affirmed that the Holy Scriptures were given forth by the Spirit of God, and therefore all must come to the same Spirit and have Him dwelling in their hearts, if they would understand the teaching of the Book. He thoroughly believed that the letter killeth, but the Spirit giveth life. He sought consequently to emancipate the people from all Jewish ceremonies, from men's inventions, and vain traditions. As one of his followers interpreted him, "Religion should be not an opinion, but Christ Jesus, the power of God, who is the Savior."

\* \* \* \* \*

We might enlarge upon other views of this marvelous man, such as his conscientious objection to court-oaths, tithes, the bearing of arms in the King's service. He lived during the time of civil war, and was often pressed to take up arms against Charles Stuart. But he told those who thus urged him that he knew from whence all wars arose, even from lust, according to James' doctrine, and that he lived in virtue of that life and power that took away the occasion of all wars. The soldiers desired to make him a captain over them, but he steadily refused, saying that "he had come into the covenant of peace, which was before wars and strifes were."

\* \* \* \* \*

Such was this undaunted soldier of Jesus Christ. He was mobbed and stoned and imprisoned again and again in the loathsome dungeons of that century, and thousands of his followers shared his fate. America must forever be indebted to the man who inspired the life and services of William Penn. Georgiana King Lewis has written a brief but most readable sketch of his life, and portrayed a character which, even after the lapse of so many years, speaks to us of this day with profound suggestiveness and impressiveness. Says this biographer: "It is impossible to estimate how far the teaching of Fox has influenced the character of the various Christian communities of today. Carlyle wrote, 'No grander thing was ever done than when George Fox went forth determined to find Truth for himself and to battle for it against all superstition, bigotry, and intolerance.' The early Quakers did not rest their faith on a Church or on texts of Scripture. They made practical experiment of Christianity from the inside. Many stand outside today because they do not listen to the voice of God speaking directly to the heart of man. George Fox bade his hearers have faith, not in a scheme or doctrine, but



in God, who has revealed Himself in Jesus Christ. They acted on the principle, 'He that doeth the will of God shall know of the doctrine.' Those who are obedient to the light they possess will grow to an ever-widening perception of the truth. Quakerism has now a message for the world. Many, very many, sincere souls are chafing against the limitations that encircle them in creed and ritual, in form and symbol, and if they but knew of the glorious liberty they would find in the infinite possibilities of Quakerism, they would hail it with delight."

And the same thing we sincerely believe may be said of Methodism. For John and Charles Wesley and the early and later Methodists put their emphasis also on the spiritual content of the Scriptures, on Christianity not as a form, a ritual, or a creed, but on an experience of the Christ and His salvation within the heart. And in this confused time of multitudinous speculation such a practical religion offers to all perplexed and burdened souls liberty and joy in the Lord.

### Doing Our Best With the Bible School

BY WALTER W. HAVILAND

(A Paper read at Baltimore Meeting.)

I want to make my acknowledgments to three valuable sources of help, for the benefit of any one who cares to find out the best that is being thought and done in connection with Bible study and Bible Schools. These are the *Biblical World*, a monthly magazine, which calls itself "a journal of the awakening church"; *Religious Education*, the journal of the Religious Education Association; and *Efficiency in the Sunday School*, a book by Henry F. Cope, which contains the best and most recent expert advice on the development of efficiency in our Bible Schools. If there are any suggestions of value in what I have to present, they will have come to me in large part through these three sources of help. I recommend them, and particularly Dr. Cope's book, to those who have time and inclination to study the best and most practical thought of our time on the subject.

What is the Bible School, anyway? It is the school of the church. Its object is to teach religious truth, and train in Christian character and service. The thought was expressed extremely well and a little more fully in the report of your Committee on Bible Schools to the Yearly Meeting two years ago. Let me read the paragraph:

The task of the Bible School is that of instructing its members in the history of the progressive revelation of God to man, as recorded and interpreted in the various books of the Bible, in a way such that its members will be brought to conform their lives with the will of God, as revealed in Jesus; and to unite with the organized Church in the work of extending His kingdom on earth.

I sometimes think the Bible School is more of a religious necessity for the Society of Friends than for other denominations. It is needed to supplement, or complement, our meetings for worship. These meetings, when held in accordance with the Quaker tradi-

tion, are devotional rather than intellectual, inspirational rather than instructional.

The Bible School gives opportunity for the exercise of gifts, which often do not appear in the times set apart for worship. The prophetic ministry is doubtless the highest type of ministry and we want more of it; but there is just as real a need for the ministry of the religious teacher, and the Bible School is a sure place for its development and service. My concern tonight, if I have a concern, is that we may raise this most important department of the work of the church, possibly the most important, to its highest power.

There are three elemental things in every Bible School—the pupils, the teachers, and the teaching.

1. *The pupils.* Since it is the "school of the church," the *whole meeting* ought to be taught religious truth and trained in Christian character and service in the Bible School. We want to make it the common interest and concern of everybody, young and old, in the meeting. Do not let it be the concern of two or three Friends. Do not let these few dare to carry it by themselves. Make everybody feel you need his help and support.

Don't be satisfied even if you have all the meeting members. Aim to get everybody within reach under the influence of your school. Get in touch with everybody just as if you were life insurance agents, as in a very high and real sense you are. Find out all about your neighbors who do not go to a Bible School. Make a card catalogue, perhaps, and try to make your school a worthy place for them to come to. If you do not have what they need, and can get it, get it, and then, get them. One of the best departments of a school is the Extension Department, which should study systematically how the school may extend its influence.

There are "shut-ins" and "shut-outs" who can be connected with the work of the school by a "Home Department." I know one woman who keeps in touch with forty people, who do the work of a Bible class, without ever attending it. There are often possibilities for branch schools in near by or more remote neighborhoods, classes in factories during noon hours, and week-day evening classes, for those who find it hard to get to the regular session of the school. One of the most successful Bible classes I know is a Friday evening Bible class for young married people, which meets around and is led in rotation by its various members. We must get everybody interested and *concerned*. There is a danger that a meeting will give its strength to other causes, and neglect the training of its own children. Half the time parents do not know what sort of stuff is being dealt out to their children. It is their religious business to see that what is given is the best that can be given. What shall we say, then, about pupils for our Bible School? Do your best to get everybody in the meeting and everybody within reach into the work of the Bible School, and let them understand that they are there for serious business.

2. *The teachers.* If you have your scholars you next want teachers. We must have the very best



teachers we can get. The church has a right to say to her ablest and best equipped men and women: "We want you to teach us and our children the Bible." We have the right and are under obligations to develop leadership. The church should lay its hands—and may not this be the apostolic doctrine of laying on of hands?—it should lay its hands on men and women possessing the qualifications—intelligence, ability, energy, persistence, sympathy, and consecration—and fit them by the best training it can give them for the work—praying that they may indeed receive the Holy Spirit. We Friends cannot pick and choose our ministers so easily. We have to put up with what is given us in meeting, more or less, even though it be a stale and chronic ministry.

I am tempted here to digress and say that the quality of our ministry is poorer than it need be, because we have no way to bring out the latent ministry of sensitive and complex-minded souls, who shrink or protest against public service. I have hopes of a constructive eldership, that can build up a more efficient ministry.

Whatever difficulties in theory and practice beset the improvement of our ministry, we cannot plead these difficulties in the improvement of our teachers. Our teachers, to do their best, need to be trained in the knowledge of child nature and in the principles of teaching, as well as in the truths and facts of the Bible. A course of training—forty lessons, forty minutes, and forty sentences to each, will not train a teacher, though it may set helpful plans in motion, and open paths into which one may profitably enter. To learn how to get down to hard work in preparation for serious teaching is the most essential thing in teachers' training. The work of the Bible School is real work and must not be trifled with. It makes the strongest demands upon the powers of those who engage in it, so that the calling is a dignified and worthy one. Not only the Biblical material, but those to whom it is to be presented, must be studied carefully and thoroughly. The great thing for the teacher to discover in every lesson is the point of contact between the points of the lesson and the lives of the members of his class.

I would not have it understood that I make light of the admirable courses in teacher training which have been prepared; on the contrary, I recommend them; but I suggest that, valuable as they are, they are only the beginning of teacher training. The mastery of a text-book and a diploma, even though it be framed, do not guarantee a good teacher. A good teacher progresses and improves by continued preparation and thought on the problems which are new with every new phase in the development of the members of his class. It is far better to learn to think than to recite a manual ever so glibly. Teachers' meetings may be so formal and cut and dried as to be of little use or of none at all. But on the other hand, gatherings of the officers and teachers of the school to consider definite problems or difficulties may be of the greatest value. Dr. Cope's book suggests the develop-

ment of home-made experts by this kind of teachers' meetings or conferences. One teacher or officer can be set to work looking up information and consulting authorities on teacher training; another on the matter of enlisting the recruits; another on the course of study and the grading of classes; still another on the physical equipment of the school. To quote Dr. Cope, "The way to make experts is to cease thinking of all the business of the school as everybody's business, to agree on a separation of tasks among the teachers, officers and any others who will work at them—for there are many who would come into school service under this plan—and to hold each one responsible for knowledge of his own special focal point."

Lansdowne, Pennsylvania.

(TO BE CONTINUED)

## Report of the Committee on Secondary Education II.

### *The College Preparatory Department*

The report of the Committee on Secondary Education, submitted to the meeting at Cleveland a year ago, contained the following sentence: "The best educational thought and the wisest educational statesmanship of our times are rightly opposed to the college preparatory school." The paragraph containing this sentence was referred to the Committee for further investigation and revision.

Pursuant to this instruction, the Chairman of the Committee sent a questionnaire containing the following questions to a number of the colleges:

Do you have a preparatory department?

If so, how many students enrolled?

Is the number increasing or decreasing?

Do you favor or oppose the presence of preparatory students on your campus? Why?

The questionnaire was sent to the Presidents of the colleges of the following churches: Baptist, Friends, Lutheran, Methodist Episcopal, Presbyterian, Reformed; the lists of the colleges of the other churches not being received in time to utilize them. Replies were received from 101 colleges, 79 of which report Preparatory Departments and 22 of which report none. Of the 79 having Preparatory Departments, 49 say they favor them, and 21 do not favor them. Of the 22 reporting no Preparatory Department, 18 are opposed to the principle involved in having preparatory students on the college campus; the other four leave the question unanswered. In the schools whose Presidents favor the Preparatory Department there are 5,512 students, an average of nearly 112. In the schools whose Presidents do not favor the Preparatory Departments there are 1,798 students, an average of nearly 86. If two very large Preparatory Departments were omitted, however, the average enrollment in the two cases would be practically the same. Thirty report that the number of students is increasing, 27 that the number is decreasing and 21 that the number remains about the same or fluctuates.

Fifty-one Presidents favor the Preparatory Department or 65 per cent of those having them. A few de-



fend the Preparatory Department on the ground of the stimulating effect on the students, the helpful Christian influences, the presence of belated students and better quality of work. Two of the colleges reporting need this department as a practice school for prospective teachers. Several of the schools reporting are small, and the Preparatory Department enrolls most of the students. The prevailing opinion seems to be that such department is a temporary expedient made necessary by inadequate secondary schools independent of the college. Speaking generally, the colleges which do not have Preparatory Departments are the older, better endowed, and better equipped institutions which are not held down by local conditions and are freer than the other colleges to carry out their inclinations. It is believed by those not favoring the Preparatory Department that under the usual conditions the standards of scholarship, character and administration are lowered if there are preparatory students on the campus and that the unity of spirit among both groups of students is destroyed.

There are throughout the country several Preparatory Departments under college control but with separate organizations and on a separate campus. It seems to be clear that this is the ideal type of Preparatory Department, if such department is to be maintained. Even this arrangement, however, is likely to cause a rivalry with other preparatory schools and to introduce a number of problems which most college authorities would not care to be responsible for. The Committee is still of the opinion, therefore, that the college preparatory school on the same campus and under the same management as the college itself does not offer the best opportunities for secondary students, and is a hindrance to the highest type of college work.

The Committee is equally convinced that there are numerous reasons of sound educational character why a limited number of Academies should be maintained by the Church. Under no circumstances, however, should these schools be allowed to continue if they cannot offer as good advantages educationally and better advantages socially and morally than the surrounding schools of the same grade under state control.

ROBERT L. KELLY,

*Chairman Committee on Secondary Education of the Council of Church Boards of Education in America.*

### The World in Action

**Episcopalians and Christian Unity.** The Anglican Church is trembling with fear because in the East African field two of their bishops have fraternized with missionaries of other denominations. Yet at this very time a delegation from the United States is in England conferring with our English Episcopalian friends about a world's conference on the subject of Christian unity. Until the American bishops of the Episcopalian Church remove the bar to fellowship with the Federal Council of Churches, and until the Anglican Church refuses to be rent asunder because of like fellowship in the foreign field, the outlook for Christian unity is not assuring.

### A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

(CONTINUED)

V.

The May session of Slow Valley Monthly Meeting was an occasion long to be remembered in the history of that body. The congregation did not yet by any means see eye to eye, and the spirit of controversy was in the air, so difficult was it to break through the environs of custom into the bright light of new opportunities. But to certain of the members had come not only a vision that was impelling, but a new sense of obligation and responsibility in Christian service that demanded obedience henceforth as the price of that rest of soul which is the heritage of faithful discipleship. For such as these there could be no turning back. Not only the destiny of the meeting, but that of the community was at stake, and the test of their ability to help save the world was to be their ability to help save the neighborhood.

Despite the busy season, there was an attendance of sixty-nine members, which, with three exceptions, was the record attendance of the Monthly Meeting. The season of devotion was unusually impressive, and when the Clerk read the opening minute, many hearts were still under the spell of a new sense of the presence of the Holy Spirit.

Four delegates were named to the ensuing Quarterly Meeting, which was to be held at Newtown in two weeks, and the report to that body was found to breathe something of the solicitude and the awakened interest which was rapidly characterizing the thought and deliberations of the local congregation. Several of the committees made informal reports, and it was noticeable that particularly the Bible School and Foreign Mission reports were unusually optimistic in their tone.

Then came the second installment of the report of the special committee on the state of the meeting, and the gathered company became still in anticipation of new revelations, but whether they would be hopeful or discouraging nobody knew. The face of the chairman bore an unusually serious look as he arose to present the report.

Without preliminary remarks he proceeded to read. There was a passing reference to what had been reported a month before. The Committee had felt more keenly than at first the responsibility which this investigation involved. The report cited the fact that with only a few exceptions little interest was manifested in the affairs of the meeting on the part of the young people; that few of them ever attended a business session, that they appeared to graduate out of the Bible School at an early age, and that few of them were apparently professing Christians.

With startling truthfulness the report cited practices among the youth of the community not in keeping with the high professions of spiritual experience which had always characterized Friends. A baseball game



on the previous Sabbath afternoon had included as participants, eight of the Quaker boys. The fact was suppressed, however, that one of these youths was a son of an elder and another the son of a teacher in the Bible School. The Committee was inclined to excuse the boys, however, when it suggested that unless the meeting had the power to interest the young people, and unless it could utilize their energies in some kind of religious work, it was not surprising that they sought and found some other outlet for the exercise of their youthful activities. The report deplored the abandonment of the C. E. Society some four years ago.

The tendency of several families to spend their Sabbaths in visiting, or in taking automobile or inter-urban rides to the neglect of the meetings for worship was condemned in vigorous language. It was found that the weekly prayer meeting only averaged an attendance of thirteen, and upon the whole the meeting needed to be revived internally if it was to be the influence for righteousness in the community that it ought to be. As far as could be ascertained the families that had family worship were fewer than fifteen.

The report made three recommendations:

1. That the members individually and as a congregation prostrate themselves before the Lord in humility and in prayer for a revival of the work of grace in their hearts, and for the Divine anointing that would send them out to touch other lives in the community in behalf of the Christian life.

2. That a committee be named with instructions to investigate the organism of the meeting and report any changes which would seem to promise better results in the work of the committees and especially in the finances of the meeting.

3. That a committee be appointed to look after the indifferent members, with a view to securing their attendance at the various Church services, and getting active co-operation in the work of the Church.

Finally it was suggested that the committee on the state of the meeting be continued for further investigation.

A period of silence followed the reading which grew almost painful. Slow Valley Meeting was looking into a mirror which revealed shortcomings of which they had been dimly conscious, if at all. The pastor led the discussion, but was considerably at sea as to what ought to be done. The resident minister approved the recommendations, and felt that a turning point in the meeting had been reached. Several others spoke briefly but approvingly of the report.

The retired farmer was apparently grouchy, and intimated that the committee was uncovering distasteful happenings that, while they were to be deplored, could not be helped. The old physician hoped that the Monthly Meeting would not descend to the level of fault-finding and gave quite a dissertation against that sin. The school teacher was enthusiastic over the trend of events, and believed that God was calling them to a better destiny. One of the women elders talked about the frailties of the flesh and rehearsed the good old days when all her family had to go to

meeting. She was afraid that Friends were forgetting their ancient precepts. Another woman did not see how conditions could be improved, while one of the men defended the tendency of the youth to engage in innocent amusements.

Thus the discussion went on, not overly friendly at times, until the farmer in a ten-minute talk brought the meeting back to the recommendations of the Committee and proposed that they be accepted. He said that in the presence of disease they could do no less than to try some remedy, and to him the recommendations were practical. He emphasized the need of a prayerful attitude and expressed the belief that the Holy Spirit was waiting to lead the meeting into a new and joyous experience if only the members had a willingness to follow His guidance. He suggested that if a committee were appointed it should investigate the United Mission campaign movement about which he had recently seen a notice in one of the religious papers, and which gave promise of interesting the Churches in a larger way in the varied tasks which were claiming their attention.

The proposition prevailed in the face of some opposition, and the Clerk recorded a minute exhorting the membership to faithful and earnest prayer that all might be in their proper place, ready for any service to which the Lord may call. The two special committees were formed, Number 2 being headed by our farmer friend, while the young teacher led the names on Committee Number 3. The committee on the state of the meeting was continued for further service, and after a season of earnest prayer, the Clerk read the concluding minute. Slow Valley Meeting was slowly emerging from a rut that had well nigh engulfed it, and its horizon was broadening with a hopefulness that was encouraging.

(TO BE CONTINUED)

### The World in Action

**John R. Mott**—*The Continent* quotes a shrewd Chinaman as saying that John R. Mott rendered his best service to China when he refused the American Ambassadorship to that country. It was not denied that he was capable of filling the position, but the refusal gave to China a new estimation of the importance which a consecrated man puts upon religion.

**Saloonless Rockford**—Rockford, Illinois, the largest dry city in that state, does not get a cent of taxes from saloons, but during 1913 expended \$349,423.03 on public improvements. Its industrial growth during the same period represented an expenditure of two million dollars. Bank clearings showed an increase of over \$5,000,000.00. Over 300 new houses were built, and new buildings already planned for 1914 will cost over one million dollars. It has the lowest tax rate of any city of its class in Illinois.

"I want to express my most hearty approval of the proposed conference of men Friends. It is high time that a convention should be held, and I believe the hand of the Lord is in it for better things in the Church."

PLINY FRY.

Linden, Iowa.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Fairmount.**—The most successful revival held at the Friends' Church in recent years came to a close Sunday evening, January 25, after three weeks' duration. The entire series of meetings was characterized by deep earnestness, much interest and good attendance on the part of people from the various churches of the town. Lindley A. Wells has a method different from most of the modern evangelists. He uses no tricks of oratory, nor sensational methods to attract attention, but by sane, logical sermons, fraught with the human interest element, he appeals to the intelligence as well as sympathies of his hearers. A more able minister has seldom been heard in Fairmount. The attendance at the three meetings on the last Sunday was excellent, the evening service attracting an audience which crowded the house. A free-will offering amounting to more than \$300.00 was taken for the evangelist Sunday morning. Other contributions have been given privately, making a total of \$338.00. Robert Morris of Taylor University, whose singing was most acceptable during the meetings, will be accorded a generous amount for his services. The conversions, renewals, and definite blessings number more than one hundred.—Fairmount News.

**New Castle.**—Twenty-five new members have been taken into the New Castle meeting in the three months that Dalton H. Lewis has been with us. Sunday morning, January 25th, sixteen members were received; this being the closing Sunday of the special services. Throughout the week the attendance and interest were splendid, and the house was filled Sunday morning. The singing of the gospel hymns was a feature in all the services, and special music was also an additional source of helpfulness. At the close of the service Sunday morning, "the doors of the Church" were opened for the reception of members, and sixteen were added to the membership, bringing the total up to about two hundred and seventy.

One of the most successful and enjoyable social functions in connection with church work that has recently taken place in New Castle, was the banquet given the men of the Friends' Church recently. The audience room of the church was stripped of practically all its ordinary furnishings, and two tables, each more than forty feet in length, pro-

vided for the guests of the evening. Pink was the color scheme used for decorations throughout, and on the table, and at each plate, were pink carnations. At 8:15 o'clock, Dalton H. Lewis, the pastor, announced that all was in readiness for the banquet, and each gentleman was asked to select his place, and to stand behind his chair while Morton C. Pearson, of Indianapolis, invoked God's blessing upon the assembled company, the Church, and the special occasion which brought the body of men together. The banquet was prepared and served by a committee of ten ladies. In the early part of the feast, Brother Lewis was importuned to sing a solo, and he responded with "Abide with Me." Mrs. Lewis accompanied him on the piano. For an hour following the banquet there was story-telling and brief talks by a number, the formal address of the evening being by M. C. Pearson. Frank E. Beach also spoke at some length, and his remarks were pertinent and most highly appreciated. Of the sixty-eight men who sat at the banquet, there was but one who was a member of New Castle meeting when the present church building was erected, almost thirty years ago. The membership of the meeting is now about four times what it was then.

**Traverse City.**—Traverse City Quarterly Meeting was held at Manton, Michigan, January 17 and 18. The meeting was favored with the presence of Ancil E. Ratliff, Efficiency Secretary of Indiana Yearly Meeting. His sermons and words of advice and encouragement, and his whole-souled enthusiasm were a great uplift to the Quarterly Meeting. He also attended two sessions of the week of special meetings held at Traverse City, beginning the 18th instant. His services at that place were of much help and strength. He held a meeting for the Quarterly Meeting superintendents of church work, which was very helpful. They entered into an organization to further the work of the various departments of the Church. The Quarterly Meeting greatly appreciated the presence and help of Ancil Ratliff, and trust he may be permitted to be with us again in the near future.

Traverse City local meeting continued the special meetings over another week, with some conversions as a result, and much spiritual growth to the church. Two names were given for membership at the following Monthly Meeting.

### IOWA YEARLY MEETING

**Le Grande.**—We closed a very successful revival meeting at Le Grande on January 28th. Thirty sessions were held, besides a number of cottage prayer meetings. From twenty-five to thirty were definitely blessed. Several are uniting with Friends. Elgie McCargar, of Oskaloosa, was with us throughout the meeting. He preached the gospel in the power of the Spirit and with plainness and simplicity. Aunt Mary Plummer, who is almost ninety-six years of age, attended every evening session, except one.

**Earlham.**—The Earlham Bible School has just re-organized with H. J. Hadley, Superintendent, Gertrude Walton, Assistant, and the following teachers: Elizabeth Garrett, Wallace Jackson, Mary Compton, Pearl Braner, Silas Thompson, Lillian Mendenhall, E. Howard Brown, Willis Craven, Louisa Maxwell, Jesse Hadley, Samuel Hightower.

The first week in February was Christian Endeavor week at the Earlham meeting. On Sabbath evening, the 1st, E. Howard Brown gave an address on Jamaican Missions, illustrated by stereopticon views. On Monday there was a recruiting social; Tuesday, an address on "Temperance and White Slavery," by Mary Sibbitts, of Wichita, Kansas; Wednesday, prayer meeting; Thursday, a temperance program by the Junior and Senior Societies; Friday, an address by President D. M. Edwards, of Penn College; while Sabbath, the 8th, was Decision Day, led by the pastor, E. Howard Brown.

**Oskaloosa.**—The Men's Brotherhood of the Oskaloosa Friends' Meeting at their regular meeting on January 20th, entertained the boys of the Bible School and congregation. There were about fifty boys present between the ages of ten to sixteen years, and forty men of the Brotherhood. A bounteous supper was served, to which the boys did full justice. After a short business meeting, a few athletic contests were witnessed, in which the boys took the leading parts. The evening's exercises were closed with a brief season of prayer. This is the second entertainment given the boys by the Brotherhood, and it is the intention to make it an annual affair.

On January 21, 22 and 23, Frank W. Dell held a few meetings in our new meeting house designed particularly for the church members. His messages were along the line of teaching and ex-



position, and were highly appreciated by all who heard them.

**Des Moines.**—Mr. and Mrs. Richard R. Newby were "At Home" in the new parsonage of the First Friends' Church, of Des Moines, Iowa, on January 30th to all Friends. Mr. and Mrs. A. B. Elliott, donors of the parsonage, were guests of honor.

Christian Endeavor week was observed by the Friends. The Endeavorers took charge of the Wednesday evening prayer meeting. M. Emma Newby gave a lesson on "Quakerism"; Oliver Comfort, a short talk on Loyalty to the Church. After this, a social time was had.

**Bear Creek.**—On Sunday, February 1, Mary E. Sibbitt, of Wichita, Kansas, gave two lectures at Bear Creek Church, which were well attended. Her addresses were much appreciated. The collection taken for the Yearly Meeting temperance work was \$28.20. In the evening the Christian Endeavor Society took a free-will offering for work on "Purity Lines," amounting to \$9.22.

#### KANSAS YEARLY MEETING

**Rose Valley.**—Herbert L. Starkey, of Satanta, Kansas, was present at our Monthly Meeting January 3d, and began a series of meetings which closed January 18th. Nineteen were definitely blessed, and there were seven accessions to the Church. The preaching was strong, clear and convincing. The Church was strengthened and blessed, and we feel thankful to our Heavenly Father for calling Brother Starkey this way. He returned home for a few days' rest before engaging in evangelistic work elsewhere.

**Fowler.**—Fowler Quarterly Meeting is composed of four Monthly Meetings, three of which, Rose Valley, Lone Star and Bethel, are in Stevens County, some sixty miles west of Fowler. Quarterly Meeting is held once at each place during the year. In November, it was held at Rose Valley. We had with us our Yearly Meeting Superintendent, L. Clarkson Hinshaw; he always brings us a message that helps and encourages us to press on in the great work that is before us as a Quarterly Meeting. Melissa Fellows was with us in the interests of Missions. The subject for the doctrinal conference on Friday forenoon was one which other meetings might take up with profit: "Are present-day theories as to the divinity of Jesus Christ destructive to the doctrine of our Church?" The next Quarterly Meeting will be held at Fowler, the third Saturday and Sunday in February. Should any feel a call this way at that time, they will receive a warm welcome. If

there are any seeking a home in the west among Friends, come this way and help us make Fowler Quarterly Meeting a success in winning souls for Christ and the Church.

**Cherokee, Oklahoma.**—News from Cherokee, Oklahoma, is to the effect that the place has been undergoing a great religious awakening. A men's gospel team, assisted by the women who have also organized for effective work, is doing much to bring the town to Christ. The men's team is composed of members of the Friends, Methodist, Christian and Baptist Churches in about equal numbers. After a week of special meetings, in which there were from one to eight conversions, a team from Wichita went there January 18th and held three meetings, with the result that thirty-nine were converted. The following week, the home team conducted meetings with splendid results, and last Sunday, one hundred and two persons confessed Christ. At another meeting last week there were twenty. In all, there have been about two hundred and fifty conversions, and the only outside help has been from the Lord and the Wichita team one day.

**Wichita.**—Wichita Friends are looking forward with pleasurable anticipation to the coming of A. J. Brown, of Wilmington, who is to do some special work among the students in the University, and also in the Church. The meetings will begin February 8th. Services in the day-time will be devoted entirely to improving the spiritual life of the student body, while the evening services will be for the Church and the surrounding community.

#### WESTERN YEARLY MEETING

**Indianapolis, First Church.**—Seven new members, received into membership at the First Friends' Church, Indianapolis, Indiana, at the last monthly meeting business meeting, were given public recognition at the regular morning service, Sunday, February 1st. This service was the last of a two weeks' evangelistic series. The good results of these meetings cannot be estimated. A deeper and fuller purpose pervades the entire congregation.

#### WILMINGTON YEARLY MEETING

**New Assistant.**—Owing to the poor health of Josephus Hoskins, superintendent of evangelistic and pastoral work, the evangelistic committee appointed William Starbuck as his associate, and he will bear a good portion of the responsibility until Yearly Meeting time. Much appreciation of the faithful services of Josephus Hoskins was expressed.

**Wilmington.**—Church attendance day in Wilmington proved a great success. The Friends' Church was filled in the morning and a large congregation in the evening.

**Bulletins.**—Bulletins concerning the progress and needs of the campaign in Wilmington Yearly Meeting are prepared each week by the Executive Committee's Secretary, Homer Biddlecum, and are read in each meeting on Sunday. This plan is proving very effective in quickening interest.

#### NEW SECRETARIES FOR THE FEDERAL COUNCIL

The Federal Council of Churches, in developing its forces of secretaries, is following closely the principle of co-ordination for the greatest possible economy. The only secretary whose work is supported from the general funds of the Council is Dr. Charles S. Macfarland, who has been designated to direct the general administration of the Council.

The work of the new Associate Secretary at Washington, D. C., Dr. H. K. Carroll, will be sustained from special funds for the purpose, as is the case with the Commission on the Church and Social Service, the work of its field investigator for country life, Dr. Charles O. Gill, and the work of the Commission on Peace and Arbitration, whose secretary is Dr. Frederick Lynch.

The Secretary of the Commission on Evangelism, W. E. Biederwolf, and the proposed work of the Commission on Temperance, whose newly elected secretary is Prof. Charles Scanlon, of Pittsburgh, will be sustained respectively by special funds to be raised by the evangelistic and temperance agencies of the constituent denominations. The larger part of the secretarial work of the Commission on the Church and Social Service is being done by the denominational social service secretaries who become Associate Secretaries of this Commission.

The Commission on Religious Education has elected Henry H. Meyer as secretary, and he is serving without salary.

#### NOTICE

All interested in securing copies of the book, "The Centennial of Ohio Yearly Meeting," should send prospective subscriptions at once to William Kirby, 71 Highland Avenue, Columbus, Ohio. The publication of the books will depend upon a sufficient number of subscriptions being secured. Price not to exceed \$2.00; the probable price will be \$1.50.



### THAT CONFERENCE OF MEN

The following are samples of many communications coming to this office concerning the proposed conference of men. We are sorry not to be able to give space for all, but these are representative. Others will appear later.

Denver Meeting.—This Meeting united most heartily in endorsing the call for a conference of the men of our Church to talk over plans for the advancement of the work of Friends in America.

Taken from the minutes of Denver Quarterly Meeting of Friends' Church, held at Denver, Colorado, First month twenty-fourth, nineteen hundred fourteen. CHAS. D. WEEKS, Clerk.

Daisy D. Barr, Muncie, Indiana.—I have been much interested in the articles appearing in the American Friend about a conference of men among us. I am very anxious that such a conference should be held. I see no reason why Friends should not hold such a meeting, when for so many years we held separate sessions of men's and women's meetings. In these days there are so many conferences for betterment held by women only, that I am very glad that such a movement for men Friends is being agitated among us. Various movements in other denominations to awaken the interest of men in the great religious movements of today, have brought a great deal of life and vigor, besides a splendid consecration of finances to the work of Christ. I feel that we, with others, need this new light that will put our money behind our message; sending it forth to make the kingdoms of this earth become the kingdoms of our Lord and His Christ. I hope this conference will be called soon, and I know of no better place to hold it than in the city of Indianapolis.

F. S. Blair, Guilford College, N. C.—I have watched with growing interest the discussions about the Conference of men appearing from week to week in The American Friend. I think women ought at least, to be invited to participate. However, the discussion by women in the American Friend, especially the two articles by Eliza Armstrong Cox and Anna May Pemberton DeCou are pertinent, illuminating and helpful; so that whether women attend and participate in the conference or not, men will be better prepared to act well and wisely in the premises. If the conference convenes, I think it should be in Richmond or Indianapolis, Indiana.

A. Rosenberger, Whittier, California.—The proposed Conference of men meets

my hearty approval. The men especially of our Church, need something to bring about a better concert of action. A broader vision of the unparalleled opportunities now opening before us is essential to any real forward movement. The Friends should have better "team work."

Grace E. Gifford, Dartmouth, Mass.—It has been said that the Church must be progressive. Can we call it such, when a conference of Friends is planned, in which women will be totally unrepresented? I believe that Friends, as a religious sect, were the first to openly and publicly admit women to service in the ministry, on exactly the same terms as men. This was eminently right, just and considerate, as behooved the followers of the humble Nazarene. It is evident that God the Father, made no distinction as to sex in the beginning, for "Male and female, created he them, and gave them dominion."

I cannot think of any phase of work, any vital problems to be solved, in which women are not equally as capable as men to direct ways and means of overcoming them. In the work of the Church at large of all denominations, I think that it will be acknowledged that women have borne their full share, physically, mentally, morally, financially and spiritually. Can Friends afford to ignore such a valuable asset? I trust that Friends, who have stood so long and so valiently on the higher level, will not take this backward step.

Charles E. Hiatt, Marion, Indiana.—Just a word about the conference of the men of our Church; by all means, let us get together in such a meeting. We need to get down to 'brass tacks' as men of the Church; and if we do not lay some sane, safe lines of operation, we are bound to fall out of the ranks.

Fred E. Smith, Greensboro, N. C.—I wish to give my approval of a conference of the men of the Church. I see no good reason why it should not be held, and many reasons for the need of it. I feel that it is a matter that should be settled by the **men**. I feel that the attitude of Eliza Armstrong Cox, as expressed in a recent issue of The American Friend, is in accord with the true Quaker principles, and expresses the convictions of the majority of the Friends.

John W. Dorland, Pasadena, California.—I think your convention for men idea a good one. \* \* \* The thing should be pushed through to a successful issue.

E. J. Harold, Greensboro, N. C.—I have neglected speaking my mind on the question of holding a conference of men Friends until the present; not because I have not favored it, but because I thought it surely would be decided favorably. I hasten to add my word, in the sincere hope that such a conference will be held during 1914. Those of us who are engaged in the great religious and social tasks which reach beyond our own denominational lines, are thoroughly aware of the fact, that as a denomination, we are not measuring up to our precedent or privilege. It is absolute folly for anyone to bring up the question of equality of privilege between the sexes in this connection. At this time in the history of the Five Years Meeting, the need for such a conference and the impetus it will give to plans contemplated, or already undertaken, make such a gathering almost imperative. I do not see how you could improve upon the statement of the big problems before us, viz.: first, a financial plan; second, the co-ordination of our activities; and third, our relationship to other denominations in Christian work. I trust you will not cease the agitation for this conference.

### STUDY OF COWPER

Professor W. W. Comfort, of Cornell University, writes to the Westonian (Philadelphia) that he would be grateful for any definite information concerning the study of the poetry of William Cowper in Friends' Schools during the last century. The following queries cover the matter under consideration: (1) When was the study of Cowper introduced into Friends' Schools? (2) In what manner and in what text-books was his poetry read? (3) Did his poetry exercise a profound influence upon Friends' literary taste? (4) When and why was the study of his poetry discontinued?—From The Friend (London).

### THE OLDEST PATRON

Elizabeth McCoy, Kingman, Indiana, was one hundred and two years old on August 15th last. She is perhaps the oldest patron we have upon The American Friend list. She sends word that this is the only paper in which she is personally interested, and enjoys it very much.

### A CORRECTION

In The American Friend of January 22, on page 58, the name of Anna May Pemberton should be Anna May Pemberton DeCou.



**CAMPAIGN FOR 1,000 MEMBERS**

Wilmington Yearly Meeting is pressing a campaign vigorously for one thousand new members. The following statement has been issued concerning it:

A concern was felt in the Yearly Meeting on Ministry and Oversight, this past year, that Wilmington Yearly Meeting ought to accomplish greater things for the Master. The concern spread rapidly; and, referred to a committee, took the form that we should, under God's blessing, add to our membership the coming year one thousand members. The concern was officially laid before the Yearly Meeting at large, was there enthusiastically approved, and a committee was appointed to formulate plans for conducting this campaign for 1,000 new members.

In pursuance of the object of their appointment, this special committee called a conference of the Friends of Center, Fairfield and Miami Quarterly Meetings to be held at Wilmington, November 28, 1913. This conference, attended by representatives from twenty-six particular meetings, entered heartily into a discussion of ways and means of accomplishing our great work. Homer G. Biddlecum addressed the meeting upon the subject, "The Necessity of a Union of our Forces;" Edgar Stinson spoke pointedly upon "What Course shall we Pursue in this Campaign?" and Clayton Terrell presented forcibly the topic, "The Need of Enthusiasm in our Work."

An enthusiastic round table discussion, conducted by Albert J. Brown, resulted in the adoption of the following resolutions, viz.:

1. There shall be an executive committee of three, who shall devote all of their time necessary to the direction and prosecution of the campaign.

2. There shall be a special correspondence committee of one or more members in each particular meeting, whose duty it shall be to form a prompt medium of communication between the local meeting and the executive committee.

3. The financial responsibility for this special campaign shall rest upon the special committee appointed by the Yearly Meeting.

4. Each particular meeting is requested to hold parlor meetings to discuss informally the local campaign.

5. The executive committee of three shall select a corresponding secretary to have charge of the correspondence of the executive committee.

6. A reserve committee of workers shall be organized in certain localities,

ready to go at any call to assist in a local campaign.

7. There shall also be formed in certain communities a reserve force of singers, to be volunteers for service in special meetings. Volunteers shall also be sought to go to needy meetings to lead the singing during special services.

8. Gospel teams from Wilmington College shall go out to hold week-end and holiday meetings. President Samuel H. Hodgkin reported that the Y. M. C. A. and the Y. W. C. A., of the College, were very willing to furnish such gospel teams.

9. Speakers shall go out from this conference to present the campaign to other meetings assembled to consider it.

10. On the second Sabbath in December the campaign and its plans shall be presented to each particular meeting, and an offering for the prosecution of the campaign shall be taken up.

The conference elected the following as the Executive Committee: Josephus Hoskins, Amos Cook and Albert J. Brown. This committee then selected Homer G. Biddlecum, Cuba, Ohio, as its corresponding secretary.

AMOS COOK,

Chairman of Conference.

HOMER G. BIDDLECUM,

Secretary.

Sunday-schools and churches that have tried the plan of a Giving Christmas this year can help others by passing on the account of the way this idea was worked out. A description of your Giving Christmas, including the strong and weak points, will be of value to others in planning for next year. Please pass on the results of your experience by writing an account of the celebration to the Missionary Education Movement, 156 Fifth Avenue, New York City.

**LUCY A. WINNEY**

Lucy A. Winney died October 25, 1913, aged seventy-five years. There is not much known of her early life. She was born in Ohio, and received her education there. She came west in her early womanhood with the tribe, the Wyandotts, when they came west to Wyandott, Kansas. She then came to Indian Territory when the tribe removed, and settled on Grand River, near the town of Wyandott, named after their old home in Kansas. She was a well informed woman, and even before she was converted, held a great influence among her people. At about the age of thirty years she married John A. Winney, Chief of the Seneca Indians.

She opened her home to hold the first religious meeting ever held in the Seneca tribe by Jeremiah Hubbard, the missionary among the Indians at that time. Although she was not then converted, she realized what a great blessing the gospel of Christ would have on her people. She was among the first to give her heart to God, and soon after, her husband also was converted, and they both lived a consecrated life until called to the heavenly home. She was an Elder and Clerk of the Monthly Meeting for several years, until her failing health made the care too great a burden. She was a sweet singer, and her voice was often heard in praise and prayer. She often said she was ready to go when the Master called for her. She was a kind neighbor, and her genial hospitality made her home a pleasant place to go. Interment was made in the Seneca burying ground near the Church she loved so well. Funeral services were conducted by Harry Wallace, the missionary in charge.

Subscribe for THE AMERICAN FRIEND.

# No Substitutes

**R**ETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.



## BIBLE SCHOOL LESSON

February 22.

**Subject.**—Faith Destroying Fear.**Lesson.**—Luke 12: 1-12.**Golden Text.**—Everyone who shall confess me before men, him shall the Son of Man confess before the angels of God.—Luke 12: 8.**Time.**—January A.D. 30. Soon after the last lesson.**Place.**—In Perea.

The lesson follows closely the teaching of the last lesson, and is a protest against insincerity no less than open disobedience.

*Many thousands \* \* \* gathered.* Jesus' mission in Perea was bearing fruit. The multitudes were stirred with conflicting opinions, and increasingly He manifested His ability to draw the populace within the circle of His influence.

*Nothing covered up that shall not be revealed.* Phariseism would be exposed in the white light of truth. The wolf in sheep's clothing is none the less a wolf, and in spite of the exterior, the wolf within is bound to be revealed. Hypocrisy cannot forever wear a mask. No less true is it that innate goodness cannot be suppressed. It is sure to find a voice that will reach deaf ears and penetrate dull understandings.

*Fear him.* Despite the shams and hypocrisy; despite all efforts to conceal wrong and immorality, there is One who will bring the secrets to the open light of day—One who has power not only over that which is here and now, but over the eternal destiny of man. Fear not man, whose power reaches not beyond the grave, whose reign is only temporal. Fear Him rather who holdeth the world in His hands; who is to be King for ever and ever.

*Fear not.* He who cares for the sparrows will care for his children. By fearing God, we learn to be unafraid of our own welfare and destiny.

*Shall confess me.* Allegiance to Christ is the only sure guarantee of blessing. Confess me and I will acknowledge you; not as in a trade or a bargain, but as indicating the deepest fellowship between the human and Divine.

*Blasphemeth against the Holy Ghost.* Conscious and deliberate rejection of the Spirit of God; an absolute refusal to acknowledge subjection to Divine leadership cannot be forgiven. Overt acts of sin repented of can be forgiven, but continued, persistent, malicious, wilful and final rejection of the Holy Ghost as the comforter and guide, gives no chance to the Father to extend the beneficence of His forgiving power. Such disobedience is blasphemy; is treason against God.

*Shall teach you.* The test of man's fealty as subjects of the new kingdom is his willingness to be taught the way of life; his willingness to follow whithersoever the Holy Spirit may lead.

## NOTICE

Can any reader of The American Friend give me the address of A. Kramien, who taught in Whittier College during the year 1905-1906? Address Baldwin, R. D. No. 1, Sarcosie, Missouri.

## CHRISTIAN ENDEAVOR

February 22.

**Topic.**—Rules for Young Business Men and Women. Prov. 22: 1-29.

Preserve a good name, which is establishing character.

There are no classes in the sight of God. Caste and serfdom are foreign to the kingdom of Jehovah.

Prudence counts the cost, takes an account of stock, forsakes the way of evil men.

Humility is fundamental to progress in the things of the Spirit, and has compensations the world little understands.

Soul possession, having the hand firmly upon the safety valve of life, averts many a threatening storm.

The best way to train a child is to go that way yourself.

Sow iniquity and reap calamity.

Apply the heart unto knowledge.

Man's trust should be in Jehovah.

Deal justly with all men.

Diligence will bring its own reward.

Assign to each member the task of preparing and reciting some rule by which the business world of today must be measured.

## CENTRAL ACADEMY

On the evening of February 3, a most interesting social event occurred at Central Academy, Plainfield, Indiana. The early evening was devoted to listening to a splendid program which was largely furnished by members of the alumni, except the address, which was forcefully delivered by Professor Simon Hester, Principal of the Academy. His subject was "Twentieth Century Culture from the Standpoint of a Guarded Christian Education." He discussed this theme, using denominational schools as the possible factor. The state provides training for the intellect and body, but does not provide for soul development. An excellent display of work done in the Domestic Science department, which, by the way, is one of fine equipment, was much enjoyed. One feature of this display was three plates of confectionary which were sold. Three gentlemen made themselves heads of companies which were chosen as we used to chose for spelling matches. The members of each company put their cash offerings together and their leaders then proceeded to bid for the candy, which was sold by an autioneer, who was coaxed away from a busy legal profession long enough to sell the candy. The sale amounted to an abundance of merriment for the audience and \$10.50 for the Domestic Science department. Central Academy is recognized as a great force for promoting good education and Church loyalty.

## SETH STAFFORD

Seth Stafford, son of Eli and Elizabeth Pritchard Stafford, was born five miles west of Newcastle, in Greensboro township, November 5, 1830, and entered into rest at his home near the place of his birth, December 22, 1913, aged eighty-three years 1 month and 17 days.

Early in life a strong passion for learning possessed him. After he had exhausted all the resources country life afforded him, he pursued his studies at Antioch College, and for thirty years was a teacher in the common schools, and was a faithful, enthusiastic instructor.

On March 8, 1860, he was united in marriage to Rebecca Jane Albertson. To them were given four children. These, together with nine grandchildren, compose his immediate family, in whose welfare and education he was ever deeply interested. The same spirit of determination which he showed in acquiring an education, was shown in every enterprise in life. Whatever he decided to be right and profitable, he pushed

## THE WAY OUT

## From Weakness to Power by Food Route

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact, my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

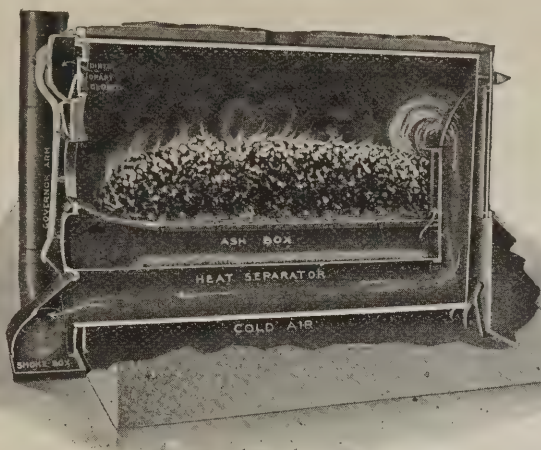
"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry, but with a healthy, normal appetite. The weak, languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.





STORAGE FIRE-BOX.

Sectional Side View, Showing the Course of the Fire.

## A delicate child

needs the protection to health  
of the

### "FARQUAR" SANITARY HEATING SYSTEM

because of pure air slowly circulating from room to room in large volume at a uniform temperature. The automatic regulator and the STORAGE FIRE-BOX make these very neces-

sary conditions possible. Careful examination will show that the is the only system which can produce these results at reasonable cost. The regulator is a part of the system and not an attachment. The fire-box is large enough to hold sufficient fuel to heat the house 24 hours.

"FARQUAR"  
SANITARY HEATING  
SYSTEM

**The Farquhar Furnace Co.**  
Manufacturers                      Wilmington, Ohio

every effort to accomplish, and was a successful farmer and stock raiser.

A birthright member of the Society of Friends and converted when a young man, he remained interested in its growth and activities throughout his life. In the years of his manhood he was continuously in a position of responsibility in the church. In the year 1878, he was acknowledged as a minister and since then has devoted part of his time preaching for his home congregation, and as an evangelist in company with others. He, with his wife, were faithful attenders of the Clear Spring Sabbath School from the time it was established, and have given liberally of their time, talents and means to all church and missionary work.

He attended services regularly so long as health permitted, from the Yearly Meeting at Richmond, to the various meetings of the home church. In 1910 many friends were present at the celebration of their fiftieth wedding anniversary, the home ever being a hospitable one, blest by daily Bible reading and prayer.

During the months of his declining health, the faithful, affectionate care of his wife was a great comfort to him; the visits of his children and the kindness of many friends much appreciated.

### Married

York-Marley.—At Monrovia, Indiana, January 31, 1914, Oscar Guy York and Emma Gertrude Marley, James M. Swander officiating.

### Born

Welch.—At Belvidere, North Carolina, January 22, 1914, to William H. and Elizabeth Winslow Welch, a son, William H., Jr.

### Died

Scott.—Eli J. Scott, son of Stephen and Mahala Scott, was born near Fountain City, Indiana, June 21, 1842, and died at his home December 4, 1913. Death was the result of injuries received while doing carpenter work. He was a birthright Friend, and had preached the Gospel for forty years. He was a firm believer in the doctrines of Friends.

Talbott.—William M. Talbott, of Damascus, Ohio, was born at Richmond, Ohio, September 18, 1846, and died suddenly January 23, 1914, at Salem, Ohio, aged 67 years 4 months and 5 days. He was married to Mary Elizabeth Brown at Mt. Pleasant, on September 1, 1868. Funeral services were conducted at the Friends' Church, Damascus, by the pastor, John Pennington. Interment at Mt. Pleasant, Ohio.

Trueblood.—Susan B. Trueblood was born in Guilford County, North Carolina, August 3, 1837, and died in Knightstown, Indiana, December 2, 1913, aged 76 years and 4 months. She was a life long member of the Friends' Church; an ardent lover of its principles, and often gave public testimony to the abiding presence of the Savior's love in her heart.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN  
EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages**TO NET **6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

**WESTERN CANADA NOW**

The opportunity of securing free homesteads of 160 acres each, and the low priced lands of Manitoba, Saskatchewan and Alberta, will soon have passed.

Canada offers a hearty welcome to the Settler, to the man with a family looking for a home; to the farmer's son, to the renter, to all who wish to live under better conditions.

Canada's grain yield in 1913 is the talk of the world. Luxuriant Grasses give cheap fodder for large herds; cost of raising and fattening for market is a trifle.

The sum realized for Beef, Butter, Milk and Cheese will pay fifty per cent on the investment.

Write for literature and particulars as to reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**7% on Your Money**

Invested in FIRST MORTGAGES on improved 160 acre farms worth from 4 to 6 times the amount of the loan. Denominations \$500 to \$1,000. We have sold over \$3,000,000 worth of these mortgages to Life Insurance Companies, Banks, and Conservative Private Investors without a single loss or foreclosure. Interest guaranteed and remitted without charge. Sample mortgage and bank references on request.

**T. S. MILLER & COMPANY,**  
Dept. B., 750 First Nat'l Bank Bldg., Chicago, Ill.

Write for **FREE** Illustrated Booklet.

FINE smooth 160 acres mixed sandy land 115 acres in cult. No buildings. Quarter cornering produced \$1700.00 maize in one year. Friends neighborhood, 1½ miles from new church. Mtg. \$500.00 2 years. 7%. Take good light Auto. \$1000.00 in cash and terms \$15.00 per acre. Other bargains near. **MOORE & FALLS,** Liberal, Kansas.

**WANTED**

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4418 Indiana Ave., First-day, 11 a. m.

**ROOMS FOR RENT.**

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.  
**C. H. HALL,** 1117 Lamont St., N.W.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

Established 1870.

**Real Estate Mortgage Loans**

**OUR** Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.**

**3% ON TIME DEPOSITS. ——— CHECKING ACCOUNTS SOLICITED.**

**DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.**

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,** 46 Bryant Street, Washington, D. C.

**CANADIAN LANDS**

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,** Adanac, Sask., Canada.

**The Lord's Prayer:** A Paraphrase in Verse. "Very charming."—*Churchman*. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. **Homosum Co., Aikin, Md.**

**SANITARIUM BIGGS SANITARIUM**

**ASHVILLE, N. C.**  
For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

**No Tubercular Cases Accepted.**

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

OR IOWA AND MINNESOTA FARMS ARE "THE BEST" FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.**

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.

Pays Interest on Deposits,

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,

Receipts without charge for wills deposited,

Rents Safe Deposit Boxes, \$5 upward.

Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

**OFFICERS**

**ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and Assistant Trust Officer  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer

**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIGE,** Assistant Trust Officer and Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor

**DIRECTORS**

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLEN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



JAMES WOOD,

MT. KISCO,

N. Y.

# The American Friend

Old Series.  
Vol. XXI, No. 8.

SECOND MONTH 19, 1914.

New Series.  
Vol. II, No. 8.

## "How Beautiful to Be with God"

BY NETTIE BACON CHRISTIAN

*(Last words of Miss Frances Willard)*

How beautiful to be with God!  
Beautiful, beautiful!  
To see the Father's glorious face  
In all its majesty and grace;  
To stand within that holy place;  
Beautiful, how beautiful!

How beautiful to be with God!  
Beautiful, beautiful!  
To hear the voice of Christ, the Son:  
"Ye blessed of the Lord, well done!"  
Enter my rest and share my throne."  
Beautiful, how beautiful!

How beautiful to be with God!  
Beautiful, beautiful!  
To lay aside this toil-worn dress,  
And robes of purest white possess,  
And wear a crown of righteousness;  
Beautiful, how beautiful!

How beautiful to be with God!  
Beautiful, beautiful!  
To drop this tenement of clay,  
And soar to realms of perfect day,  
Where all our tears are wiped away;  
Beautiful, how beautiful!

How beautiful to be with God!  
Beautiful, beautiful!  
To join that great unnumbered throng  
Who praise the Lamb with harp and tongue,  
And sing the sweet redemption song;  
Beautiful, how beautiful!

Rardin, Illinois.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case, all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## "American Friend Day"

Several of our readers are writing to say that their local meetings will observe "AMERICAN FRIEND Day" on March 1, as suggested. This is encouraging and should be an example to others.

Is there any satisfactory reason why this date should not be observed by *every* meeting, especially in the Yearly Meetings composing the Five Years Meeting? The management wants both the prayers and friendly sympathy and co-operation of all Friends in America. Why may not its mission to the Society of Friends be the subject both of prayer and sympathetic consideration on the same day in all our meetings. And why as a logical conclusion of this consideration may not an earnest effort be made to secure as large a list as possible of new subscribers to this official periodical of the Church?

THE AMERICAN FRIEND must have at least 2,000 more subscribers before it will be on a paying basis. If *every* meeting will press this matter properly and in the right spirit, the bulk of this number can be secured on March 1, at the special price of One Dollar for the remainder of the year. If names are sent in promptly, it will mean practically ten months for \$1.00 a year. This means 688 pages, or 13,072 inches (two columns to the page) of valuable reading matter. It is not many books of 688 pages that can be bought for \$1.00.

But every member needs THE AMERICAN FRIEND, and that is the most important element in the problem. No one can keep in touch with the work of the whole Church without the paper.

We cannot impress the importance of this matter too strongly. We believe that the whole Church ought to feel the responsibility of helping to put the paper upon a paying basis, so that it may be of the highest possible service to the whole membership and brotherhood of meetings. Do not let the day go by thoughtlessly. The time has come to lay the matter of our periodical heavily upon the heart of every family. If in any meeting other arrangements make another day necessary, we would suggest that March 8th be

observed in that meeting. Special offer of \$1.00 to new subscribers for the balance of the year 1914. *Let every meeting send in some names. Who will send in the largest list?*

## Is a Religious Upheaval Imminent?

Last week we referred to questions being put by the *Philadelphia North American* to prominent men, asking whether in their judgment a religious revival is impending, and if so, what will be its form or manifestation. We published in connection therewith brief replies from three well-known men. We reproduce below later replies by Rufus M. Jones and Joseph Elkinton, well known to Friends:

BY RUFUS M. JONES

It is my conviction that a profound revival of religion has already come. Mr. Moody once made the pregnant remark, when discussing revivals, that "God never repeats himself." Each great revival of religion in the past has been unique, and we may well expect the revival in our time to follow fresh, new lines of expression. The difficulty is that those who are praying for a revival often fail to recognize it when it comes, because they are looking for a repetition of some earlier type of revival.

The revival which I see now going on in the Christian world has two striking characteristics:

(1) There is, to those who have eyes to see it, a deep and earnest seeking, on the part of serious men and women, for inward first-hand experience of God, for a religion which verifies itself in the human soul. This awakening of mystical religion means a mighty increase of spiritual power in the near future.

(2) There is also under way a still more widespread awakening of interest in the practical application of the gospel of Christ to the needs of humanity and to the corporate life of the world.

Social service is no empty work—it is an attempt to take the gospel seriously and to put it into living operation, to make it a dynamic fact. This movement, like the mystical awakening, is only just in the early burst of its coming, but it will go far before its work is done. What we most need now are prophets who can be living voices and personal embodiments of these new revelations of God's present spirit in the world today.

BY JOSEPH ELKINTON

After a careful study of world conditions during the past decade, I unhesitatingly say there never was a day since Jesus Christ said to His disciples, "Behold, the kingdom of God is in your midst," when that kingdom was more imminent.

The late Student Volunteer Conference at Kansas City, with its 5,000 delegates—representing 800 schools, colleges and universities—is evidence enough of that, because of its high-born enthusiasm and deep spiritual purpose to extend that kingdom to the ends of the earth. It was a close second to the great World's

(Continued on page 121.)



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 8.

RICHMOND, INDIANA, SECOND MONTH 19, 1914.

New Series.  
Vol. II. No. 8.

## The Church Must Be Missionary

The most tremendous fact about this twentieth century is the prevalence of the missionary spirit throughout all Christendom. We do not refer to missions in that circumscribed sense, which concerns alone the preaching of the gospel in the uncivilized regions of earth. That is only one phase—albeit a vital one—of that great missionary program which the Son of God came to earth to inaugurate, and which includes the whole scope of gospel activities as applied to human needs everywhere. Our interest is in the world-wide mission of the Church to make Jesus Christ known to all the world in saving and keeping power, in temporal relief and help, in transforming energy as applied to individual uplift and the renovation of the social order.

Home and foreign missions are essentially one. Both are the visible resultants of the same solicitude and anxiety of soul which every Christian life ought to have for a world that is groping in darkness and sin. In the broad and vital sense, the missionary task is inclusive of the whole gospel plan for world redemption. Whether this task concerns the threatened infidelity of Japan, the revival of Confucianism as the State religion of China, the dogmatic exclusiveness of the Greek religion in Russia, the persistence of the caste spirit in India, the intolerance of Romanism in South America, the awful blindness of heathenism in Africa, the inhumanity of our own city slums and tenement districts, the degradation of the devotees of vice and the saloon, the wretchedness of poverty, the contamination of the social order, the oppressions of child labor or the negligence and indifference of the masses, it is a task to which the Church must apply itself with travail of soul and with well directed energy if the Divine Commission is to be obeyed. Not only does every soul have an inalienable right to know the truth as revealed in Jesus Christ by the power of the Spirit, but upon the Church rests the inescapable responsibility of carrying on the work begun in Judea and Samaria and Gallilee, until every nation and every people shall have heard the glad news of a gospel that can transform this old earth and make the desert to bloom and blossom as the rose.

In the face of this comprehensive task, there is a danger that the Church will be tempted to shift the

burden of its responsibility somewhat. The high notes of the missionary appeal in recent years have been voiced by the Edinburg conference, the Laymen's Missionary Movement and Student Volunteers, all of which, while having the sympathy and prayers and co-operation of the Church, are not essentially a part of the Church's organism. This is not said to the discredit of these great and tremendously powerful movements, but the Church needs zealously to guard against the possibility of shifting the emphasis of its own appeal, which should ever spring organically from the heart of the Church, to any other movement, however efficient it may be. The missionary spirit, which after all is a religious passion for humanity, must forever be the essential characteristic of the life and work of the Church, or else the Church will lose its inheritance and fail ingloriously at the most vital point of its mission.

It will be increasingly easy for the Church to lean hard upon such movements as the Laymen's Missionary Association and the Student Volunteers, and in consequence the temptation will be increasingly felt for these to become formulated organizations for the purpose of perpetuating the work which the Church is inclining gradually to relinquish. We repeat that this is not said in disparagement of these or any other splendid organizations. Our concern is that the emphasis of missionary zeal shall be kept in the proper quarter. These and all other movements must remain as aids to the Church, and the Church must never occupy a secondary place in its purpose and effort to spread the Kingdom of God in the earth. The Church must be missionary in spirit, in purpose, in action, consumed with a holy zeal to carry the light of the gospel into every dark corner of earth, or it will cease to be a Church.

Increasingly the problem of missionary support will be a perplexing one. As the wholeness of the gospel task is revealed to the mind of the Church and its magnitude looms large above the horizon of its vision, there will be a growing tendency to shrink from the responsibilities which this task imposes. In about eight years, the Christian world has doubled its contributions to foreign missions. Probably the increase



for home missions has been in less proportion. The Church is hardly keeping pace in numbers and in its benevolences with its opportunities. But who will dare say that the capabilities of the Church financially have yet been tested? Can it be said especially of Friends?

The United Missionary campaign which has taken a deep hold upon certain denominations and which was intended for all is now approaching its climax. It is a movement organized for the express purpose of meeting the financial needs of the Church at an opportune time. The preliminary work has practically all been done, and in March it is expected that throughout our American Protestant Churches the local congregations will carry on the "every-member" canvass, designed to pledge every member, whether young or old, to give something to the work of the Church and to give it regularly, indicating how much for current expenses and how much for the various benevolences.

It is earnestly hoped by the Executive Committee of the Five Years Meeting that Friends meetings generally are making preparations to avail themselves of

this golden opportunity. Probably most of the financial troubles which Friends have arise from the lax and uncertain methods which have prevailed, and from the fact that so many members are not contributing in any regular satisfactory way to the work of the local meeting and the benevolences of the Church. The every-member canvass commends itself, and experience elsewhere reveals its potentiality.

God is calling the Church into a larger field of service—into a higher realm of living. The cry of the age is for a wider vision. The spirit of the century is assuredly religious. The passion for service has proved a real tonic to the sluggish energies of the Church. The heroism of modern times is shown upon the mission fields of the world. "The morning light is breaking." Will the Church keep abreast of its opportunity? That is the vital problem of this age. The completest and most positive demonstration of the Divine favor will wait upon the solution of this problem.

## The United Missionary Campaign

The United Missionary Campaign is rapidly approaching its climax. For a year, under the direction of the Layman's Missionary movement, the churches of the various Protestant denominations in America have been going through a system of preparation—that is, those which have been willing to co-operate—for a general "every-member" canvass in March, designed to lay the burden of Church support more generally and more equitably upon the whole membership.

We do not know how universally Friends' meetings have laid the foundation for this canvass. To fail to participate in this simultaneous effort is to miss a golden opportunity. We learn of one meeting that has already made the canvass with surprising beneficial results. Aside from the financial benefit, both for the local meeting and all the benevolences, the personal touch of such a canvass with all the membership will be no insignificant asset in this project.

We present herewith a few editorial utterances from other papers upon this vital subject:

### *The Continent (Presbyterian)*

"HOW MUCH WILL YOU GIVE FOR CHURCH BENEVOLENCES THIS YEAR?"

You are due to hear that question right soon now, if you belong to church at all. What church makes little difference; the question will get around to you just the same, for practically all the Protestant denominations (except the Episcopalians) are in the compact among the churches for an "every-member canvass" not later than March.

The idea of this enterprise—"United Missionary Campaign," it is called—is to reach every individual Protestant in this country with a direct personal chal-

lenge not only to give something to Christian missions and other benevolences, but to say beforehand just how much the gift shall be—to give in regular stated installments, moreover, and not according to uncertain spasms of impulse.

And you ought to approve the churches in this, especially if you have ever joined in the almost universal lamentation that the churches are not businesslike. This is businesslike; indeed, it's business itself. It is finding out what there is to spend before it's spent—measuring the size of the cloth before the coat is cut.

It is besides, of course, a plan to get more cloth for a bigger coat, but that, too, is businesslike. It wouldn't be much of a business which wasn't trying for expansion. \* \* \*

*When the church adopts a budget for benevolences, the church member ought to adopt a personal budget for his benevolences. The systematic church is entitled to the support of systematic members.*

"What ought I to give?" is the fair and right question for the member to ask himself in the face of the church's every-member canvass. And that question does not correspond to either "How much are they going to hold me up for?" or "How little can I get off with?"

Instead, the "ought" demands some principle of giving—some rule which shall ground this duty on a permanent foundation.

Fortunately, there is such a rule and measure furnished in the Bible, and it is a measure attested not only by Scripture but by the happy use of a hundred generations of men and women who have wished to be honest with God and have been blessed in that honesty.

*That rule is to give a tenth of one's income to God's work.*



*The United Presbyterian*

This issue of our paper will remind our readers that the time for the every-member canvass is just at hand. It is hardly necessary for us to speak of the vital importance of this work; we have come to recognize its fundamental character. Our Church cannot afford to go back upon her record. She has been setting the pace for the other Churches in the matter of financing the work of the kingdom of God, and it is our hope that she will improve upon her own record.

The success of the every-member canvass depends very largely upon the enthusiasm and initiative of the pastors. It is recognized, of course, that congregational finances belong, in large measure, to the laymen. Nevertheless, the pastor must lead. He is ordained to leadership, not only in the strictly spiritual things, but, as well, in the matters of ecclesiastical organization and of finance. Experience has shown that just in proportion as the pastor takes up this work and pushes it with energy and enthusiasm, the canvass in that particular congregation proves a great success.

We trust that the pastors will give very careful attention to the literature which is being sent out by the Missionary and Efficiency Committee. Let every paragraph of it be carefully noted. Let all the instructions be strictly followed. The suggestions that are just sent out have been dictated by the experience of the past. We are convinced that pastors will find that they mark the safest and wisest course. We trust that there will be an enthusiastic prosecution of the canvass at the first of this coming month. Cannot the record of the United Presbyterian Church be pushed up to the million mark this year? It will be easily accomplished if all will take hold and pray as they work and work as they pray.

*Friends Missionary Advocate*

Initial steps have been taken during the year for a United Missionary Campaign on behalf of both home and foreign missions, which shall be nation-wide in its scope, and marked by energetic and united efforts to reach the Christian public with a full-toned and vigorous appeal for missions as presenting at the present hour a providential opportunity to the church of extraordinary impressiveness and unexampled promise. The campaign is already under way, and will culminate in March, 1914, in an every-member canvass throughout the churches of the nation. Will our churches realize that they are face to face with a situation in the non-Christian world which is more significant and far-reaching in its possibilities than even the great historic crisis when Christianity conquered the Roman Empire? It is hardly too much to say that a thoroughly consecrated and faithful church, giving itself to prayer, at this hour may advance with giant strides toward a millennial age of world-wide victory.

**Presbyterian Manual**

We copy the following from the Manual of the Presbyterian Church on the question of the "every-

member" canvass, which may be an inspiration to many of our Friends meetings:

More than forty Protestant bodies, having over twenty million members, join in an interdenominational United Missionary Campaign to establish the plan. The immediate purpose is to secure more adequate support both for the work of each local Church and for the work done by each of the Assembly's Boards. Of even greater importance, however, is the spiritual blessing which will come to Churches and members in larger measure as they give more whole-hearted and loyal obedience to the missionary commands of Christ and the Scriptural teaching as to the methods and measure of giving.

The plan calls for:

A subscription from every member and adherent,  
On the weekly basis,  
For all local expenses as well as for benevolences,  
To be renewed annually,  
To be paid by envelope (weekly so far as possible),  
A part of public worship,  
Providing for all Boards equitably,  
To be distributed as the subscriber may indicate,  
Undesignated funds to be distributed by the Session.

Most people will give much more, if asked personally. Those who are overlooked feel that their contributions are not fully appreciated. An every-member personal visitation will, on an average, more than double the advance made by any other method.

A complete list of members and adherents should be carefully prepared in advance; preferably in duplicate, on cards, by families. One card, to be carried by the canvasser, should contain the names of all children and members of the household, with other helpful information. The other card remains at headquarters, with note of the canvassers who will see the family. As soon as pledges are secured, the canvassers return the card with such added information as will make it more valuable, to be preserved with its duplicate for next year's canvass.

Send canvassers out by twos. This is most important. It is the Scriptural method; it is easier for the canvassers; it helps to impress the importance of the matter upon those canvassed; permits an elder to go with a trustee, and the inexperienced worker with the experienced.

This is a spiritual campaign. The preparation and the whole canvass must be permeated with prayer. The Sabbath is the best day for the canvass. The morning service should be devoted to the subject (see Manual for Pastors and Officers), and at its close the canvassers should be called forward and dedicated to their work with prayer. The congregation is charged to pray for and co-operate with them.

Most canvasses can be completed within a few days, if not in a single day. The more expeditious the canvass, the more effective it is. A definite time should be fixed in advance within which the report to the congregation is to be made, and each captain should



be expected to finish within the time. Reports of progress, made at each Church service, will encourage members and canvassers.

Avoid arguments; but be prepared to give information and to answer questions as to the work of the Boards, the every-member plan and its workings, etc. Distinguish between sincere and insincere objections. Avoid antagonizing anyone. Keep sweet and ninety-nine per cent of the persons canvassed will do the same.

Take care that current expense subscriptions are not reduced in order to increase those for benevolences. This may cause a deficit, create prejudice, and thus hinder the plan. Ask an increase for current expense, if needed, especially if the giver has not been doing his full share.

Make your visit helpful in every way. It is an opportunity to give new inspiration and enthusiasm to those who have grown cold. Seek to interest them again in religion. Urge them to attend regularly. A score of family altars were set up in one Church as the result of tactful work by canvassers.

### Doing Our Best with the Bible School

BY WALTER W. HAVILAND

(A Paper read at Baltimore Meeting.)

(CONTINUED)

3. After the pupils and the teachers comes the *Teaching*. The Bible School is an educational institution, but its evangelistic aim must not be forgotten. If the intellectual element is overemphasized, there is danger of spiritual barrenness; if the intellectual element is not emphasized enough, the danger is, mawkish emotionalism, equally barren. "Walking warehouses of Biblical information" are not worth much unless that information fruits in life and character. As Dr. Cope says, "It is not Biblical learning that we desire as an end, but it is the Biblical type of life." The teaching must all focus on character. The materials of teaching must be suited to the needs of the pupils. We must study them and find out what parts of the Bible will be most helpful to them at the different periods of their lives. It is certain that intensive study of the same dozen verses of Scripture is not suited equally well fifty-two times in the year to all the pupils in a Bible School, whether four or eighty-four years of age. There is Biblical material suited to all ages and all conditions; but the same material is not suited to everybody at the same time. The stories of Genesis and the arguments of St. Paul's epistles are not equally well adapted to little children; neither are they of equal value to grown men.

Nearly all thoughtful people, who are not committed to the policy of doing things exactly as their fathers have done, are coming to believe in lessons graded and adapted to the ages and needs of those who use them. This means the banishment of the old uniform lesson, upon which much inspiring and helpful teaching has been based. It does not mean that grading is a panacea for all the ailments of Bible Schools. It is simply a recognition of existing facts, and takes them into account in deciding what shall be the methods of Bible

School. It means an adjustment to the development of the child through all his life processes and crises, progressing as the child grows, without breaking and moving steadily to definite ends. The graded system is not a fad; it is the acceptance of principles and ideals of education. Various helpful courses of study in accordance with these principles and ideals have been worked out. They need the personal touch and interest of the teacher to adapt them to the lines of boys and girls, men and women.

This is the vital issue in all Bible School teaching: Does it connect the teachings of the Bible with life? Our task is to make people see that the experiences and deeds of the men and women of the Bible were meant to kindle like experiences and deeds in us. The religion that we have taught our children in times past has been too individualistic, too limited to the welfare of the one who professes it and whose soul it is supposed to save. We are coming to see that the religion of the Bible is the religion of social service. The messages of the prophets, the vitals of the Old Testament, set forth justice and kindness in the relations of life as the supreme concern of Jehovah. The spirit and teachings are at the same time concerned with individual and social life. The man himself is sanctified, brought up to his best, that society may be sanctified, brought up to its best. Love, the fundamental virtue of the Christian life, cannot express itself any other way than *socially*.

Children had better not be taught that if their hearts are right, their conduct will take care of itself. As Professor Coe says, "The only heart that is right is the one that actively desires and labors for the social ends of the family of God." Principles of concrete goodness must be taught the child and not simply "atmospheric benevolence." Opportunities should be given the children to learn by doing. Not only their interest, but their service should be enlisted in some form of social effort. Some kind of actual mission work should go with mission study. Studies of different occupations and all sorts of social problems should be accompanied by efforts to better conditions close at hand. There are sick to visit and poor to help almost everywhere. There are a few neighborhoods where there are no wrongs to be righted. Teach that "not the virtues you admire, but those for which you perspire are yours." Undigested Bible lessons, like undigested sermons, result in spiritual dyspepsia. Before passing to another theme, I feel like calling attention to the "principles of Division," as properly applicable to more than one phase of Bible School work. Not only should the "word of truth" be "rightly divided," but oftentimes there is a right division of classes, which results in multiplication. Experience has shown the value of the courageous division of a very small class on the basis of a prospect of increased helpfulness to the parts.

Less than two weeks ago, I asked my day-school Scripture Class, numbering 23 boys and girls, between 17 and 20 years of age, high-school Seniors, to write for me frankly their answers to a few questions about



Sunday Schools, based upon their own experiences. These young people represented 8 or 10 denominations, and twice as many individual churches and Sunday Schools. From their answers to the first question on the paper it appeared that most of them had attended schools all their lives, and all but one had had some experience in Sunday Schools.

I want to devote the rest of my talk tonight to a report what these young people said, with but little comment. What they said is specially important, since the "teen" age which they represent is one of the great problems of the Bible School today. To make our schools and classes fit the needs and suit the whims of boys and girls just entering manhood and womanhood, challenges the best that is in us. If we succeed in pleasing them, perhaps we should not worry about anything else.

The second question in my set called for an enumeration of the advantages gained from Sunday School in their experience. Of course, the majority mentioned knowledge of the Bible, but nearly as many spoke of the *social* value of the institution; other advantages mentioned were: Having high ideals presented; being broadened by contact with others and their thoughts; opportunity to discuss moral and social issues of the day; teaching children to be reverent and to worship; reaching parents through children; best opportunity to convert children and attach them for life to the church; knowledge of the doctrine of the church.

All these are real advantages. I think there is a large field in our Bible Schools for the point last mentioned, training in the special teachings of the Society of Friends. Very few Friends' children have ever had any systematic training in what we believe as a denominational existence; why should we not make an effort systematically to transmit our heritage?

The answers to the third question, which invited criticisms of the Sunday School, reflect divergent points of view and indicate varieties of schools. One of the young people—of course, it was a girl—said that criticism, except from a helpful standpoint, should be avoided. Another said that "things to criticize usually came from lack of funds or some equally unavoidable reason."

1. Not enough social life.
2. Too much a social gathering.
3. Too little attention paid to having congenial people, such as girls of an age, in classes together.
4. People talk too much about other things.
5. So much going on all at once, one hardly knows what is being done.
6. Too much singing, calling rolls, etc.
7. Session too long; lessons too dry, tedious and long drawn out.
8. Very few Sunday Schools get down to work.
9. Tendency of the modern Sunday School to make one work hard at writing or discussion not suited to needs of tired people on Sabbath.
10. Lack of go and enthusiasm in leaders.
11. General exercises not of value to all ages;

either beyond little ones or so simple as not to hold attention of older ones.

12. Pupils as a whole not interested in Bible reading of Superintendent and singing.

13. Ignorant teachers. Selection of teachers is not given enough thought. Teachers ought to pass an examination before they have a class.

14. Tendency to let teachers do all the work and pupils just listen to what she has learned.

15. Do not dig down deep in life.

16. Lessons should be brought down to daily life.

All of these points may be objects of just criticism in some schools. It is for us to be alert to see in which respects our own schools are guilty and to act accordingly.

Lansdowne, Pennsylvania.

(TO BE CONTINUED)

### A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

(CONTINUED)

#### VI.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

This was the hymn that broke the stillness of the June session of Slow Valley Meeting, and the members, led by the young teacher, sang it with an unction that was uplifting. For fifty minutes the spirit of devotion brooded over the hearts of the assembled company, and so far as could be observed every heart was feeling the touch of a new inspiration. Following a brief but vigorous message by the pastor, the resident minister gave one of those soul-stirring talks that was as new as it was inspiring to Slow Valley Meeting. He at least had caught a vision of a new day for the congregation and for the community, and his soul yearned for the time when Friends at Newtown would measure up to their privileges as well as to their responsibilities in the gospel.

The report of the delegates revealed the fact that the Quarterly Meeting had been unusually profitable and that its devotions and deliberations had been characterized by the conscious presence of the Holy Spirit. Other business matters were quickly disposed of, and the interest grew intense as the business man arose to read the third and last installment of the report of the special committee on the state of the Church.

In brief he cited the fact that previous reports had concerned internal conditions in the meeting, but today the burden was upon the relationship of the congregation to the town and surrounding community. Except in the most general way, the meeting as a meeting had no apparent concern for the neighborhood. Questions of charity, of mission work among the foreigners, of the welfare of the children upon the street, of the religious life of the men in the factories, of the condition of the working girls, of the poor mothers who



needed training in the care of the household, of the liquor traffic, of law enforcement, of Sabbath observance, of honest citizenship and kindred subjects, had had little place in the deliberations of the meeting, and when mentioned they had been too readily brushed aside with the explanation that financial conditions would not warrant the attempt to do any outside work.

The report deplored the apparent lack of fellowship and co-ordinated work between the five Churches of the city, and expressed the hope that the spirit of the Federal Council of the Churches of Christ in America might be incorporated into the Christian life of Newtown and vicinity. It was recommended that another committee be named to give special attention to the relationship of the meeting to the community, and if possible to suggest ways and means by which the congregation might have a larger place in promoting the religious life and the general welfare of the people all about them.

The report closed with an earnest exhortation to all the members that they seek to know the mind of the Spirit, and that as a meeting they do not shirk from any responsibility of life and service which might be revealed to them, as with an open mind they considered the problems with which they were being brought face to face.

After a half hour's discussion the meeting approved the suggestion of a committee, apparently with some misgivings. A new spirit was rapidly taking possession of the meeting, impelling it to new endeavor in spite of considerable apparent unwillingness. The new committee was headed by our business friend, the merchant and became known as committee No. 3.

Committee No. 1 said that the problems of the internal conditions of the meeting were so intricate that there had not been sufficient time to formulate anything definite; that while it was felt some progress had been made, the committee would have to ask for further time. This was granted without objection.

Committee No. 2 had a report which was presented by the chairman, the young school teacher. It was listened to with breathless interest, and outlined the manner in which the committee had set about the task of finding out why so large a part of the membership did not attend meeting. It was found that there were nineteen families and parts of families and twelve additional single members who had not attended Friends services the past year. Of these, eleven families and six of the single members had been visited. The causes for non-attendance were interesting and varied. With the majority it was an apparent case of indifference and neglect. They had gradually fallen into the habit of staying at home, and some of them were frank enough to say that the services had not been particularly interesting, and a feeling had gradually developed that it made little difference to the meeting whether they came or not.

One family had had a difference with another in a business transaction, and would not go to a meeting in which the other held such prominence. Two young men and a young woman felt that there was little in

the meeting that appealed to them, while two families excused themselves on the ground that they were unable to clothe their children in a way which they felt was demanded at the Bible School.

The work of the committee had borne fruit, however, as two families visited had been present the last two Sabbaths and it was felt that four or five others would soon decide to come, if they could be made to feel that their presence was really desired. The committee made three recommendations:

1. That the members be urged to live close to God, so that not only by their daily living, but by their religious zeal at the time of public worship, they would be able to help others in the Christian life.

2. That the last Sabbath in June be fixed as Congregational day, and that efforts be made to get every resident member of the meeting present.

3. That steps be taken to make the meetings impressive and the business sessions more attractive and profitable, especially to the young people.

The committee asked that it be continued for further consideration of the subject and until all the negligent members had been seen. Then followed a discussion that was unique in the annals of Slow Valley Meeting. Several commended the work that had been done, and welcomed the two families that had returned to the fold. The old physician felt that they had fallen upon strange times when they had to go out and beg the members to come to meeting. For himself, he did not believe in coercion, and doubted the ability of anybody to be a good Church member that had to be coaxed and coddled in the Christian life. One of the women felt that the meeting was dabbling in neighborhood gossip to have all these reasons dug up why this and that family did not come to meeting. The retired farmer was glad if any good was being done, but was inclined to the feeling that in the end no good would come to a meeting that had to be kept going by mechanical processes.

The young teacher, however, defended the work being done, and said that the problem was to see that a new degree of spiritual life was begotten in the heart of every member until the whole congregation became a virile, working organism of Christian believers, thoroughly united in the bonds of Christian fellowship.

The meeting finally decided to accept the recommendations of the committee, and the meeting on ministry and oversight was requested to make special provision for Congregational day, with the suggestion that an all-day session be arranged with a basket dinner on the grounds. Suggestion number three was referred to Committee No. 1 for consideration and action, and the Clerk read the concluding minute. The company tarried until the pastor had prayed earnestly for divine anointing and guidance in all the varied work of the congregation, and the company separated, wondering what was to be the end of the apparently strange course which they were being impelled to follow.

(TO BE CONTINUED)



### Is a Religious Upheaval Imminent?

(Continued from page 114)

Missionary Conference, held in Edinburg in 1910, and showed a marvelous growth during the intervening time.

The spiritual awakening that is so noticeable throughout the world, like every great movement in human history, is dependent upon some natural conditions. The world-wide movement toward social democracy during the last century has culminated in several republics and given men a taste of freedom, while the increased facilities for transportation and intercommunication have drawn the world of human spirits immeasurably nearer together. Then, the wealth of the world has increased more during the past fifty years than in all the centuries before.

Thus education, culture and material prosperity have prepared the way for the coming of the kingdom of God, and it is at our doors in a sense of which the seers and saints of old never dreamed.

Clarence Poe writes from Japan: "There half the world is waking up—the faith of the Christian grapples with the faith of the Buddhists, as the masterful aspirations of the western civilization surge against the old placidity of the east. And what shall be the outcome? Upon nothing else, it seems to me, depends so much as upon the religious foundation upon which Japan seeks to build the structure of the newer life. Some of the people are seeking to put the new wine of Christian civilization into the old bottles of Shinto and Buddhist ritualism. That this must fail is itself evident. Many others, like the iconoclasts of the French revolution, would sweep away all religion; but they will find that they are fighting against an ineradicable instinct of human nature, the innate craving of the divine in man."

This craving is the basis of the tidal wave of spiritual life which has set in, covering the whole globe. I discovered its approach in the Orient ten years ago, and it impels me to visit again those—and how many there are!—who sit in isolated places and in the land of the shadow of darkness.

The social service, which is taking such a strong hold of suffering humanity; the peace movement, which must triumph over brutality; the fellowship between nations and denominations, to say nothing of the missionary efforts to spread the everlasting gospel of our Lord and Savior, Jesus Christ—all indicate the tremendous advance of that awakening which men instinctively feel is imminent.

### Josephus Wrote About Jesus of Nazareth

"What historical evidence is there outside the Bible for the life of Jesus in Palestine?" This question, frequently asked in Bible classes, is usually answered simply by citing the brief allusion in Tacitus. There is, however, as all careful students are aware, a much fuller reference to Jesus in the eighteenth book of the "Jewish Antiquities" of Josephus—a passage which extols him as "a doer of marvelous works" and even

declares that he was "the Christ." Both the crucifixion and the resurrection are explicitly spoken of. But it has not been considered candid to appeal to this testimony because the opinion of scholars, even of the most conservative scholars, has almost unanimously rated the whole paragraph to be an interpolation—not the words of Josephus at all but an addition which some overzealous Christian had written into his manuscript years later.

But the weight of authority on the question has been suddenly shifted by the appearance of an article in a German review, where Professor Harnack of Berlin, turning against his own former judgment, declares that the Jesus paragraph in the "Antiquities" is most probably (he is not quite willing to say certainly) a genuine part of the writings of Josephus himself and so an authentic outside testimony to the truth of the gospels. On early gospel history no other scholar in the world today has so great a name as Harnack, and with Harnack to back him, any Bible teacher without apology may bring in Josephus as a witness to the faith.

Harnack's change of front is significant not merely as bearing on this one matter, but also as an index of the way scholarship is trending in these days. It is no longer considered an indispensable mark of learning to black out the half of all ancient documents as spurious. The time has come when, without branding himself as unlearned and ignorant, a student may admit the strong presumption that ancient writers tried to write the truth, and ancient scribes for the most part tried to copy manuscripts honestly. Harnack's own conclusion that Luke's New Testament writings are reliable is another sign of the same sensible tendency, for here also Harnack himself once thought otherwise. The fact is that the boisterous criticism which bore on its banners the strange device, "Smash everything," is already off the field.—*The Continent*.

## FOR HOME READING

### A Modern Miracle

"Of course, no one believes in miracles nowadays," said Mr. Hardy to his neighbor Mr. Clark.

"That depends on what you mean by 'miracles,'" said Mr. Clark, thoughtfully. "I believe in them myself."

"You mean that you think miracles occurred in the time of Christ. They certainly don't occur now. Miracles belong to the age of superstition, to the childhood of the race."

"I don't know about that," said Mr. Clark. "If you agree that a miracle is a change due to supernatural power, I can show you a miracle tonight right here in this city. Will you go with me, and promise to look and listen without prejudice?"

"Surely I will."

The two men met after supper that night, and Clark took his friend to a part of the city in which Hardy



had never been before. They went into a little hall between two saloons, and took seats with a crowd of men and women so dilapidated in appearance that Hardy whispered to Clark: "What sort of a place have you got me into? This must be a meeting of all the 'downs and outs'."

"It is," said Clark, briefly.

After the leader had given out a hymn and made a short prayer, a big man with a voice of thunder rose and spoke.

For half an hour he poured forth a perfect torrent of appeal to that roomful of lost men and women. He begged, urged, commanded them to come to God.

When he sat down a score of men and women went forward, and the big man knelt and prayed for them in a voice so tender that Hardy found his face wet with tears.

He and Clark went out on the street. "Well," said Clark, "you have seen your miracle."

"I grant I have seen an interesting sight and heard a good temperance talk, but where is the miracle?"

"Nine months ago that man you heard was a professional gambler and thief. He has been in state prison six different times. He has spent a fortune in drink and vice. Today he is engaged in an honest trade. He has abandoned all his old habits, and every hour he can spare he labors to redeem lost men and women. He is a devout, prayerful man. I say he is a modern miracle, as great as any that Jesus Christ ever performed. Could anything except miraculous power make that man what he is tonight?"

Hardy was silent. Finally he said: "You are right. I shall never disbelieve in miracles again.—*Youth's Companion*.

### In Memoriam

JOEL BEAN, Ætatis 88.\*

Passed into the beyond,  
Beyond our loving care,  
Beyond our listening ear!  
For in our meeting, though so old in years,  
His voice was often heard;  
How tenderly he spoke! Especially in prayer  
His rich, deep tones uplifted to the heavenly throne  
Will ever live in memory;  
Pleading for faith—uprightness—  
Help for himself, and for his fellowmen.  
Ah! well he knew the road of faith,  
The faith that's more than conqueror  
Through Jesus Christ, our Lord.

There was no narrowness with him.  
He held, in many ways, the "forward thought,"  
And yet the old interpretations oft were his,  
But he would show all kind forbearance  
For others' views that did not meet his own.  
Was any soul in trouble?  
Most wisely he would guide—  
Point to our Savior's sacrifice,  
Yet not ignore the sacrifice of will;  
Would plead for firm reliance  
On Christ, the way of life,  
To follow on to know the Lord.

Hearts have been strengthened  
By witnessing the gentle life  
Of Joel Bean—his all-compelling faith.  
And now 'tis but a memory!  
And yet, we hope that at some future day  
We shall renew that intercourse,  
Which, while on earth so true,  
Must be more real in heaven.

San Jose, California. —Elizabeth Hjerleid Shelley.

\* Our friend, Joel Bean, passed peacefully away January 11, 1914, at the home of his daughter, Catherine E. B. Cox, Honolulu, Hawaiian Islands. He had been looking for some time to carry out a long-standing engagement to spend the winter with her and his son-in-law, Isaac M. Cox, in their beautiful home overlooking the sea. Being rather in feeble health, he was accompanied on the journey in September by his elder daughter, Lydia S. B. Cox, with whom, and his son-in-law, Charles E. Cox, he made his home in San Jose. He was taken seriously ill after his arrival, and never regained his health. So carefully cared for and watched over by his two daughters, his last days were filled with thankfulness.

E. H. S.

The following resolution was adopted by the Pastors' Union of San Jose and ordered placed upon the minutes and furnished the papers:

"WHEREAS, It has pleased Almighty God to remove from us, after nearly 70 years in His blessed service and after many years in our midst, our friend and brother, Joel Bean, of College Park, San Jose; therefore be it

"Resolved, That we hereby express our regret at the severance of the intercourse we have enjoyed with Joel Bean, and desire to record our appreciation of him as a sincere follower of the Lord Jesus Christ. Among his many happy personal characteristics we would register his earnest Christian life, his firm adherence to principle, charity of thought, winning manner and gentleness of expression. All that he said or did seemed grounded and rooted in love."

### Tribute from his Sister

In connection with the decease of my brother, Joel Bean, January 11, 1914, in Honolulu, Hawaiian Islands, I remember that he and my sister, Hannah E. Bean, were endorsed by Indiana Yearly Meeting, before, as I believe, Iowa Yearly Meeting was established, and sent forth, under a religious concern, to visit as ministers, not only the Hawaiians, but also the missionaries laboring among them. This duty had been impressed upon his mind when seventeen years of age, and Titus Coar and his wife, the earliest missionary workers there, with several others have borne testimony to the great comfort and usefulness of their labors. He was a diligent student and reader of the Scriptures, believing very fully in the life, death, resurrection and mediation of the Lord Jesus Christ. He exemplified the truth that "religion is the life of God working in the life of man."

Philadelphia, Pennsylvania. CATHARINE M. SHIPLEY.



### THAT CONFERENCE OF MEN

We continue to get a good many letters about the proposed conference of men, and we are sorry that we cannot give space to all. These are thoroughly representative, however, of what is being sent us.

A Young Friend.—Opposition to the meeting for men is another of those discouraging wet blankets being thrown upon every new vision of progress among Friends. If anything in historic Quakerism clashes with a present forward look toward greater efficiency, then the sooner it ceases to be a part of Quakerism the better. Otherwise, we would be perpetually bound to the standards of enlightenment of the seventeenth century.

But in this case there is no clash. The step is not backward, but wholly in line with an expanding but none the less historic Quakerism. If the meeting were to be official, or to have legislative power, our ideal of the equality of the sexes in church polity would be subverted. But a mere unofficial meeting for discussion and inspiration and greater vision, all recommendations to be acted upon by men and women jointly, is no more denying equality than our ladies' aid and missionary societies, or a men's Bible class. The Friends who would so jealously guard our historic ideals should remember that in the earlier form of Friends' business meeting, when this principle was in its virgin purity, the shutters were lowered between the men and women.

The logic that anything of advantage to men and women separately is good for them together, breaks down as absurd when carried into countless relationships. That there is a closer bond of fellowship, a greater freedom of discussion, a finer enthusiasm in some exclusive gatherings of either men or women, is a fact established by numberless occasions even in our own Church. That elusive but powerful bond that forms the vital spirit of the men's club, the ladies' society, all informal gatherings of either sex, can be utilized with tremendous effect by the Church. If most of the men themselves, can feel a greater burden and catch a broader vision, why should anyone quibble and question at a time when God is extending a mighty call for greater enlargement of life and service and the accomplishment of a world-wide task?

Edith Smith. Ackworth, Iowa.—I think such a conference would help the men to realize their responsibilities in the great tasks that are before those who would call themselves Friends of the Lord Jesus Christ. In too many of our meetings it is the women who feel the

concern, and bear the burden, and do the work that is done. In some way the men should feel that the work is big enough to demand their ability and their effort. I have no fear that women will be too much left out. Conferences of women are especially helpful to women, and the men should be allowed to do something alone, if they can. Are separate conferences for men and women any worse than the separate meetings for men and women, or more of a violation of the principle of equality? The ancient custom has its advantages. Where the custom no longer holds, meetings for men or women are sometimes especially appointed, showing the existing need for meetings of this kind, at least occasionally.

E. J. Carter, Plainfield, Indiana.—With the first mention of the conference of men of our Church, it met my most hearty approval. Such a movement would certainly result in much good; not only to those who would participate in it, but through them to the Church at home. I most heartily approve it and suggest that it be held at some central point.

Charles T. Moore, Indianola, Iowa.—I have been intensely interested in the ideas expressed in THE AMERICAN FRIEND regarding a conference for men. I am heartily in favor of such a meeting, and am sure it would result in much good. Women are more free to express their ideas when together; the same with men. Men have things in common with men. I believe in women filling every place in the Church that men fill, but men are more apt to set an example for men and women for women. Men are just as religious as women, and the reason they have not been so interested as they should be, is because they have not had the vision, but they are going to have visions; it's the promise, and it is coming.

Mead A. Kelsey, Oskaloosa, Iowa.—To my mind anything that will enlist and arouse our men to come up abreast of their responsibilities in the Church ought to be welcomed by all. There is nothing un-Quakerly in such a program.

W. E. Dorland, Chicago.—I believe a men's conference, as suggested, would be a good thing, and the Friends ought not to be seriously divided on that subject.

O. M. Hanson, Sask.—I surely think that a conference of men would be a proper gathering to consider the demands that are being made upon us.

Israel J. Green, Freeport, Ohio.—I approve the men's meeting.

F. H. Tormohlen, Van Wert, Ohio.—I am still in favor of a men's conference.

### YOUNG PEOPLE'S SECRETARY

Announcement is made by Willard O. Trueblood, Chairman, that the Executive Committee of the Board of Young People's Activities of the Five Years Meeting, has secured the services of Thomas E. Jones to be the General Secretary of the Board. Mr. Jones is now attending Hartford Theological Seminary, but will give full time during the summer. He will be allowed, however, to finish his Seminary course. Full details will be worked out later. Those who know the new Secretary, know that he will put consecration, ability and spiritual zeal into the work.

### UNITED MISSIONARY CONFERENCES

Arrangements have been made to hold a United Missionary Conference for the Sixth Indiana District at Rushville, Indiana, February 24, 25. It is earnestly hoped that a number of Friends in Dublin, New Garden, Spiceland, Walnut Ridge and Whitewater Quarterly Meetings will arrange to attend.

A similar Conference will be held at Plainfield, Indiana, on February 26, 27, which Friends of Plainfield, Danville, Fairfield and White Lick Quarters should attend. Another Conference will be held at Noblesville, Indiana, on March 1, 2, which should be attended by Friends of Carmel, Westfield and West Grove Quarters.

### CORRESPONDENCE

WICHITA, KAN., January 31, 1914.

DEAR FRIEND—Permit me to congratulate you on the editorial in the last issue of The American Friend on "The Church Must Be United." It is one of the best editorials I have ever seen in the paper, and it meets with my hearty approval. As a matter of fact, Friends have spent more time and energy during the past twenty-five years in scrapping one another than they have in fighting sin. While I could not be anything but a Friend if I should try, it makes me heartsick sometimes to see so much wasted energy to no purpose.

O. C. EMERY.

CARTHAGE, INDIANA, February 7, 1914.

DEAR FRIEND—I desire to say that I heartily endorse the editorial of this week on the doctrine presented. I think if that "orthodoxy" can be carried out in all the Church, there will be a great awakening.

J. EDGAR WILLIAMS.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Back Creek.**—On December 26, Lloyd G. East and John I. Wright, of Cassopolis, Michigan, began a series of meetings at Back Creek, in the limits of Fairmount Quarterly Meeting. These services continued ten days and included eighteen sessions in all. The teaching was practical and helpful, resulting in a general uplift among the membership. Backsliders were reclaimed, and the Lord's blessing rested upon us in a marked degree.

**South Union, Wabash Quarter.**—South Union Friends' Sabbath School enjoyed a Rally Day January 11. A good program of songs, readings and short talks was rendered. At the church services following, the pastor, Edna R. Reddick, preached from Psalms 48: 13. On the Sabbath following, revival services commenced with Alice C. Lawrence, of Spiceland, Indiana, as evangelist. The old burden of sin was rolled away from seeking souls, and they are finding blessed joy in serving the Master. Others, who were the Lord's children, planted their feet on higher ground, and are seeing new beauties as they give themselves for a holy walk with God. The messages were so clear and the teaching so true to the Word that all were greatly blessed as they sat at the Master's feet from day to day.

**Wilkinson, Indiana.**—Joseph Youngs held a very successful revival meeting at this place. Brother Youngs preached the Gospel of Christ in its purity. Sinners were convicted and believers were strengthened. Forty-seven souls received a definite blessing. We praise God for sending his servant this way.

**Van Wert, Ohio.**—Van Wert Quarterly Meeting was held February 6-7. The attendance was small on account of the very severe snow storm, but what the meeting lacked in attendance was made up in interest and enthusiasm. At the meeting on Ministry and Oversight on Friday afternoon, a committee was appointed, one from each meeting, to see that a meeting of elders and overseers, together with the ministers, be held in each meeting before our next Quarterly Meeting, to discuss thoroughly the work of our elders and overseers, and to see whether at present they are occupying their gifts under the guidance of the Holy Spirit, as required by our discipline. Ancil Ratliff, our "Efficiency Secretary," was with us and did

some excellent work. He spoke on Sixth-day evening to a good sized audience on "Bible School Work." On First-day he visited Prodigal Home Meeting in the morning, Antioch in the afternoon, and came back to Van Wert Meeting in the evening.

Vincent D. Nicholson, of Richmond, was also in attendance, and gave very strong messages both on Seventh and First-day morning. Milo Hinckle, of Lynn, Indiana, was delayed on the way coming here, and could only be in the meeting a short time on Seventh-day. From here he went to St. Mary's to assist in a revival meeting. Our Monthly Meetings (Van Wert, Prodigal Home, Mt. Pleasant and Antioch) are making great preparations for a meeting of all the men of their meetings to hold a conference on Tuesday evening, March 3. A twenty-five cent supper will be served, and we expect to have every man belonging to and some attending these meetings who are not members, to attend this meeting. Already great interest is being manifested. Charles Tebbetts and Ancil Ratliff are expected to be with us.

**East Main Street, Richmond.**—As a result of the recent union revival campaign in Richmond, the East Main Street Meeting, Truman C. Kenworthy, pastor, has had one hundred and twenty applications for membership. The Meeting is in a prosperous condition.

### IOWA YEARLY MEETING

**Hesper.**—Winneschiek Quarterly Meeting was held at Hesper, Iowa, January 31 and February 1. General Superintendent, Harry R. Keates, was present. His gospel trumpet gave no uncertain sound, but Bible truths, tried and true, were sounded clear and plain, and hungry souls were satisfied at the gospel feast. On Sabbath morning the sermon was from the text, "Thy kingdom come." At the close of the able sermon, the whole congregation, with the exception of only two persons, arose to their feet in testimony that they were determined to let the Kingdom have the right of way in their lives. All the four sessions were blessed by the crowning presence of the Lord, and all lines of service blended in harmonious accord.

**Lynnville, Iowa.**—We have had the privilege of the presence and most helpful service of Frank W. Dell in a series of meetings, extending over a period of two weeks. The work done was of a

character to establish men and women in the Christian life; as he presented Christianity, not merely as an experience, but as a plan of life lived in harmony with the thought and purpose of God for the individual. His lessons for the day meetings, which were of an expository character, were an especial blessing to those who were privileged to hear them.

Lynnville Friends are most fortunate in having associated with them in their work this year, Theron D. Harris and Leota Baldwin, as Principal and Assistant in the High School. They have, by their Christian character and excellence of scholarship, proven to all the worth of Penn College as a safe place for our boys and girls; they having both been members of the class of 1913.

Our Bible School has shown a most commendable growth during the past year. This increase has been so pronounced that at our last monthly meeting a committee was appointed to consider how we might best take care of the increase; either by enlarging the present house, or by building a new one.

The interest of Lynnville Friends in missions has been increased by their taking Mary E. White, of Jamaica, as their "Foreign pastor."

Sabbath, February 1, was observed by Friends here as "Go to Church" day. Large audiences were present both morning and evening.

### KANSAS YEARLY MEETING

**Burr Oak.**—One of the most successful revivals ever held at Oak Creek has just recently closed. Charles and Eunice Hunt have been for the past two years serving as pastors at this place and at Walnut Creek (the two meetings constituting Walnut Creek Monthly Meeting). They have preached the Gospel of Jesus Christ in its true light, and when the pastoral committee decided to keep them for another year, they with the committee, planned and carried into effect the visiting of families in the vicinity, not slighting any family, whether they were members or not, and at the same time praying for God to send us an evangelist, which we believe was answered in the person of M. F. Swafford, accompanied by his wife, and for singing evangelist, his niece, Ella Swafford. They commenced meetings on January 4th, and held thirty-one sessions, which resulted in nineteen conversions, forty renewals, eighteen claim-



ing sanctification, while fourteen were added to the church. The meeting closed on January 21st, and began at Walnut Creek the following Sabbath, with M. F. Swafford as the evangelist. Luther Dillon and wife, of North Branch, had charge of the song service, Ella Swafford being compelled to return to her home in Haviland, to take up her work in the Academy. She was accompanied by Mrs. M. F. Swafford. The power of the Lord was manifest in a marvelous manner from the very first. Twenty-two sessions were held, resulting in seventy-seven being definitely blessed, of which twenty-three were converted, forty-six renewed, and eight sanctified, and the entire membership blessed and built up. In these two meetings a number of men were made to see their filthiness and lay aside their tobacco, the Lord delivering them from the appetite.

While we give God the glory, we believe we ought to praise Him too, for the services rendered by our pastors, for we believe by their faithful labors, this harvest was ripe and ready for the ingathering. The people flocked to the altar from the beginning, and there was a thorough work done, such as we never witnessed here before.

#### OREGON YEARLY MEETING

**Boise, Idaho.**—The Church is feeling much encouraged over the work at this place. Our pastors, Oliver and Isabel Kenworthy, are doing excellent work. The pure Gospel is preached in all its fullness, and the power of the spirit wonderfully manifest in our midst. They began revival meetings the 4th of January, Ezra Pearson, from Greenleaf, coming to assist on the 12th. Meetings were held for seventeen days. There were some conversions and renewals, and the Church was generally built up. One man who has been under conviction for using tobacco for a long time, gave it up, and took the blessing instead. The ladies have formed an organization for the help of the work. They have made quite a little improvement on the inside of the church, which adds greatly to its appearance. A Junior Christian Endeavor Society has been organized of about twenty members. We have several active Christians among the children, who are not afraid to pray or testify in our regular church prayer meeting. Last week a Christian Endeavor Society was organized and much interest manifested. Three families have lately moved here, which is a great help to our work. Our young people's class has lately been organized and divided into two sections to work for new members. We expect good results. Our

pastors also have charge of the work at Star, one of them going there each Sunday. The Lord is blessing that work also, and some are expecting to come into the Church at both places. They are now holding revival meetings at the Bowman School House. George Harvey, a former pastor, is caring for the work here while they are absent.

#### WESTERN YEARLY MEETING

**Carmel.**—Carmel Meeting has a pastor who has gone out into the evangelistic field, leaving his home meeting well provided for. He, Arthur Hammond, first conducted a series of meetings at Kokomo, Indiana, leaving his home meeting in charge of Flora Holiday the first Sabbath, Helen Ford the second, and Jefferson Ford the third, all of whom rendered valuable service. Next, Arthur Hammond went to Mooresville and held revival services, leaving his own meeting in charge of Edward Niles and wife, of Michigan, and Hannah Pratt Jessup, of Mooresville. Next, Charles Axton and Leora Bogue came to Carmel for revival service, assisted by the pastor, and much good was accomplished. Charles Axton preached the Gospel in its fullness in a very forcible, teachable and pleasing manner, creating in his hearers a greater thirst for a more extended knowledge of the Bible and its wonderful truths. Leora Bogue ren-

dered valuable service in song, prayer, testimony and personal work. All these friends were welcomed into many homes to partake of hospitality and social service. Believers have been strengthened and the unsaved convicted. Many new resolves were made and much good has been accomplished. Arthur Hammond is at present conducting revival services at Quaker, Indiana, leaving Professor Pidgeon in charge of his home church.

#### WILMINGTON YEARLY MEETING

**Center Quarter.**—Center Quarterly Meeting was held at Wilmington, Ohio, February 7, 1914. In spite of a severe storm there was a good attendance. E. Gurney Hill, of Richmond, spoke at the morning session on the importance of foreign mission work. A missionary conference was held in the afternoon, with reports from different monthly meetings, and an address by E. Gurney Hill on the every-member canvass. There will be a considerable increase of missionary contributions in Center Quarterly Meeting this year.

**Fifth Annual Congress.**—The Fifth Annual Congress of the Wilmington Yearly Meeting Bible School Union will be held at Wilmington, Ohio, Friday, February 20, 1914. The speakers will be M. G. Bailey, Assistant State Secretary, and E. T. Albertson, State Super-

## ROYAL BAKING POWDER

ABSOLUTELY PURE

**Insures the most  
delicious and healthful food**

By the use of Royal Baking Powder a great many more articles of food may be readily made at home, all healthful, delicious, and economical, adding much variety and attractiveness to the menu.

The "Royal Baker and Pastry Cook," containing five hundred practical receipts for all kinds of baking and cookery, free. Address Royal Baking Powder Co., New York.



intendent of the Teachers' Training and Missionary Department of Indiana.

**Wilmington College.**—Fairfield Quarterly Meeting and Center Quarterly Meeting have each united in the proposition to assign Wilmington College, now under control of three Quarterly Meetings, to Wilmington Yearly Meeting, and have appointed committees each to present plans for organization. The matter will come before Miami Quarterly Meeting, February 14th.

## BIBLE SCHOOL LESSON

March 1.

**Subject.**—Trusting in Riches, and Trusting in God.

**Lesson.**—Luke 12: 13-27.

**Golden Text.**—Where your treasure is, there will your heart be also.—Luke 12: 34.

**Time.**—Early in A.D. 30.

**Place.**—Perea.

This is another one of those lessons in high moral obligation as well as Christian duty, so common in the teachings of Jesus. His was a new philosophy to the Pharisaical critics of that day. He preached no doctrine of expediency, but ever and always the doctrine of absolute right. Every problem was reduced to the lowest terms of religious obligation. Jesus saw the rights involved in every element in every question that affected the destiny of humanity. Henceforth there were to be new standards of conduct, both in the religious as well as the material world.

*Bid my brother divide the inheritance.* What a wrong conception of the nature of Christ's sovereignty! He had not come to earth to sit in judgment between disputants. When both brothers accepted the teachings of the Master, and threw off the sin of covetousness and grasping greed, then would the controversy adjust itself in the presence of a mutual unselfish desire to deal equitably upon the part of both. Jesus was neither legislator nor judge. His mission was to substitute fellowship and brotherhood for competition and strife, so that men would live above the necessity for law.

*Consisteth not in the abundance.* Life is not gold. Character is not property. Godliness is not material. It is a question of where the emphasis is placed. Property is not condemned except when it crowds out virtue and the righteous life. "Seek first the kingdom of God." "To make the widow's heart sing for joy" is worth more in the final reckoning of the ages than it is to own a continent and use it for selfish ends.

*Take thine ease.* The picture drawn by Jesus is the essence of the selfish life. The type can be seen in reality all about us. Men are living without a care for the higher and better things, with only a visionary thought of the future. There are men who subserve all else to political ambition, to social prestige, to the acquirement of wealth, to worldly pleas-

ure. Jesus does not pronounce against these, except that they are made the chief end of life. His mission was to get things adjusted in their proper relationships.

*Thy soul shall be required.* "For what doth it profit a man, to gain the whole world, and forfeit his life?" How many there are who slave through life accumulating wealth for the heirs to quarrel over, and robbing themselves of those richer experiences which are the heritage of the righteous life! How many there are who sacrifice all for the lower self! Beyond the final judgment there is no repentance.

*Rich toward God.* He who is rich in good works, in character, in heart-life, has wealth beyond computation. "Sell that which thou hast \* \* \* and come, follow me." Men get richness of soul through sacrifice, by selling all, by giving. The saintly life is not purchased by gold, but by faith and obedience; by trust and consecration.

## CHRISTIAN ENDEAVOR

March 1.

**Topic.**—Twelve Great Verses. III. The Love Verse. I. John 4: 16. (Consecration meeting.)

Ask some of the members to consider God's love to man. Others can consider man's love for God. Part of these can find texts to repeat. Others can be asked to make proper comment on the theme.

Still others can find quotations on love from the great authors.

How did God manifest His great love?

Why does God love man?

How is Christ's love manifested?

How may we love God supremely?

Why should we love God?

How can love replace hatred in the human heart?

## PERSONAL MENTION

M. Davis Branon, of Iowa, has accepted the pastorate of the meeting at Mt. Airy, North Carolina, and has entered upon the work.

President Robert L. Kelly of Earlham College, has been invited to become a member of the National Citizens Committee, formed to bring about the calling of a third International Peace Conference at The Hague.

Professor Elbert Russell, who is a member of the Richmond city council, has consented to allow the use of his name as a candidate for nomination for Congress on the Progressive ticket from the Sixth Indiana district.

Elmer O. Wooton, who has a permanent position in the United States Department of Agriculture, has had the task assigned him of studying the vegetation of arid portions of the West, with the view of making them productive.

Royal J. Davis, who is one of the associate editors of the New York Evening Post, recently entertained the New

York Quakerism Class at his home. He himself, gave an address on "John Bright's Relation to English Quakerism."

Leanah Hobson, who has spent the past year in England in Gospel work, has returned with her husband to this country, and has accepted the pastorate of the meeting at Fountain City, Indiana. She began her services there on February 8th.

OSKALOOSA, IOWA, February 6, 1914.

DEAR FRIEND—I want to express my appreciation of the editorial, "The Church Must Be Evangelistic." It strikes the evangelistic note just right, and points the way for the salvation of the Church. I like the "American Friend Day" plan, and we will be among those who observe it. The paper is increasing in strength and is growing in favor continually. That "Monthly Meeting Chronicle" is fine.

MEAD A. KELSEY.

## SCHOOL TEACHERS

Also Have Things to Learn

"For many years I had used coffee, and refused to be convinced of its bad effect upon the human system," writes a veteran school teacher.

"Ten years ago I was obliged to give up my much-loved work in the public schools after years of continuous labor. I had developed a well defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general "gone" feeling, with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced because some years back I had drunk a cup of weak, tasteless stuff called Postum which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Soon I found myself improving in a most decided fashion.

"The odor of boiling coffee no longer tempts me. I am so greatly benefited by Postum that if I continue to improve as I am now, I'll begin to think I have found the Fountain of Perpetual Youth. This is no fancy letter but stubborn facts which I am glad to make known."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of "The Road to Wellville."

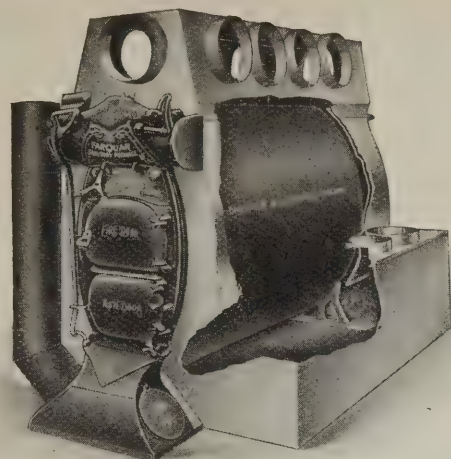
Postum now comes in two forms:

**Regular Postum**—must be well boiled.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds.

"There's a Reason" for Postum.





STORAGE FIRE-BOX AND CASING.

## A clean house

is as important as clean hands  
and ears.

### The "FARQUAR" SANITARY HEATING SYSTEM

will keep your house clean and thereby assist in keeping hands and ears clean. The cut shows a portion of the welded steel fire-box, from which no gas, smoke and dirt can escape from the fire-box; and a portion of the casing which shows joints securely fastened and tightened. All joints are stripped with asbestos paper for further protection from dirt.

Write now for our booklet, "Sanitation in House Heating."

### THE FARQUHAR FURNACE CO.

Manufacturers  
WILMINGTON, OHIO

#### Married

**Hollingsworth-Huff.**—In a special session of Fairfield Monthly Meeting, at the home of the bride's father, W. W. Huff, Leesburg, Ohio, December 25, 1913, Marion Hollingsworth, Professor of Chemistry in Wilmington College, to Grace Elizabeth Huff.

#### Born

**Partington.**—At Union Springs, New York, to Eliezer and Flora Hobson Partington, February 10, 1914, a daughter, Ruth Esther.

#### Died

**Bufkin.**—Sarah Charles Bufkin, daughter of Thomas and Charlotte Charles, was born in Indiana, August 5, 1846, and died in Pasadena, California, December 12, 1913, aged 67 years 4 months and 7 days. In 1853 she moved with her parents to Pleasant Plain, Iowa, and in 1865, was married to Thomas J. Bufkin. They moved to Pasadena in 1883, and she was a charter member of the First Friends' Church in that city. She was always interested in Christian work, and left the assurance that she was ready to meet her Savior. She is survived by her husband, four sons, four daughters, and thirteen grandchildren. Funeral services were conducted by Dr. Sylvester Newlin.

**Cadwallader.**—Margaret Cadwallader died at Richmond, Indiana, January 14, 1914, aged 93 years and 7 months. She was the widow of Howard Cadwallader, and daughter of Benjamin and Martha Grissell Johnson, who resided in Columbiana County, Ohio. She, with her husband, came to Richmond to reside in 1849. The deceased was a life long member of Friends and beloved by a large circle of acquaintances.

**Daugherty.**—Sarah Ann Daugherty, daughter of Benjamin and Jane Cox, was born in Darlington, Indiana, April 5, 1837, and died at the home of her sister in Mooresville, Indiana, August 9, 1913. She was a devoted Christian and a life long Friend. Funeral services were conducted by Willis H. Bond.

**Kirkman.**—Julia A. Kirkman, daughter of Solomon and Rebecca Dixon, was born at Snow Camp, North Carolina, March 27, 1853, and died at Chattanooga, Tennessee, December 30, 1913. In young womanhood she married William Oliver Kirkman, who died in 1881. For seven years she remained in the old home, and then went to the foot of the Blue Ridge to take charge of Friends' Mission Home as matron. Later she went to East Tennessee. She was a birthright Friend and helped to organize the Friends' Meeting at Knoxville. She was one of the first elders there, and always supported the work loyally with her money and prayers. The body was taken back to Snow Camp for interment.

**Lowder.**—Charles Lowder was born near Plainfield, Indiana, May 12, 1823, and died at the home of his daughter at Humboldt, Iowa, December 25, 1913, aged 90 years and 7 months. He was always deeply interested in higher education, temperance, church and Sabbath-school work. He was a life long Friend, and did much for the up-building of the Church. The Scriptures were an unfailing comfort in his declining years. He was married to Ella Carter in 1849. His life was beautiful in Christian manliness. He leaves five children and ten grandchildren.

**Peele.**—At his home near George, North Carolina, Jesse W. Peele departed this life October 14, 1913, aged 71 years 5 months and 3 days. He was a faithful and consistent Friend.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

### HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

### MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

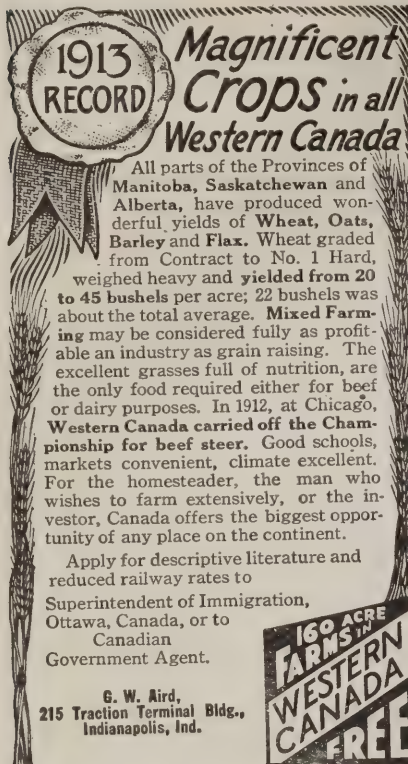
For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.



**1913 RECORD** *Magnificent Crops in all Western Canada*

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**160 ACRE FARMS IN WESTERN CANADA FREE**

**7% on Your Money**

Invested in **FIRST MORTGAGES** on improved 160 acre farms worth from 4 to 6 times the amount of the loan. *Denominations \$500 to \$1,000.* We have sold over \$3,000,000 worth of these mortgages to Life Insurance Companies, Banks, and Conservative Private Investors without a single loss or foreclosure. Interest guaranteed and remitted without charge. Sample mortgage and bank references on request.

**T. S. MILLER & COMPANY,**  
Dept. B., 750 First Nat'l Bank Bldg., Chicago, Ill.

**Write for FREE Illustrated Booklet.**

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE,**

Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

**ARLANDO MARINE,**

Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

**ROOMS FOR RENT.**

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.  
C. H. HALL, 1117 Lamont St., N.W.

Want Ads in **THE AMERICAN FRIEND** are proving their worth by bringing answers. Terms given upon application.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

— Established 1870. —

**Real Estate Mortgage Loans**

**O**UR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business. No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.**

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,**  
46 Bryant Street, Washington, D. C.

**CANADIAN LANDS**

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,**  
Adanac, Sask., Canada.

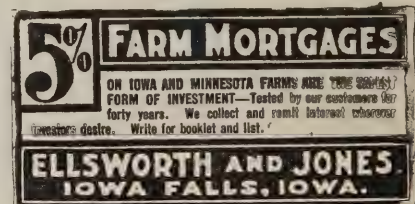
**The Lord's Prayer:** A Paraphrase in Verse. "Very charming."—*Churchman*. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.

**SANITARIUM BIGGS SANITARIUM****ASHVILLE, N. C.**

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

**No Tubercular Cases Accepted.**

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS WORTH FROM 4 TO 6 TIMES THE AMOUNT OF THE LOAN. *Denominations \$500 to \$1,000.* We have sold over \$3,000,000 worth of these mortgages to Life Insurance Companies, Banks, and Conservative Private Investors without a single loss or foreclosure. Interest guaranteed and remitted without charge. Sample mortgage and bank references on request.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

**Capital, \$1,000,000****Surplus belonging to Stockholders, \$5,000,000****Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills****deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate**

**All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company**

**OFFICERS**

**ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and  
Assistant Trust Officer.  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer

**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIGE,** Assistant Trust Officer and  
Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor

**DIRECTORS**

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



# The American Friend

Old Series.

Vol. XXI, No. 9.

SECOND MONTH 26, 1914.

New Series.

Vol. II., No. 9.

## UNITED FOR VICTORY!

"One Lord, one faith, one baptism."—Eph. 4: 5.

**U**p and ready, O my brethren! Rouse ye everywhere!  
**N**ow's the time for consecration, now's the time for prayer!  
**I**n His name approach ye boldly to "a throne of grace."  
**T**arry there and wait the blessing—look into His face.  
**E**verywhere the battle's raging! Souls are dying—lost!  
**D**on't delay! Get ye power like they got at Pentecost.

**W**aste no time on creeds, my brethren! Throw prejudice away!  
**E**arnest soldiers now are needed! Satan's in array!

**S**tand united for the battle! "Forward," be the call!  
**T**ake the whole wide world for Jesus! Crown him Lord of all!  
**A**ll for Jesus, all for Jesus," let your watchword be.  
**N**ever falter, never waver! Set the captives free!  
**D**o your best to bring the kingdom to the waiting earth;

**D**o your best to spread the tidings of a Savior's birth.  
**I**dle stand not by the wayside; soon will pass the day.  
**V**ice and sin and hell to conquer! Hasten while you may!  
**I**sms, sects, denominations leave with ages dim.  
**D**are to bear the name of "Christians"! Be ye "one in Him"!   
**E**verywhere the foe is pressing! Right must conquer wrong!  
**D**o you feel your weakness, brothers? He will make you strong.

**W**ork, my brethren! Watch, my brethren! Work and watch and pray!  
**E**ver onward! Courage, brothers! Rush into the fray!

**F**ear not man, or powers, or Satan, with your Savior near;  
**A**sk ye what ye will," my brethren—ask and never fear.  
**L**ook to Jesus! Live for Jesus! List and hear him say:  
**L**o, I'm with thee, with thee alway; haste the joyful day!"

Cotesfield, Nebraska.

—MRS. MABEL VANNICE, in *The Telescope*.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### "American Friend Day"

We trust that the Friends of *every* meeting in America will remember that next Sabbath has been set apart as "AMERICAN FRIEND Day." Judging from hundreds of letters received at this office within recent weeks, THE AMERICAN FRIEND is filling a real need in the work of the Five Years Meeting, but far too many families are not being touched by its influence.

If the burden of the prayers and the religious exercises on next Sabbath can be manifested in behalf of this publication of the Five Years Meeting, we believe that the simultaneous effort will result not only in new interest being aroused but in a largely increased subscription list. As we have stated before, we need fully 2,000 more names on our subscription books before the paper is on a paying basis. Why may these not all be obtained next Sabbath?

There is a good deal of testimony to the effect that THE AMERICAN FRIEND is proving a source of inspiration and help to a number of local meetings. The sphere of its influence will be greatly increased if it can only reach a largely increased number of Friends families.

THE AMERICAN FRIEND is standing for a progressive Quakerism that we believe is not inconsistent with our history and manner of worship, and which we believe will enable the Society of Friends to keep abreast of the onward march of the Church universal, and to measure up to the great tasks of world redemption. The family that fails to read it during this year will miss an element of thought and will miss a vision that is too valuable to be lost.

We trust that in *every* meeting next Sabbath the claims of THE AMERICAN FRIEND will be urged upon the entire membership. Not only may subscriptions be taken at the close of the meeting, but some one can be designated to canvass the neighborhood for other subscriptions during the succeeding few days.

A special rate of \$1.00 to new subscribers for the balance of this year is made, and ought to bring large returns. Let this be "AMERICAN FRIEND Day" in a real, helpful sense.

### The New Era in Missions—The Mission Educational Course

The material is now on hand for the Foreign Mission educational course. Some of the announcements have already been sent out. They will be sent free to anyone sending two cents for postage. It is on the same plan as the Livingstone campaign last year, and is equally interesting. The two most essential books are, "The New Era in Asia" (Cloth, 58 cents postpaid), and "The World Call to Men of Today" (Cloth, 30 cents, postpaid). These books are thrilling in interest, and give the vision of the wonderful transformation through which the world is passing. A splendid Easter Service, with songs and recitations for children of different ages, entitled "The Triumph of Christ," can now be had (25 cents per dozen). Sample copies of this, together with Suggestions to Pastors as to sermons, and programs for prayer services, both of the church prayer service and the Endeavor service, will be sent on receipt of six cents in postage. These programs are prepared under the combined care of all the General Boards, together with the Women's Boards of United States and Canada. They bring great inspiration to all departments of the Church, and every meeting should take up at least some features of it. There are other features mentioned in the Announcement, for children and young people. Send for material and begin early, so as to get the full blessing of the climax in the Easter Services.

CHARLES E. TEBBETTS,

General Secretary, A. F. B. F. M.

Richmond, Indiana.

February 5th was observed as "Founder's" day by the Moody Bible Institute of Chicago. It was announced that nearly 800 students are in attendance and that there are more than 900 active students in the Correspondence Department.

The Tenth International Convention of the Brotherhood of Andrew and Philip will be held in Philadelphia March 5th and 6th. During the past two years the Brotherhood has been going through a season of revival, and the convention is expected to be the best in its history.

The Anti-Saloon League Year Book for 1914 is just off the press. It is an encyclopædia of up-to-date facts and figures dealing with the liquor question. In this volume more detailed information is given than in any previous year. It contains 244 pages and may be ordered from the American Issue Publishing Co., Westerville, Ohio, at twenty-five cents postpaid. Cloth edition, fifty cents.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 9.

RICHMOND, INDIANA, SECOND MONTH 26, 1914.

New Series.  
Vol. II. No. 9.

## The Church Must Conserve Its Resources

The problem of the proper conservation of the resources and energies of the Church is one of vastly more than incidental importance. When Christ commanded Peter to feed the lambs of the spiritual flock, He was not dealing alone with a sustenance problem. To be born into the physical world raises a bigger question than the question of food and clothing and shelter. The interrogation point of every human life goes beyond the facts of mere existence and emphasizes what a man is, what he does, what he is capable of being and doing.

To be born into the kingdom of God is an equally portentous event, not alone for the new life that is begotten in the soul, but for its fruitage and the boundless possibilities of developing Christian character as a part of the world's most valuable assets. Plant and animal growth and fruitage are no less necessary parts of the physical world than is spiritual enlargement a vital law of the religious world.

The Church is too prone to make evangelism a matter of fits and starts. Too often when the special season of refreshing has ended, the evangelistic spirit soon flies to the four winds, leaving every new convert to take his chances in a strange atmosphere, where all too frequently the formalities of Church custom dampen the religious zeal and finally deaden the newly begotten life. The Church has been slow to learn how to take care of its new adherents.

The first vital element in the care of the spiritual flock is to perpetuate the evangelistic spirit. No Church can thrive without it. The Church that has it will not only see its members grow in the spiritual life, but new converts will be the rule at any time during the year. An exchange says that "Revivals of religion are normal phenomena of the world's advance in righteousness," but back of them must be the continuous life and consecration from which revivals spring. The abiding passion for the salvation of men is the only sure guarantee of conserving what has already been won for the Kingdom. Evangelism is an unvarying duty that can at no time be abandoned.

In the so-called revival season men are made to feel that religion is the supreme concern of life. When the revival is over, they are too apt to feel that it is

a secondary consideration. They lose that keen sense of the presence of God which was so realistic in the warm atmosphere of the special refreshing. The trouble is not with God, and, generally speaking, it is not with the new converts. The trouble is with the atmosphere and the conditions into which they have been plunged. Losing the intensity of religious zeal and left all too often to serve an apprenticeship of their own designing, they naturally turn to outward observances and practices in the hope of commending themselves to God, with the results that many drift away before they really have had an opportunity to learn anything about the Christian life. Wandering in the miasmatic air of uncertainty and perplexing doubt, they die spiritually just as surely as the new-born infant dies from neglect and exposure.

No Church deliberately plans to be neglectful of its new adherents. So many have simply failed to learn how to be careful in a proper way of these new charges which have been committed to them. No Church is fitted to receive new converts, that is not able to maintain a warm, life-producing and life-developing atmosphere. The more men and women know of the Church, its life and its operations, the more they ought to be able to sense God in every thought, aspiration and act of their lives. It is a fundamental law of growth that the soil and atmosphere must be congenial, must be life sustaining.

Too many converts are lost within the first few weeks of their Christian profession, not, as a rule, because of the evangelism that brought the impulse and determination to lead them into the Christian life, but because the Church fails to assimilate them into its life and its mechanism.

The new convert needs not only a congenial atmosphere, but what is equally important he needs a peculiar kind of teaching and training. Every Church has a department of evangelism. Perhaps it ought to have a department of conservation, wherein spiritual life would be nourished, and out of which would be developed the normal activities of Christian service that establish character and guarantee permanency in righteous living.

Many men die religiously because they find nothing



to do, for the same reason that many a child goes wrong because the guardians in the family do not take the trouble to set him to work constructively upon some concrete and congenial task.

Satan finds some mischief still  
For idle hands to do.

The hollowness of idle pastime finds no relief in a mere profession of Christianity, and spiritual energies unapplied dwindle and become dwarfish as the weeks

pass by. The Church must not only be potential in its life, but it must find a task for every willing hand. Evangelism is not worth perpetuating, if its fruitage is not to be cared for and properly conserved for the good of the Church and the glory of God.

The time is past due when the Church must learn the lessons of conservation, that both its spiritual life and its spiritual energies may be rightly safeguarded and properly applied for the great tasks of preserving its own life and of saving the world.

## United Mission Canvass

BY CHARLES E. TEBBETTS

*Will Your Meeting be Found in Line in the Great  
Movement for this United Mission Canvass  
in March?*

Let this personal question come home with power to every reader of this paper. All the Church leaders feel that this is the most important movement ever undertaken by the combined authority of the whole Church. Of all bodies, Friends need just such an impulse as can be obtained from the simultaneous canvass in March. Is there life enough in your meeting to carry it through?

Last week's AMERICAN FRIEND presented the trumpet call that is being sent out by the Presbyterians. All the other leading Churches are sending out a like call. I wish to re-emphasize the plans suggested by the *Presbyterian Manual* as given last week, and to outline again the methods that have brought the largest success.

1. Give careful attention to the preliminary educational work. Most Friends have very imperfect conception of what the Church is in the world for. They want a good spiritual experience for themselves and the members of their families; but do not realize their responsibility for giving the Gospel message to the whole world, nor the wonderful way in which God is leading His Church just now in this world-wide task. In the meetings for worship and devotional services for two or three weeks, emphasis should be laid upon individual responsibility for service and stewardship, and this responsibility carefully prayed through. Instruct in the special responsibility of Friends for their own work in Foreign Missions, Home Missions, Church Extension, Peace, Temperance, and other departments for which the Yearly Meeting calls for funds. Remember that not one in forty in most meetings go to yearly meeting, or are at all well informed about the work of the church in detail. Upon the thoroughness of this preparation in education and prayer will depend the success of the effort.

2. Select canvassers early so they can meet once or twice to prepare themselves for answering the questions that will be asked. A little booklet, "Suggestions for Leaders in the Every Member Canvass," is very helpful here. Select one canvasser for every five

families, so that the two who go together will not have to visit over ten places. Take no subscription in the face of the meeting. Let every family be visited at their homes. Unless the meeting is widely scattered, the whole canvass may be completed in a Sunday afternoon. Take sufficient time for preparation, but don't drag the canvass.

3. On the Sunday that the canvass is taken, let the morning meeting be one of special prayer and preparation for it. At the close of the meeting have the canvassers come forward and be commissioned on behalf of the meeting for that service, with prayer both for the canvassers in going out, and the people in receiving them. Let the whole work be organized in prayer, and carried out as a spiritual service. Encourage families to remain at home to receive the canvassers that afternoon.

4. Secure contributions from every member, man, woman, and child, both members and attenders. Giving is worship as much as prayer, and everyone (I. Cor. 16-2) should feel they have a part in it. With the child it is specially important as a matter of right education. Take the contribution on the weekly basis. Each person, realizing that all we have belongs to the Lord, should make it a matter of prayer how much he ought to spend for himself, and how much should be used as belonging to the Lord's share for reaching others with the Gospel and perfecting His Kingdom on earth.

5. It is a great advantage for the churches of each community to make the canvass at the same time. Far better results are thus secured.

6. In the Bible, faithfulness in giving is always accompanied with promises of rich blessing. Expect rich returns in spiritual blessing, and in outward blessings as well, for the Church as a whole (Mal. 3: 10-12).

7. Do the best you can this year, even if you have not had access to one of the United Mission Conferences. The experience this year will be helpful to a better canvass next year.

8. When canvass is completed, report to AMERICAN FRIEND the results, with statement as to how it was made. This will be valuable for future reference.

Richmond, Indiana.



## Doing Our Best with the Bible School

BY WALTER W. HAVILAND

(A Paper read at Baltimore Meeting.)

(CONCLUDED)

In reply to the question why so many young people in their late teens stop going to Sunday School, the prevalent opinion was that it was because of failure to be interested. One said, "Boys and girls seem to fight against being interested"; some thought the fault lay wholly with the pupils, others that the Schools were entirely to blame, and one that the fault should be equally divided. Other answers were that it was a waste of time and they didn't get any real good out of it; that as one grows older he has so much else to do that really is interesting that the Sunday School gets crowded out; that it is monotonous to hear the same things year after year; that there is not enough life; that the methods of the Sunday School are suited to younger pupils, which impress older boys and girls as babyish and cause them to lose interest unless a special effort is made for them. One of the boys wrote that since so many fellows work all the week they want Sunday for something else. He thought "a fellow over 18 might well be excused from Sunday School if he attends church, for the Sunday School has fulfilled its work if it has started him right." Another boy wrote: "When a fellow reaches the ripe age of 18, in the prime of young manhood's full strength, he is so good and true and noble and upright and superior that he puts away childish things."

One of the girls who had given up going to Sunday School wrote as follows: "I think it is the fault of the Sunday School entirely. They do not give us any *real* work to do in preparing our lessons, but let us sail along in the same way through our recitations with the answers principally given by the teacher. They do not put the necessary vim and will in back of it all so that it gets monotonous and they do not seem to think up anything for us but let us drop out, and after two or three visits from the teacher, they think they have done their duty, whereas if they could get down to it in earnest and give us something different, we would become interested again I am sure."

A question as to the right order of emphasis in the aims of the Sunday Schools brought out practically the united judgment of the class that the knowledge of the facts contained in the Bible should be subordinate to inspiration to right living and the teaching of Christian principles and ideals which affect moral character. Only two out of the whole class put knowledge first, and one of these said knowledge was important only as it led up to inspiration and character. The request to tell how the Sunday School could be made more useful to younger children brought the following answers:

1. Get teachers who appeal to children.
2. Select better and more mature teachers, who will take more time in the child's interest.

3. Give them young teachers in sympathy with little folks.

4. Make the people of the Bible more like people of today.

5. Provide plenty of social entertainment.

6. Have shorter sessions, so they will not lose their attention.

The question, How could the Sunday School be made more helpful to young people of your own age, elicited:

1. The Sunday Schools generally have good intentions, but they are not very often carried out.

2. Have better teachers and less ritual.

3. Interesting, lively teachers, who can vary the conversation, work and study in a practical way so that interest never lags.

4. Have social life and congenial companions who bring up interesting discussions.

5. Do away with snobbishness and have less of social inequality shown.

6. Good music and lively songs keep things moving. More enthusiastic leader in singing.

7. Have time for questions and free discussion.

8. That the teachers instead of keeping right to their lessons would study the pupils and thus be able to tell them things that would help them individually, by talking right to us and not be afraid of saying what is right and wrong.

9. "Connect the things we learn with our daily lives, and not just learn facts and not connect them in any way with ourselves."

10. Deal more with moral and social questions than with the Bible.

11. Reach out beyond the four walls and have connection with outside organizations, such as some charity.

These answers, representative of the honest thought and real experience of young people at the age when they are the greatest problem of the Sunday School, have furnished me with the raw material for a good deal of thinking. I know a good many of my weak points in teaching Bible classes in both day schools and First-day schools have been exposed. I am pretty well convinced that I have not done my best, though my "intentions have been good." If the coming year's work does not improve over last year's, the responsibility will be mine.

It will not do to cheapen our Bible School work. We must dignify and enrich it. The strength and resources of the meeting must be put into it. The office of religious teacher must be magnified. The intellectual equipment, the moral fibre, and the social charm of our most gifted members must be drafted for the service of the Bible School. Bible teaching must be made



so intelligent as to win the respect of the scholars; it must be so practical as to start the impulses of life. The teacher needs to be the intellectual master of the words, the forms, the environment, the social background, the local color of the bit of Biblical literature which he presents. He needs, too, to know life and to understand the intellectual and emotional processes and crises through which we all pass. He must feel himself in touch with the source of life, and want to be a channel of inspiration to the lives of others. With this equipment and this concern on the part of the teacher the Old Book will begin to live and to be instinct with meaning for the pupil. The meaning of the message will become clear and the heart will be warmed by the moral passion and religious devotion that burned in the souls of the inspired men of long ago. As they come to see the meaning of the message to that day and to those souls, they may be inspired by the Spirit who inspired that message to apply it to their own day and their own souls. The spiritual results of giving our intellectual best to the study of the Bible cannot be estimated; but intellect alone is not enough. If we bring to every problem that comes up in connection with our Bible School work our very best in thought and service and prayer, who can estimate the spiritual and moral power that might be generated in our Bible Schools? Let us consecrate the best that is in us to organize and develop Bible schools and classes, so as to make Biblical learning bring forth fruit in the Biblical type of life.

Lansdowne, Pennsylvania.

### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### VII.

Midsummer had come, and the July session of Slow Valley Monthly Meeting experienced something of the languor that this season of the year produces. Notwithstanding this, however, seventy-eight members were present, including five children, a record attendance which had never been equaled before at a Monthly Meeting in the annals of the congregation. Something had borne fruit, and there were those in the gathered company who, against their wills, were forced to admit that the meeting was taking on new life under the searching examination which was going on.

A note of praise ran all through the devotional service, and to the surprise of many, two young men and a young woman took a brief part in the vocal worship. There were several references to the great spiritual uplift that had come at the congregational meeting arranged for a month before, and the pastor preached with an unction that brought a look again and again from several who were accustomed to sit with downcast eyes throughout the period of worship.

The business meeting was mainly devoted to matters pertaining to the new regime, as one of the members

styled it. It was reported that during the four preceding Sabbaths there had been an average gain of fourteen in attendance at the morning meeting and this despite the warm weather. It developed that the congregational meeting on the last Sabbath in June was a great success in more ways than one. It was reported that of the 142 resident members 127 were present, while seven others were found to be absent from the community. Several mentioned the presence of a number who in various ways had formerly been connected with Friends, while many others connected with other churches and with no church were present throughout the day.

A number remarked that the spiritual feast which had been spread for them by the pastor, the resident minister and a visiting brother had been truly refreshing, while the social fellowship at the noon hour had brought everybody closer together with a feeling that they had many interests in common. One old lady remarked that she had never in all her life seen an occasion when the burden of the meeting and the spiritual welfare of the neighborhood was so much the subject of general conversation as on that day. On all hands it was agreed that the crust of formality and indifference had at least been broken, and even the retired farmer expressed satisfaction at the result.

Then came the second installment of the report of Committee No. 2, given by the young school teacher. The Committee had devoted itself largely to the task of seeing that everybody had had a special invitation to the congregational meeting, taking care to make it plain that the invitation was permanent and applied to all the religious services of the meeting throughout the year. A great deal of indifference had been manifest, but the Committee felt that the personal work that had been done by bringing an official committee of the meeting face to face with each member, in order to reveal the interest which the whole body had in its entire membership, had done more than anything else to break through the shell of negligence which had surrounded so many families. The report cautioned the members not to expect too much in the way of permanent results from this first effort, but emphasized the necessity of perpetuating a warm religious and brotherly atmosphere in connection with the social life of the congregation and the religious exercises both at the Sabbath and at the business meetings. It was recommended that there be a permanent committee on invitation and welcome, whose duty it should be to be on the lookout for any and all, both members and non-members, who would probably enjoy the fellowship of this particular congregation.

This was agreed to without special opposition, although it was noticed that a dozen or more men and women of prominence took no part in this discussion. The fact that the attendance on Sabbath since the congregational meeting had shown a substantial increase was its own best testimonial that personal work and manifested interest were the elements needed to revive the community to a new sense of its religious obligations and privileges. This Committee which



had been making a canvass of the members, with the young school teacher as chairman, was constituted the permanent committee on invitation and welcome, and the Clerk asked if Committee No. 1 was ready to make its report.

The Chairman, who was our farmer friend, said the task which had been assigned to his Committee appeared to be formidable, and they were unable to do much beyond reporting progress. Much of the mechanism under which the meeting was operating was inseparably connected with the machinery of the Yearly Meeting, and appeared to be both complex and cumbersome over much. It was felt that there were too many departments, and that more work than was now being attempted could all be grouped as separate divisions of a few departments, with a financial saving and a safeguarding of the energies of the church. Whether or not the Monthly Meeting could accomplish anything of itself in this direction was still a question, and the Committee would like further time on this phase of its work.

The Committee had given considerable attention to the financial plan of the meeting and was united in proposing some rather radical changes. By an elaborate presentation of the question it was shown that several families did not pay their assessment with the result that frequently there was a deficiency which over and over again had had to be made up by others who were meeting their assessments in full. It was argued that the general lack of interest had been the occasion of financial looseness.

The Committee condemned the assessment plan, and recommended that collections be taken upon a voluntary basis at the Sabbath morning services, and that the duplex envelope be used both for current expenses and for the benevolences. The Committee had investigated the new United Missionary Campaign now being formulated for all the denominations under the care of the Laymen's Missionary movement, and believed that the meeting should avail itself of the opportunity offered next spring to enter upon the every-member canvass for the support of the church.

The report provoked a lively and extended discussion. There was strong opposition to dropping the assessment plan and also to taking an offering in the Sabbath services, which it was felt would cheapen the meeting for worship and arrest the spirit of communion with the Father. On the other side it was urged that this was the Lord's work, and, as at other places, the Sabbath offering brought in more money under the use of the envelope plan.

No conclusion was reached, the subject of the finances being postponed until the September meeting for further consideration. The Committee was continued in charge of other matters which had been referred to, and the meeting adjourned with an earnest prayer by the resident minister that God would give wisdom and lead the membership into the clear light of day, where they might see with clearer vision the path which as a congregation they should follow.

(TO BE CONTINUED)

## The Witches of Endor

BY O. L. MILES

When Saul, the son of Kish, was made king over Israel, Samuel, the prophet, was God's spokesman in Israel. Saul at that time was obedient to the commands of God as they fell from the lips of the prophet. He served the true God, the God of his fathers. He drove the fortune tellers (witches), "grafters and fakirs" out of the country.

As the nation under his rule grew strong and prosperous, Saul became indifferent and forgot God. Samuel on several occasions very sharply rebuked him for his faithlessness and unbelief. In the first book of Samuel we read where Saul disguised himself and went to the woman of Endor, who was said to have "familiar spirits." By marginal reference she was called a witch.

Saul had plunged so deep into sin that God had forsaken him, and before Samuel's death had informed him through Samuel that the kingdom would be taken from him. His successor had been anointed by Samuel. Saul was swiftly nearing his tragic end. He had become involved in a war with the long-time enemy of the Jews, the Philistines. Because of his sins and follies his unconquerable ally, Jehovah, had withdrawn from him and left him to his own resources. The war was going against him. Samuel was dead. No help came from God. The enemy was pitched before him ready for battle. In his extremity he went to the witch of Endor.

In the olden times thus we see people believed in witches—persons possessed of unnatural powers. Able to commune with the dead and foretell future events, and to be able to bring to pass good or evil at will. Even after the settlement of our own dear America, people were burned to death in some of the settlements, for they were thought to be witches.

In this enlightened age we no longer believe in witches. But we do believe that there are whims, moods, spirits or fancies working on the mind of man that build character, good or evil, as the case may be. They play upon the passions of mankind as surely as the witches of old are reputed to have done. We will bring some of them to the light of day, and for lack of better name call them witches.

There is that old witch, Jealousy, that ambassador of Satan, which taking possession of a soul enslaves it as completely as did any witch of old enslave her victims. There are no depths of human degradation to which a jealous soul will not descend to accomplish its ends. Then there is Malice, that terrible monster that will cause its victims to wilfully misrepresent, by insinuations and untruths, any one, no matter how beautiful a character they are led to attack. Another one is Envy. What a miserable life the envious soul lives! Ah! Because some one else has more friends? Because some one else shines brighter socially? Because some one else has a brighter intellect? Shall we, like Saul, consult the witch? This witch of Envy? It will but lead us to another, Hate.



There is another witch called Greed. Greed is that witch which causes her victims to strive for wealth. It is because of greed we hear of frenzied finance and soulless corporations. Greed makes people defraud their fellows, and "Crook the pregnant hinge of the knee that thrift may follow fawning." It's money makes the man, "no matter how it's gotten," says Greed. Another one, Pride, vain pride. People who are enthralled by this witch will tell you that they have more money than some one else, therefore, somehow they must be better. How they carp and fawn; striving for the acquaintance of the wealthy, that they may appear wealthy also.

*But the soul that forgets God* and is led astray by these witches will cry when the evil day comes, "Woe is me, God will not answer," and, like Saul of old, it shall perish, utterly.

Ludlow Falls, Ohio.

### A Friend's Funeral

BY JOHN W. DORLAND

In California the percentage of the days are warm and bright and full of sunshine, but there come times when the sun scarcely pierces through the thick clouds that hang dark and lowering over the country. On this particular day the mountains that lie to the northeast of the city of Pasadena could barely be distinguished and the chill and gloom spoke of late fall in the east. Amid these surroundings a group of people clustered around the steps of the Friends Church waiting for a gray undertaker's van that drew up to the curb with a long line of automobiles behind it.

The hysterical sentimentality that attracts a certain class of people to funerals because they are funerals, was wholly lacking here; these were friends and relatives who had come to pay their last respects to the dead. After the light gray casket with its blanket of flowers had been placed before the reading desk, and immediate relatives and friends had been seated, a hush settled down over that company, and the Holy Spirit came and hovered over sad hearts there in the stillness of the darkened room.

A President of a well-known Friends College offered prayer, asking that strength might be the portion of the bereaved husband and father, and comfort be poured into the hearts of the children left behind, that grace might be given to say, "Not my will, O Lord, but thine be done!" A young lady sang very sweetly and in perfect sympathy that hymn that gives us the assurance that "there shall be no night there" and that God Himself shall wipe away all tears.

The remarks of the pastor held out for the larger hope beyond the grave, that if the parting be sad, how much more joyful would the meeting be over yonder in the land of the endless days. He spoke touchingly of the life of the departed one, that such lives filled with good deeds and kind words must count heavily when "The roll is called up yonder," that this old world needs the love and care of good mothers, so that at last when the final summons comes, "her children shall rise up and call her blessed."

A closing prayer by a minister in the body of the meeting, and then one by one we filed by to take a last glimpse at the face of our departed friend. How one is impressed over and over again in looking at death, and the mummylike mask it throws over a face, once full of life and animation, of the words of the angel at Christ's tomb—"He is not here, He is risen," and this seemed to be the thought then—she is not here, she is risen.

Some of us did not go to the cemetery, but we heard how the family gathered around the grave and sang, "Shall we gather at the river, where bright angels' feet have trod," and then for a fleeting instant, how the setting sun burst forth, flinging its blood red banners to the sky, and then darkness again. In the final analysis it may be said of her, as it was of that great company described in Revelations, "These are they that have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Pasadena, California.

A large number of prominent churchmen on the Pacific Coast have signed a paper asking churches and other similar bodies to adopt resolutions in favor of the proposition to secure an international agreement between our government and that of Great Britain providing for a year's suspension of the naval programs of the great powers, and further, that these same organizations approve the utterances of various chambers of commerce in favor of treaties of arbitration with England and other countries.

The Joint Commission on Social Service of the Protestant Episcopal Church has just issued a book containing twenty odd addresses made under the auspices of the Commission, during the recent Episcopal General Convention. The book, which also contains reproductions of charts exhibited at the recent Convention, and other matter, is an interesting contribution to the literature of the relation of the Church to the social problem.



Bird's-Eye View of Ramona, San Diego County, California, Showing Ideal Location of Town.

For particulars, write LEVI UNDERWOOD.



## THE GENERAL SECRETARY

### The Home Missions Council

The aim of the Home Missions Council is to promote co-operation among Christian organizations doing missionary work within the territory of the United States and its dependencies. Practically all the leading Protestant denominations are represented in it,—the Friends, by the Associated Committee on Indian Affairs and the Church Extension Board of the Five Years Meeting. Its seventh annual meeting was held in New York City on the fourteenth and fifteenth of January. At the request of the General Secretary, Thomas Elsa Jones, now studying at Hartford Theological Seminary, was in attendance, and prepared the following notes of its proceedings for the AMERICAN FRIEND.

#### *Report by Thomas Elsa Jones*

"In the first, place it was apparent in all the discussions that denominational lines must no longer hinder the coming of the Kingdom of God, but they must contribute to its advancement. It was pointed out by many of the speakers that churches had failed significantly to meet the demands of Christ in needy fields because of their unwillingness to work together. Again and again it was shown how one denomination has encroached on the territory of another, with confusion and strife as the result. New church buildings have been erected in districts already overchurched. There has been much blind stumbling forward in trying to deal with the problems of the rural and downtown churches. Strong expression was given to the feeling that denominationalism should not be built up for its own sake, but that the Kingdom of God should be advanced by each denomination developing the essence of its own special message to its broadest, fullest and deepest meaning.

"In the second place, the Council emphasized the need of experts in Home Missionary work. The Foreign Missionary Societies have done much in their department by placing experts in the field. They have studied scientifically both the home base and the foreign field. The Home Mission work has suffered from lack of this very thing. We have been too content to leave what we regarded as well enough alone, while God's work has failed for want of leaders. Our little churches continue in the same way, ministering to the few, while a great unoccupied field has grown up about us. We are just beginning to appreciate that such a field exists and that its needs are great. But as yet, we do not know how to meet the situation. We need experts to study the immigrant problem, the down-town problem, the Negro situation, and the needs of the rural fields. Secretaries are needed, whose business is not merely to gather statistics, but also to lay down lines upon which practical work may be done. Such Secretaries may cost us something, but, as Dr. Yarrow, of Chicago, pointed out, if a telephone com-

pany considers it worth while to spend fifty thousand dollars surveying the field before establishing its business, certainly the Church can afford to spend some money in research work. Dr. Yarrow further argued that the Y. M. C. A. is able to procure large sums of money for its work because it does much preliminary work in surveying the field and cataloging its needs. Business men are willing to give to an enterprise in which they can see a future.

"Great emphasis was laid upon the need of more evangelistic work among the foreigners. It was suggested that a city be divided and each church be assigned a certain section to evangelize. In other places certain denominations should be assigned the task of evangelizing and caring for certain nationalities or races of people that are within our borders. Missionaries should be trained to work among these people. They should be able to speak their language; know their problems, and meet them on a common basis for work.

"In the discussion of the problem of the rural field, attention was called to the very little that has been done to really analyze the situation. It does not need to be demonstrated that the country schools are inefficient for retaining the ambitious and intelligent among the country people in rural residence. The fact has many advocates that there is not sufficient recreative life in the country. It is becoming quite generally believed that the churches and schools in the country should encourage and perhaps, provide recreation for young people. Most of the denominations are turning with deep interest to the scientific study of the country situation. Some of these are the United Presbyterians, the Baptists, the Moravians, and the United Brethren. In a body of Christian people, such as the Friends, with nearly three-fourths of its membership in small towns or the country, there is great need for study along this line.

"The final note of the Council was, How can its suggestions be made practical? What can the churches do now? Among the answers were the following: Try to interest every member in some practical religious activity outside of merely attending services; let each become an evangelist; a personal worker or educator. Push Home Mission Week; study our home problems, and organize for work."

525 South Catalina Avenue,  
Pasadena, California.

JOSEPH JOHN MILLS.

### — "American Friend Day" —

Remember that next Sabbath has been set as "AMERICAN FRIEND Day" in the various meetings of the Five Years Meeting. See announcement of the plans on page two of this issue. If March 1st cannot be observed, by any meeting, we would suggest the following Sabbath. Let the special offer of \$1.00 to new subscribers for the balance of the year be announced, and subscriptions taken at that price.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Whittier.**—The usual number of tourists have been enjoying the ideal southern California winter, and among them many Friends.

During the past few weeks some events of special interest in connection with the Whittier Meeting have occurred. On February 2d Thomas Armstrong, aged eighty-two years and a minister for more than fifty years, spoke to a large congregation in which were many of his former students, acquaintances, and friends in other states, besides many who have known him in more recent years. His message was strong and impressive.

The evening meeting was under the direction of the delegates from Whittier College to the recent missionary conference in Kansas City, and their reports were full of interest and enthusiasm.

On Second month 8th, Robert W. Douglas, who is spending some weeks in Whittier visiting his brother, John Henry Douglas, preached at the morning meeting. His message was vigorous and timely. He has here besides his immediate relatives a large number of friends and acquaintances of other years. He will be in attendance at the Quarterly Meeting to be held here February 21st.

On the evening of February 8th, a class of ten students of Whittier College, who had finished the teacher training course, received diplomas. The address of the evening was given by Dr. Henry A. Dowling, Secretary of the California Sunday School Association.

### INDIANA YEARLY MEETING

**Carthage.**—The two weeks' revival service which began on the 18th of January, under the leadership of the pastor, J. Edgar Williams, was marked with interest and good attendance from the first. The sermons throughout were earnest and forceful. On Monday evening the Bible lesson was given by the audience repeating texts from James. An impressive consecration service followed during which the entire congregation with the exception of five, knelt in prayer. This was the keynote to the meetings which followed. Miss Leora Bogue was present the last week with helpful messages of song. On the last Sabbath the text for the morning was "Come thou and all thy house into the ark"; the theme was "All the family for the Lord." The text for the evening was John 3: 16. At the close of this last

service almost all of the vast congregation went forward and took the pastor by the hand as evidence of their appreciation of the Christian religion.

**Milton, Indiana.**—Following a week of prayer, Miss Nettie Springer, accompanied by Miss Effie Minehart, began a series of meetings January 4th, continuing seventeen days. The preaching was in the power and demonstration of the Spirit, and souls were moved by the mighty power of the Holy Spirit to repentance, renewal and full salvation. The Scriptural doctrine of entire sanctification was clearly and sweetly presented, and some pressed into its blessed experience. The work in the Church was of the deepest kind and the Church stands today renewed in her spiritual life, and is looking forward to enter upon a larger life of service.

The "Bible Readings" given by Miss Springer were of the clearest and most convincing ever heard in this place, showing that it was God's plan from the beginning that His believers should be freed from the power of sin. About forty claimed definite blessings. Miss Springer and Miss Minehart are untiring workers, and sing and preach full salvation. We recommend them to anyone who is in need of help. Praise God from whom all blessings flow.

**Rockford, Ohio.**—On February 15th the special revival services at Rockford closed with a high note of victory for the Kingdom of Jesus Christ. There were about thirty at the altar for pardon or purity. Every one received a definite blessing, except two or three who were not willing to pay the price. Fourteen definitely sought and received the baptism with the Holy Ghost. We feel that the deepest and most thorough work has been done in the history of the Friends' Church in Rockford. The evangelist engaged for the meeting was Lindley A. Wells, of Portland, Oregon. He was clear and definite in his teaching, sound in doctrine, and convincing in his arguments. Many who heretofore opposed the doctrine of entire sanctification as a second definite work of grace, received light and definitely sought and obtained the blessing.

**Raysville.**—Five or six of the members of Raysville Meeting belonging to Spiceland Quarter met one evening, feeling the necessity of a spiritual revival, not knowing of any help they could get, and commenced holding meetings on the 18th of January. They solicited Divine

help from Him who is able and willing to give to those who ask. He heard the call and after four or five days of earnest prayer, Marticia Carter, of Indianapolis, an earnest, devout, spiritual minister of Friends, turned her feet this way, and although seventy-five years of age, went into the work earnestly, and in a day or two was joined by Everitt Worth, of Dunreith. They held the most successful revival meeting that was ever held here, resulting in forty-eight conversions and eighteen renewals. Fourteen received sanctification, and thirty-one gave their names for membership with our Church. Over one hundred were definitely blessed. A large porportion of the converts were children from eight to fifteen years of age, and gave good, clear testimonies of their spiritual condition.

**Winchester.**—Winchester Friends, under the very efficient leadership of the pastor, Frank Cornell, observed the week of simultaneous meetings. Each subject, as suggested by the Evangelistic Committee, was presented in an intelligent, scholarly and dignified way, and the Holy Spirit, ever faithful in His office work, impressed the truths on the hearts of the thinking people, and we believe great good was accomplished in a quiet, thoughtful way, that will be lasting. Following each sermon, there was a time of impressive, prayerful silence, when the baptism of the Holy Spirit rested on the congregation, and we have no doubt but that during those times many were led to open the door of the heart and let the Savior in. Our meetings for many months have been well attended both at the morning and evening service, and our average attendance for the last two years has been more than for a long time previous. Our Bible School is steadily increasing in interest and in numbers. For some months the average attendance has been three hundred and fifty, and often reaches the four hundred mark. Our highest number was on "Church going day," and reached four hundred and forty. The other activities of the Church, the Young People's Society, the Ladies' Aid, the Missionary, and the Messenger Societies are all moving on with unabating interest. On the 28th of January, the Messenger Society, with a membership of seventy ladies, held its annual rally meeting, which was also guest day. There were sixty guests present. At this time the annual report was given,



which showed that the Society had made one thousand calls, and had given ninety-seven bouquets, besides a large amount of clothing and groceries. The pastor gave a talk complimenting the Society on the splendid work done, after which Mrs. Charles Ballard read an original poem on the "Influence of Women." A very pretty duet was also sung. At the conclusion of the business details the people were invited to the basement, where they were served to dainty refreshments by Mrs. Otho Moorman, Mrs. Ida Baily, Mrs. Osee Myers and Mrs. Minnie Wilmore.

#### IOWA YEARLY MEETING

**Minneapolis, Minnesota.**—Elizabeth Thompson left Minneapolis February 11th, for an extended visit with relatives and friends in Los Angeles, Pasadena, and other points in southern California.

The work of English Friends was discussed at the February meeting of "The Quakerism Class." The discussion was led by Mrs. Anne Howard, who has made a careful and thorough study of the "Friends' Forward Movement" in England. Her address was most instructive and inspiring. The aims and ideals of English Friends, their steadily increasing membership, and the significance of such movements as Woodbrooke and the Adult School were vividly and forcibly presented. The study of such growth and achievement is a splendid incentive to greater activity and purpose on our own part. We can face our problems with a greater enthusiasm and a finer spirit, and look forward with increased confidence to the future of the Quaker message. Many expressed the hope that from this lesson of living Quakerism, our own meeting might feel and reflect much of the splendid spirit of our English Friends.

**Earlham.**—Bear Creek Quarterly Meeting was held at Earlham February 14th and 15th. H. R. Keates was present and preached on Friday evening and on Saturday. Clark Brown spoke on Saturday evening and on Sabbath evening. B. B. Hiatt brought the message Sabbath morning. Roy Bogue, of Canby, Carrie Curtis, of Stuart, and William S. Kitch, of Bear Creek, were also in attendance. The work in this Quarterly Meeting is moving forward along all lines.

#### KANSAS YEARLY MEETING

**Eudora.**—We have been having a revival meeting of three weeks commencing the 4th of January, held by Frank Allee, Evangelistic Superintendent of Cottonwood Quarterly Meeting, Kan-

sas, assisted by our pastor, John D. Mills. The messages were accompanied with the power of the Holy Spirit, reaching the hearts of the unsaved; renewing those who had grown cold and indifferent, and putting new life into the Church, so that we can take up the work with renewed courage and faith. Sixteen have handed in their names wishing to join the Church, and there are more we hope, will join us later.

**Haviland.**—The series of meetings recently held at Haviland, Kansas, by Susie F. Wilcot, was a blessing to the Church and community. Her teaching was spiritual and practical, a stimulus to all to live purer and nobler lives. There were several conversions and renewals.

Haviland Quarterly Meeting was held at Haviland, Kansas, February 13-15, 1914. No visiting ministers were present. Our home ministers seemed to be especially favored to meet the needs of the Church. Abel J. Bond very acceptably addressed the meeting Saturday morning at ten o'clock, and Charles Lescault on Sabbath morning, from Isaiah 32: 2. William Pribbenow, Yearly Meeting Superintendent of the Christian Endeavor department, was present, and did efficient work. On Saturday at the business session, we were very much encouraged when a \$10,000 endowment fund was raised in the face of the meeting for Haviland Academy. We hope to double the endowment.

#### NEW YORK YEARLY MEETING

**Twentieth Street, New York City.**—David E. Sampson, a minister of the Gospel from North Carolina, with his wife, Mary Sampson, an elder, attended Twentieth Street Friends' Meeting, New York City, on Sunday morning, February 15th. He vividly presented the essential importance of a faithful obedience to the impressions of the Holy Spirit in the work of the salvation of men. He also spoke effectively to the destitute men gathered in the basement of the Twentieth Street meeting house on Sunday morning and Monday evening, under the care of the Adult School. From five hundred to eight hundred of these men assembled there on First-day morning. David E. Sampson and wife expect to sail for England on the steamship Campania on Fourth-day morning, February 18th, having a Minute from their Yearly Meeting for gospel service in London and Dublin Yearly Meetings.

#### OREGON YEARLY MEETING

**Portland.**—Since much has been said and done and properly so, to encourage the young people to take their place in the work of the Church. Homer L. Cox,

the pastor of the meeting at Portland, Oregon, himself a young man, advanced the thought that the attention due the old people should not be forgotten. By reason of this, arrangements were made and a recent Sabbath morning meeting was set apart and observed as an old people's meeting. Effort was made to secure the attendance of as many of them as possible, conveyances being provided for those who would otherwise not be able to attend. The exercises of the hour were appropriate to the occasion and helpful to all. B. F. Hinshaw, an aged minister, with his wife, sang one of the old gospel hymns much used in past years. Testimonies were given by some who have been long in the Way and find it good. On February 8th at our Bible School, among those who gave their birthday offerings, was Mary Jane Cook, eighty years of age on that date. She recited to the school a poem taught her while a little girl by her mother. One of her granddaughters sang for her a hymn which expressed the feeling of her heart.

#### WESTERN YEARLY MEETING

**Hinkle's Creek.**—Martilia and Mary Cox, of Tangier, Indiana, commenced revival services at this place on the 22d of January, and continued three weeks, in all about thirty-five sessions. The pastor, Arthur Hendrickson, assisted them a part of the time. The gospel was preached very clearly and with the power of the Spirit. Our Church was planning for a series of meetings from another source, but we feel that the Lord led, and those sisters came to us very unexpectedly. Conviction seemed to be upon the people from the very first. There were conversions nearly every day. There were more than fifty that were definitely blessed by being converted, reclaimed or sanctified. A significant feature of the meeting was the number of heads of families that were saved: there being not less than twenty of them. Many were past the meridian of life and a number of them had never made a start before in the Christian life. We feel that it has been quite an uplift to our little Church. There will be twelve or fifteen applications for membership. The Cox sisters are now engaged in a revival at Providence, a church near to us.

**Noblesville.**—Noblesville has undergone a spiritual awakening during the last five weeks. Some months ago a scheme was launched whereby a simultaneous revival should be held at the First M. E., the Christian, and the Friends' Churches, and according to schedule each church set sail for a



higher plane on the 4th of January. The organized effort proved a success from the very beginning, and as the work progressed it only showed that "in unity there is strength," and that church fellowship is a fortress behind which God's people can set the enemy to flight, and rescue those who have fallen captive to Satan's forces. The ministers did their preaching in their respective churches, and were assisted by singing evangelists, and throughout these meetings the power of God was manifest in both preaching and singing, and many souls were saved. On each Sabbath afternoon there was a Union Mass meeting for men and boys, and one for women and girls. These meetings were largely attended, and here men and women were made to realize that "the wages of sin is death."

Gertrude Reinier, our beloved pastor, with her strong, logical, evangelistic sermons coupled with her prayerful and devoted pastoral service, and aided by a large chorus of consecrated singers, and an orchestra tuned to sing God's praises, brought many souls under deep conviction and to know their Redeemer from sin. Her special message to the union men's meeting proved most effective and uplifting. In fact, her ministry in this city has been greatly blessed of God, and she has built up the Church she serves in members, zeal, fidelity and spiritual power; and today our Church is on a higher plane, spiritually, socially and financially.

One pleasing sight at a recent prayer meeting, since the close of these special revival services, was when Professor Wallthal and his Sunday-school class of young men led the meeting in a very effective manner, each taking some part aside from special vocal and instrumental music. At the close a few remarks were made by our pastor, and she extended an invitation to any who might want to change from living a worldly life to that of Christian service, and one young lady graciously accepted and was happily converted. Among those who gave helpful assistance to Mrs. Reinier during the meetings were Professor Harger, our choir director, and the Misses Leora Bogue and Leola King, of Fairmount, and also the "Gospel team" of four young men of Earlham College.

At our next Monthly Meeting there will be taken into full membership twenty or more persons, besides children. To see these only proves to us that God does hear and answer prayer, and today our Church has adopted Paul's words as our motto: "Go forward."

**Plainfield.**—Plainfield Quarterly Meeting of Western Yearly Meeting meets alternately at Indianapolis and Plainfield. The session of the 7th was held at Plainfield, the Quarterly Meeting and the Quarterly Meeting on Ministry and Oversight occurring the same date. There was a fair attendance, although it was a raw winter day. Asa E. Woodward and Jehu Reagan, visiting ministers, gave helpful discourse, Jehu Reagan's text being, "Ye are the salt of the earth." The thought was that God accomplishes the redemption of humanity through human agents, and if we, His professing children, are not wholly given over to His service, there is little savor in the salt. Jehu Reagan is Superintendent of the Department of Temperance and Prohibition of the liquor traffic for Western Yearly Meeting, and he followed up the sermon above mentioned with a helpful talk outlining proposed temperance work within our Yearly Meeting limits.

Plainfield Quarterly Meeting following up the action of Western Yearly Meeting at the session of 1913, is endeavoring to work out a plan for the better care of all church records and documents, there having been some slackness in the past in that direction. It is proposed to have a "custodian of records" and arrangements are to be made for safe deposit storage for church records, not in current use.

Our subject discussed during our recent Quarterly Meeting was, "How can we renew the interest of our members that have become 'occasionals,' and how acquire new members?" Who has the problem solved?

The following minute from our journal of proceedings is self explanatory. Our congregations are encouraged to observe Sabbath, March 1st, as "American Friend Day," as requested by The American Friend of February 5, 1914, page 82. The new Yearly Meeting house will probably be ready for use inside of sixty days.

**Hopewell, Indiana.**—Arthur Hammond of Carmel, Indiana, began a series of meetings at Hopewell, February 2d, and continued until the 17th of February. His messages were clear and forceful, edifying to the Church and convincing to the sinner. A number were saved and renewed, and six gave their names for membership. We are thankful to our Heavenly Father for sending Brother Hammond this way, and pray that God's richest blessings may be upon him in all his work. We believe the Church is in a much better condition to go forward with the work to which she is called than for some time.

#### EARLHAM GETS AN INCREASE

On Thursday, February 19, there was conveyed to Earlham College by deed, real estate situated in the city of Bedford, Indiana, the value of which is conservatively estimated at \$65,000. Antoinette Fell, a maiden lady and a member of the Society of Friends, left her entire estate by will to her nephew, Moses F. Dunn, "for his use and comfort, with full power to control, dispose of, or sell the same or any part thereof, as if conveyed in fee simple," and Mr. Dunn is made sole executor of the will.

In her will, however, she expressed the hope that provision would be made for the above mentioned property, at the death of Mr. Dunn, to go to Earlham College for general educational purposes and that it constitute a fund to be known as the "Moses Fell Fund." Through the generosity of Mr. Dunn the deeds are made over at once to Earlham College. The property consists of the "Fell Block," of the home of Miss Fell, and of building lots in the city of Bedford.

In connection with this gift Mr. Dunn has established two annual scholarships of seventy-five dollars each, to be known as the "Fell-Dunn" scholarships, which are to go to persons designated by the superintendents of the high schools of Bedford and Mitchell, Lawrence County, the appointments to be approved by the President of Earlham College.

In her will Miss Fell provided also that two farms in Lawrence County, estimated in value at \$65,000, be given by Mr. Dunn to Purdue University on condition that that institution establish on one of the farms an experiment station to be known as "The Moses Fell Annex of Purdue University," with the further provision that if Purdue fails to meet the conditions imposed, both tracts of land shall be conveyed in fee simple to Earlham College for general educational purposes.

The name of "Fell" is a noted one in the annals of the Society of Friends. The name is derived from the district of Furness Fells, the general name for High Furness in England. Many Fells joined Friends in England in the early history of the Society, and, as is well known, George Fox, the founder of the Society, married the widow of Judge Thomas Fell. Miss Antoinette Fell, Earlham's benefactor, was a woman of unusual culture and strength of mind and character. Moses F. Dunn, the joint benefactor, is an able and brilliant attorney, a highly educated man, and has traveled practically all over the world. His law office is a veritable art gallery



and bespeaks the excellent taste of a man with world-wide sympathies. He is a fascinating conversationalist and a man of power.

The will of Miss Fell was written before the recent endowment campaign began and therefore there is no possibility of securing a pro rata payment from the General Education Board of New York on this gift.

#### PERSONAL MENTION

Charles Lescault began a series of meetings at Fowler, Kansas, February 17th.

Bert Hoskinson recently closed a very successful revival at Garfield, Kansas, southwest of Greensburg, resulting in twenty-three conversions.

B. H. Albertson and daughter, Elma, held a series of meetings at Glendale, Kansas, and also at Mound, Kansas.

Lindley A. Wells is conducting a series of meetings at Knightstown, Indiana. He is assisted by Miss Leora Bogue, of Fairmount, Indiana, as singing evangelist. Lindley Wells is scheduled to hold meetings at Lynn, Indiana, March 5-22, and Danville, Indiana, March 26th to April 12th.

J. Preston Lane has been secured to act as pastor at Colorado Springs until

June 1st. He comes to Friends from the Nazarene Church.

Estella Hackett has been given a call by the church at Kemma, Nebraska, to serve as pastor next year.

Theodore and Estella Foxworthy, of North Loup, Nebraska, held a series of meetings at Plainview, Nebraska, during the month of January.

Joseph Elkinton, of Philadelphia, gave a lecture on the Panama Canal at Guilford College January 10th. He attended the meeting for worship on the 11th, and addressed the student body of the college on the morning of the 12th.

George N. Hartley, of Fountain City, Indiana, who is spending the winter in North Carolina, gave two instructive lectures, preached three times, and gave some valuable talks to the school at Blue Ridge Mission, North Carolina.

George Welker, of Capron, Oklahoma, has been called by Friends at Springfield and Archdale, North Carolina, to be their pastor. The outlook for these two meetings is very hopeful.

Willard O. Trueblood, of Indianapolis, conducted a very successful series of meetings among the boys of Earlham College last week.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

#### FRIENDS' BIBLE SCHOOL BOARD

The Bible School Board of the Five Years Meeting and the P. W. Raida-baugh Publishing House are now united, and have their office at Fairmount, Indiana, where all kinds of Bible School supplies may be had.

Recently the Board sent out to all Friends' Bible Schools, as far as it was possible to reach them, order blanks for the second Quarter's supplies, asking that all supplies of all kinds be ordered through our office. We are prepared to furnish any article needed for the Bible School at Publishers' prices. We keep in stock a supply of Record Books, Charts, Class Envelopes, Cards, etc., and will gladly order any articles not kept in stock. By ordering through our office, you confer a financial favor upon the Board, and at the same time are advancing our own Denominational Bible School work.

The Board is now preparing and editing entirely new the Teacher's Quarterly, the Adult Quarterly (formerly the Advanced Quarterly), and the Lesson Sheets. The Teacher's Quarterly and the Lesson Sheets will sell at their former prices, but the Adult Quarterly will sell at 5 cents per copy or 4 cents in clubs, whereas it formerly sold at 5 cents single copy or 3¾ cents in clubs.

The Intermediate Quarterly is also edited by the Board and will be entirely new, much larger and much improved in many ways. It will sell at 5 cents per copy or 20 cents per year. The Child's Lesson Leaf and the Youth's Friend will be published for the present just as formerly. Before passing judgment on the new Quarterlies, we want Friends to examine them carefully, and then send any suggestions or criticisms to the Editors. Letters of inquiry in regard to the contents of any of the above publications should be addressed to Wilbur K. Thomas, 12 Hazelwood Street, Roxbury, Massachusetts, or Richard Hawthorth, Fairmount, Indiana.

#### Supplemental Reading

For supplementary reading, we offer in addition to the Youth's Friend, the Messenger of Peace, published monthly by the Peace Association of Friends in America, which is the Board of the Five Years Meeting on Peace and Arbitration. This periodical is now a sixteen page paper devoted to various phases of the peace question and including in each number one or more articles of special interest to young people and children. The subscription price is 25 cents per year for single copies to single addresses, or 20 cents per copy per year where ten or more go in one package to one address.

#### Other Publications

The Graded Helps as furnished by the International Lesson Committee and supplied by Denominational Houses, should be ordered through our office. Many Friends' Schools are already using them for the Primary and Junior classes. We recommend the Intermediate and Adult Quarterlies for all grades above the Juniors. The Board is prepared to fill promptly all orders for Graded Helps. A single order sent by any Bible School may include all supplies of every kind for the entire quarter. We urge all schools to send in their orders for supplies for the second Quarter by March 5th, if possible. If no order is received by that time, the Board will understand that the same amount as previously ordered is wanted, and will act accordingly, except with the Graded Helps. No Graded Helps will be sent until ordered.

Address all orders to  
FRIENDS' BIBLE SCHOOL BOARD,  
Fairmount, Indiana.

# ROYAL BAKING POWDER

**Absolutely Pure**  
**Absolutely has no substitute**

**Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.**

**Royal is the only Baking Powder made  
from Royal Grape Cream of Tartar**



## BIBLE SCHOOL LESSON

March 8.

**Subject.**—Watchfulness. (A Temperance Lesson.)

**Lesson.**—Luke 12: 35-48.

**Golden Text.**—Blessed are those servants whom the Lord, when he cometh, shall find watching.—Luke 12: 37.

**Place.**—Perea.

**Time.**—January A.D. 30.

Jesus is filling up the closing months of his life with those wonderful lessons that are the masterpieces of moral and religious teaching for all the ages. This is a lesson in fundamental duty; the duty of guarding zealously and with faithfulness that which has been committed to one's care. Standing at the citadel of every life, the heart and the conscience must be kept pure as the only guarantee of genuine success.

Every man is obligated to keep his brain clear, for the mind must direct the operations of his entire mechanism, yet drink means loss of self control, loss of will power, loss of reason ultimately. Statistics show an appalling amount of insanity through the use of intoxicants.

Every one is obligated to keep his heart pure and his conduct clean. No one can violate this rule without suffering the loss of that which is most essential in this life, no less than in the life to come. Drinking liquor and purity of heart and clean conduct cannot go hand in hand in this enlightened age.

The user of intoxicants lessens his efficiency, and can never be at his best. The railroads, manufacturers, employers of labor in every line are giving abundant testimony to this truth. Who wants a drunken engineer, a drunken mechanic, a drunken artisan, a drunken superintendent, a drunken clerk, a drunken foreman, a drunken lawyer, a drunken doctor? Who in fact, wants a drunken citizen? All business, all society, is on guard against the drunken man. Pass him on; nobody can use him. Yet we license men to make drunkards of other men, and then kick the fruitage aside as worthless in a progressive civilization. When will government learn to be on guard against the product of the saloon, to the extent that it will make it impossible longer for the drunkard making institutions to exist?

Economically the state needs to be on guard against the brewery, the distillery, and the bar room. Who ever knew a saloon that paid for itself? When the balance is struck between the debit and credit side of the ledger, America will learn—any nation will learn—that the liquor traffic is a liability and never an asset; a liability too heavy to be perpetuated. Crime, pauperism, insanity, inefficiency, delinquencies of every sort that are the products of the saloon, do more to keep the tax rate high than anything else.

No man ever expected to become a drunkard. It was in an unguarded moment that he took his first glass. It was through unwatchfulness that the habit grew upon him, until the robber drink became his master.

Drink destroys for all eternity. No other one sin so surely drives out hope and destroys faith and blackens character. The deadliest enemy of the Church is the saloon. The time has come for a Christian civilization to abolish the liquor traffic.

## CHRISTIAN ENDEAVOR

March 8.

**Topic.**—How to Prevent Poverty. Ps. 72: 1-19.

It might be well to define poverty. Not only does it mean the absence of the necessities of life, but there is poverty in spirit, poverty in mind, poverty in character.

## Causes of Poverty

1. Improvidence.
2. Profligacy.
3. Oppression of wealth.
4. Wastefulness.
5. The Saloon and Vice.

Assign each number to someone in the Society to elaborate, either in a paper or a five minute talk.

Christianity, education, proper home training, the abolition of the saloon and vice will eradicate poverty. The relation of religion to the business side of life is direct and conclusive. Industry and frugality are Christian graces that ought to characterize the life of every home.

## OPENING DAY AT PLAINFIELD

The Friends at Plainfield, Indiana, expect to go into their new meeting house March 8th. On the 28th of March, 1913, the old meeting house, which was built by Western Yearly Meeting in 1857, and which for more than half a century has accommodated the Friends of central Indiana and Eastern Illinois at their annual gatherings, and from whose walls had resounded the gospel message from noted ministers and evangelists, and at whose altars scores had sought and found Christ, was destroyed by fire. The walls however, had remained standing, and were found to be so intact as to be fit for use in the construction of the present new building; and now Western Yearly Meeting has a building which, for convenience and comfort cannot be surpassed by any of her sister yearly meetings.

A large basement with committee rooms, a rest room, dining-room and kitchen, is one of the splendid features, and must be seen to be appreciated. The local Friends, as before, have finished and furnished the west room for their own use, which of course, will be thrown open at Yearly Meeting time. The entire building will be dedicated next September, when the Yearly Meeting convenes.

Plainfield Monthly Meeting was es-

tablished in Eighth Month, 1857, and for a time the meetings were held at Sugar Grove, two and a half miles south of this place, but later were in a little frame building which stood on the site of the present Baptist church, afterwards moving to the yearly meeting house. During the past year, the Sabbath services have been held in the Academy building. The services on the opening day will be in charge of Willard O. Trueblood, pastor of First Friends' Church, Indianapolis, assisted by E. Jas. Carter, pastor of the Plainfield church.

LYNNVILLE, IOWA.

DEAR FRIEND—Allow me to express my appreciation of The American Friend as we have had it the past year; it has certainly met the need in a most commendable way. Especially have I enjoyed the editorial matter which has been running in more recent issues. One of the most deplorable things in connection with it is the fact that so many should fail in the matter of whole-hearted support of the effort of the Church to serve them. With a most hearty endorsement of the policy which has been followed in the management of the paper, I am

Most sincerely,  
ZENO H. DOAN.

## AFRAID TO EAT

## Girl Starving on Poorly Selected Food

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, "it filled the bill."

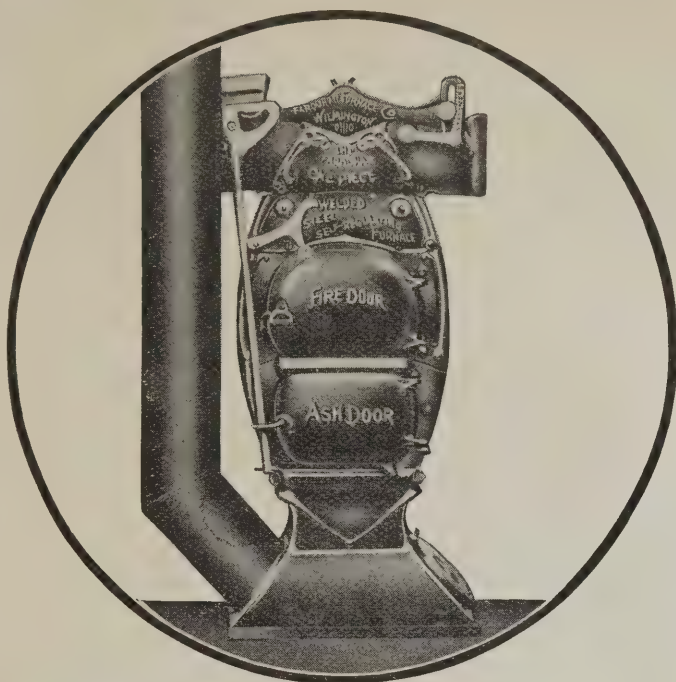
"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.





The Automatic Equipment.

## The Principle of the Self-Regulator

in the

### "FARQUAR" SANITARY HEATING SYSTEM

is simplicity itself.

Expansion and contraction of the fire-box itself controls the lever which opens and closes the draft door. Expansion throws the lower end of the lever out from the furnace. The gravity door which engages the lever is consequently opened. Contraction draws the lever toward the furnace, permitting the gravity door to follow, thus reducing the draft. The fire is controlled by itself. This is an interesting discovery and use of the laws of nature, which are fully explained in our catalogue free for the asking.

## THE FARQUHAR FURNACE CO.

Manufacturers

WILMINGTON, OHIO

### THAT CONFERENCE OF MEN

Walnut Ridge Quarter, Indiana Yearly Meeting.—Resolved, That Walnut Ridge Quarterly Meeting as a body are in favor of the suggested Conference of men. Adopted without a dissenting voice, February 14, 1914.

O. S. HENLEY, *Clerk*.

Lynn Grove Quarter, Iowa Yearly Meeting.—Lynn Grove Quarterly Meeting endorses the proposition for a Conference of men Friends, as has been suggested by you in the columns of the American Friend, and urge that it be held within the limits of Iowa Yearly Meeting.

ROBERT W. LADD, *Clerk*.

### Married

Hunt-Reece.—At Iowa Falls, Iowa, February 4, 1914, Clinton O. Hunt and Elva Reece, Isaac Rich officiating. Prayer was offered by Malinda B. Hunt.

### Born

Thompson.—At Fort Collins, Colorado, February 14, 1914, to Eli J. and Lillian Thompson, a son.

Wiggins.—At Muncie, Indiana, February 9, 1914, to Russell B. and Edith Anna Wiggins, a daughter, Mary Ann.

Woodward.—At Richmond, Indiana, February 16, 1914, to Prof. Walter C. and Catherine Hartman Woodward, a daughter, Bernice Louise.

### Died

Bales.—James C. Bales was born near Raytown, Tennessee, October 8, 1835, and died at his home at Prairie Center near Eudora, Kansas, February 7, 1914. He was converted in youth and held fast his faith to the end. He was a birthright Friend, and at the time of his death, a member of Prairie Center Monthly Meeting. He was honest in his dealings, and when able, faithful in his attendance at public worship. He is survived by his wife and four children.

Cox.—Levi Cox, son of Thomas and Sarah Barker Cox, was born March 12, 1831, and died at his home near Ramsun, North Carolina, December 6, 1913. He was a life long member of Holly Spring Meeting of Friends. He was converted in early manhood, and soon after received a call to the ministry, which was acknowledged in 1871. He faithfully applied himself to this work as long as health would permit. He was married in 1855 to Patience Parker, who died in 1898. Their home was a place of rest and enjoyment to many traveling Friends, and while his wife lived they visited a number of Yearly Meetings. In 1905 he married Rebecca Willett who still survives him. He was a real stay in his home meeting and a loyal member of the Yearly Meeting. During his final sickness he was an example of meekness and submission to the will of the Master. He is survived by the widow and four daughters.

Hawkes.—Mary Collins Hawkes died at Worcester, Massachusetts, February 8, 1914, in her eighty-ninth year. She was a woman of beautiful Christian character, a beloved member, and for many years an elder of Winthrop Monthly Meeting, Maine. Funeral services were held in the Friends' meeting house at Worcester and at Manchester, Maine.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

### HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

### MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA

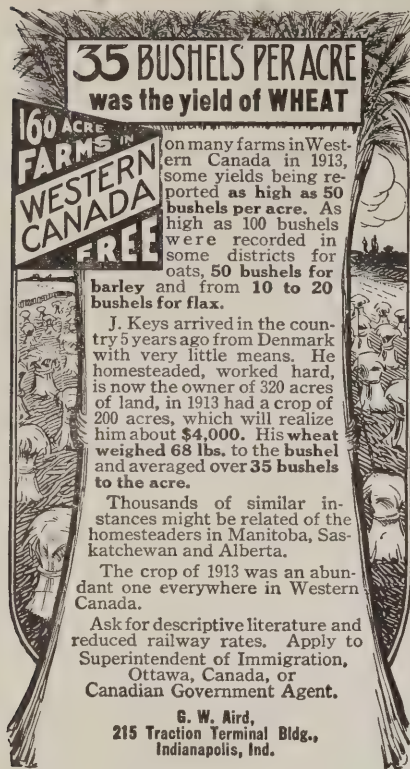


## Minnesota Farm Mortgages TO NET 6%

Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.



**35 BUSHELS PER ACRE**  
**was the yield of WHEAT**

**160 ACRES**  
**FARMS IN**  
**WESTERN**  
**CANADA**  
**FREE**

on many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

### ROOMS FOR RENT.

Friends visiting Washington, D. C., can secure lodging near Friends Church (Orthodox). Every convenience, good board near, handy to cars.  
C. H. HALL, 1117 Lamont St., N. W.

### FRIENDS IN COPENHAGEN

Copenhagen Friends a year ago tried the experiment of holding their meetings in a public room, with announcements in local papers. After the earlier weeks, when the attendance was for a time substantially increased, the numbers have shrunk again to the normal. It is supposed that the temporary enlargement was due to the hope of other small congregations of earnest dissenters of drawing Friends to unite with them; and in the case of one small group the temptation of "loaves and fishes." English Friends visiting Denmark are earnestly invited to inform themselves about meetings in that country; Danish Friends greatly appreciate the few visits they receive from English Friends.—From The Friend (London).

Ask your neighbor to subscribe for  
**THE AMERICAN FRIEND. \$1.50 per year.**

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870.

### Real Estate Mortgage Loans

OUR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

We also do a General Banking and Trust Business.

3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.

### DICKINSON TRUST COMPANY

Leading Trust Company in Eastern Indiana.

### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON,  
46 Bryant Street, Washington, D. C.

### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with ERNEST HOWARD,  
Adanac, Sask., Canada.

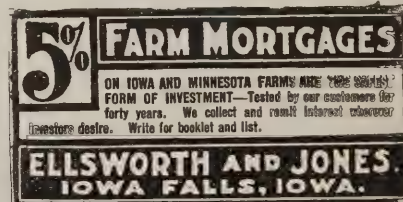
The Lord's Prayer: A Paraphrase in Verse. "Very charming."—Churchman. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.

### SANITARIUM BIGGS SANITARIUM ASHVILLE, N. C.

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

### OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.

Vol. XXI, No. 10.

THIRD MONTH 5, 1914.

New Series.

Vol. II., No. 10.

## The Seal'd Book

BY WM. JOSEPH JONES

This moment ends it all. The year has gone,  
 Daylight has hidden in the dark of night,  
 The Horologue of Time is striking twelve.  
 And I am all alone. No, not alone,  
 Conscience is here, and memory is here,  
 And God is here, as, in the dim firelight,  
 I sit and meditate. Awe steals o'er me;  
 A spirit presence moves about the room,  
 Perhaps, the ghost of time, time that is past,  
 And is not time, but vast eternity.  
 Before me is a book shut up and seal'd;  
 I cannot open it, and if I could,  
 I would not dare to read it, for that is me,  
 And who can look upon his deeds and thoughts,  
 The record written by himself? My hand  
 Penn'd the words, and made each one immortal,  
 And then God's holy angel closed the book,  
 And seal'd it with a seal no man can break.  
 This volume is but one of many more,  
 Guarded, by sleepless vigilance, somewhere  
 Beyond the border line of finite life,  
 Some day the knell of time will sound aloud,  
 Those living in the world will hear and know,  
 Earth and ocean will yield their countless dead,  
 And the great final day will then have come.  
 The Lord of Hosts will be the Judge of men,  
 And break the seals and read from ev'ry book.  
 None will then deny. He who hated truth,  
 And sinn'd and lied, and sinn'd and lied again,  
 That day will tell the truth, and all the truth,  
 For there in Memory's book is written  
 The record, in his own chirography.  
 But some are sprinkled with the blood of Christ,  
 On ev'ry page is stamp'd a blessed name.  
 The sins of word and thought and deed are hid  
 Beneath the crimson spots, and only things,  
 Approv'd of God, can there be plainly read.  
 Oh! dearest Lord, will one of these be mine?

Crozet, Virginia.

—*Christian Advocate.*



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Observing "American Friend Day"

We would suggest that any meeting that found it impossible to observe "AMERICAN FRIEND DAY" last Sabbath, set apart next Sabbath for its observance. We feel that the same obligation is upon every meeting, and there is no reason why one meeting should give attention to this subject and another ignore it. The Friends of America are face to face with the problem of whether they will maintain their own periodical, or whether they will permit diversified interests to so divide their patronage as to prevent solidarity of action in the direction of their own organ.

## The Man of a Book

Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as he did. He had a large, choice library, but the Bible was his one book. For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He said he was "a greater slave to that book than any man is to strong drink." He believed, as he wrote on the title-page of his Bible, "This Book will keep you from sin, or sin will keep you from this Book."

Mr. Moody confidently declared that he had hope of the worst man as long as he would read his Bible, feeling sure that he would turn to God some day. But, he said: "I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God."

We believe, as a certain writer declares, that "the most strategic thing a pastor can do is to persuade his congregation to read the Bible;" that "a Bible-reading congregation is ready for every good word and work;" and that to enlist an entire community in Bible reading and Bible study "would be better than a revival." Indeed, that would be a revival!—*Selected.*

"We err when we separate God's interests from the activities of the world which He has created."

## Protecting Widows in India

At the Half Year Meeting of the Society of Friends in India, held before the Christian Mela at Makoriya in January last, the need for a Widows' Home, or of some other arrangement for the protection of young Christian widows, and of a training by which they could support themselves, was brought forward by one of the Indian members. After some discussion a mixed committee of Indians and English missionaries was appointed to make further inquiries, and bring in suggestions, if it was still felt to be a necessity. In the informal preliminary meeting of that committee it was felt that, though such a Home might be under the management of a Hindustani matron, there should be an English missionary lady at the head. The scarcity of "Miss Sahibs" in India was commented on, and the need for more was emphasized by both Indians and English on the Committee, in view of the work in school, zenana and Christian communities waiting to be done.—*London Friend.*

## A Quaker Meeting In a Cathedral

The first Quaker Meeting to be held in St. Paul's Cathedral, Boston, occurred on the evening of First Month 29th, at eight o'clock. About twenty-five Friends, of three "branches," five clergymen, four lay members of the Episcopal Church sat down in quiet to worship together. There was perhaps a half hour of silence—a living silence in which the hidden oneness of our spirits came clearer to our inner vision. This consciousness was voiced by a Friend who showed that there is a unity of all souls seeking truth and keener consciousness of God, far deeper and more valuable than unity of opinion. After a few more words and another unifying silence we went to our homes feeling that the eternal part of our beings had been actually strengthened.—*ELEANOR DENSMORE WOOD in The Friend.*

Last year 359,385 new members were added to the Methodist Episcopal Church. That is an average of 22 to every Methodist minister.



**Bird's-Eye View of Ramona, San Diego County, California,  
Showing Ideal Location of Town.**

For particulars, write LEVI UNDERWOOD.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 10

RICHMOND, INDIANA, THIRD MONTH 5, 1914.

New Series.  
Vol. II. No. 10

## Hungering After Righteousness

The yearning of the human heart after truth is an age-long craving that has found satisfaction only in the personality of Jesus Christ and the gospel which he came to earth to proclaim. The heathen philosophers readily recognized a realm of thought and action which they could not penetrate, and we find Plato proclaiming: "We will wait for one, be it a god or a god-inspired man, to teach us our religious duties, and take away the darkness from our eyes." Even the stoics revealed the uncertainty of their philosophy by their efforts to establish tranquility of spirit as against a natural unrest of the human mind which they were compelled to admit.

We find a Roman philosopher, clamorous for a vision to which his eyes were blinded, exclaiming: "Oh, if one only might have a guide to truth." It is the universal cry of every sincere soul in all the ages. Every doubt only proclaims an unsatisfied hunger. Skepticism itself makes no claim to satisfaction in its pronouncements of unbelief. It allays no thirst for genuine truth. In man's saner moments, when he is shut in with his own consciousness, he must admit to himself a longing that will not be stilled to know the verities of human life, to have an experience that will satisfy the hunger of the soul, to be able to see if only by the eye of faith the light from some celestial world illuminating the dark background of the unknown and revealing truths that will meet to the uttermost every human need.

Soul hunger is not measured by the centuries. Whether it be the patriarchs looking for a light down the ages, or the Psalmist panting after God, or the prophets looking with seeing eyes into the future and yearning that their people might catch the same vision of a crucified Christ that was to be; whether it be the ancient philosophers straining their faith to get a glimpse of the unknown, or the reformers of mediæval times breaking through the environs of custom and dead traditions in order that they might find peace; whether it be a George Fox who for months walked the highways of life seeking quietude of spirit, or the modern man of affairs seeking an answer to the great questions of life that persist in intruding themselves into his inner consciousness; whether it be the modern scholar critical in his examination and searching after

truth as with a lighted candle, or the young man heavy with budding responsibility who hardly knows which road to take, all alike have found succor and deliverance as they have turned their steps to Calvary and there read the story of the matchless and abounding love of God, who could sacrifice his only Son for the redemption of a world that is hopelessly groping in darkness without a Savior.

Man's extremity has ever been God's opportunity. The hungry soul that finds sustenance nowhere else will always find it in Jesus Christ. "Blessed are they who hunger and thirst after righteousness." Blessed indeed are they, for the promise is that "they shall be filled." There could be no other answer to the pitiful cry that for centuries pierced the heavens with a yearning after truth, than that the Son of God should come to earth that he might be bruised for the world's iniquities; and there can be no other answer today to the pitiful cry of a sinful world for help or a doubting world for light, than that Jesus Christ will reveal Himself by the Holy Spirit to the consciousness of every soul that will diligently seek Him with a whole heart.

Hunger is the outgrowth of a conscious need, or it may be generated by beholding satisfaction in others. He who enthrones Jesus Christ in his life will get a desire for the same experience in other lives. No other religion, no system of philosophy, no interpretations of psychology, no code of ethics, no standard of morals will satisfy the soul that is hungry for help. There is a mighty cloud of witnesses who can rise up and testify that

"My thirst was quenched, my soul revived,  
And now I live in Him."

### The Every-Member Canvass

With the coming of March has come the climax of a year's activities by the Laymen's Missionary movement in behalf of all the Protestant Churches, in the interests of a larger support for the Church, primarily in missions, both home and foreign; but in reality in every department, including that of current expenses. No other denomination probably has as much to gain from this great plan as does the Society of Friends.

The every-member canvass for church support has



worked well wherever it has been tried. The interest begotten by a personal call upon every member in behalf of a larger co-operation in the work of the Church is of itself a benefit of no insignificant proportions, and that same interest almost invariably prompts a larger and more stable support for all the work of the Church.

We have heard of one or two meetings among Friends where the every-member canvass has brought

gratifying results. It is to be hoped that many others will try the plan this year, according to the methods which have been set forth from time to time in THE AMERICAN FRIEND. We believe that the Church Boards and Committees are not likely to find adequate support by any other method. During this month, the canvass will be going on in many of the denominations and Friends will find there is value and inspiration in simultaneous work.

## The Place of Quaker History in General Church History

BY ELBERT RUSSELL

### III. *"The Logical Conclusion of the Protestant Reformation."*

We have seen how Luther's position substituted an inward for an outward religious authority. Logically it left no place for any church authority but that granted by the convictions and free consent of church members. This logical outcome was, however, not at once attained. It was too great a step from papal absolutism to free individualism. The struggle to realize the individual freedom implied in Protestantism and to reconstruct the church and society on the basis of its principles is the key to modern history.

While Luther claimed the right of private judgment for himself, he drew back when his essentially conservative nature faced its first disintegrating consequences. The Zwickau prophets refused to be guided by Luther's conscience, and Zwingli did not interpret the Scriptures about the Lord's Supper as Luther did. The Peasant's wars broke out and the fanaticism of the Anabaptists of Münster produced religious and political disorders. The practice of private judgment threatened to destroy completely the social and ecclesiastical order. The men of that age still felt that the feudal state was a divine institution and were unable to conceive of salvation apart from the church and its sacraments. We need not wonder, then, that Luther was willing to make sacrifices of principle and other men's liberties in the effort to preserve church and state. He himself had rejected the authority of the Catholic Church, and could not turn back to it without going contrary to his own conscience. Consequently he turned to the princes of Germany and called upon them to assemble synods which should define doctrine, prescribe forms of worship and establish church organization, and to compel their subjects to conform to them.

Substantially the same inconsistency marked the course of the other great Protestant leaders. Each claimed the right to follow his own "inner light," but denied that right to others when the exercise of it led to divergent results. Calvin built up his great system of doctrine and church organization on the basis of his own interpretation of the Scriptures. By his own relentless logic he produced a theological system based on the incapacity of the non-elect to know or judge of religious matters. To be sure, he claimed that the

Bible as interpreted by the Spirit was the ultimate authority, but in practice that meant the Bible as understood by himself. He would not trust other men's leading, and he used the power of the state in Geneva to burn Servetus, when the latter refused to forego his own interpretation of the Scriptures and take Calvin's instead.

The same inconsistency, the same vacillation between outward and inward authority, characterizes the Protestant attitude toward the Bible. The first reformers—Luther, Calvin and Zwingli—were quite conscious that the Bible as a collection of Jewish and Christian religious books—just those in the Protestant canon and no more—had back of it the authority of the Roman Church. It was Augustine of Hippo who first got a church council to define the limits of the inspired collection, limiting the inspired books to the present canon. Luther knew that he must find some other ground for asserting the authority of the Bible, since he had rejected the authority of the Church. He could not build on its authority until he had re-established that authority. Luther laid down as his own judgment that those books were inspired and therefore authoritative which spoke of Christ. He criticised the Catholic canon freely, had little regard for Esther, and wished to eliminate the Epistle of James as "an epistle of straw, having nothing evangelical in it." Calvin made the witness of the Spirit the evidence and proof of the inspiration of the books of the Bible, but it is to be noted that it was the witness of the Spirit to himself and those who shared his views. In both cases the authority of Scripture and the list of books composing it was made to rest upon a private judgment according to a self-chosen principle. But no such liberty was allowed their fellow Christians. The right of private judgment was ultimately denied. The authority of the state was substituted for the authority of the church. Scripture was authoritatively defined in the Protestant canon, authoritatively interpreted in the creed, and in the churches of Germany, Switzerland, Geneva, England and Scotland assent was enforced by the government.

The cause of this inconsistency in Protestantism was the lingering influence upon the minds of the reformers of the Medieval conception of God and His relation to the world. The idea of God is the determining



idea in religious thought and it is always the natural corollary of men's estimate of the worth and capabilities of man. Before Augustine's time there had grown up in the church a feeling that God was far removed from the world. This belief sprang naturally from the early Christians' sense of the pagan origin and character of the politics, learning and amusements of the Roman world. The nature gods of the Greeks became in Christian thought demons controlling the world. God must seem far removed from a world in which His will and character are so little realized. This feeling was emphasized in the third and fourth centuries by the increasing poverty of the empire, by the sterility of the soil, by a succession of calamities—flood, earthquake and famine,—by the growing idea of the evil of matter and the spread of monasticism, by the sinking of the masses into slavery, and the cessation of most citizens from the vigorous and ennobling activities of labor and citizenship. These things lowered the common estimate of the worth of man. They could not see God's image in humanity nor think of His nearness to such a world. The belief grew strong that only by miracle or by special revelation to men supernaturally endowed—chiefly in the nobler past—could or did God make Himself known to man so depraved. Augustine formulated this attitude of his generation into the doctrine of human depravity. The crude paganism of the northern barbarians, who overran the empire, and their native incapacity for Christian ideals made the doctrine acceptable to Medieval Europe. As we have just seen, the belief in the transcendence of God, who can be approached by depraved mankind only through mediators or made known to them only through special revelation, was the natural accompaniment of this doctrine. Accordingly, the Catholic system bridged over this chasm between God and man by means of the mediation of priests, saints, angels and the Virgin Mary. The church claimed that to its exclusive keeping had been committed the revelation made through the prophets, the Christ and the apostles. It also had been entrusted with the sacraments and other means of grace through which alone men could experience the Divine mercy and come into Communion with Christ.

Now both Luther and Calvin broke away from this Medieval system in large measure. Both believed that prayer could be offered directly to God. Both believed in justification by faith as a personal experience, in the gift of the Holy Spirit to the believer or the elect, and in the priesthood of believers in a limited sense. But Luther was an Augustinian monk and never escaped from Augustine's notion of the depravity of man, and Calvin elevated the consequences of man's depravity into an eternal decree of God for the damnation of most of the human race. All the reformers lacked the full New Testament idea of the Fatherly nearness and approachableness of God. Consequently they retained certain priestly functions for the ministry, and continued two of the seven sacraments of the Medieval church as essential to full participation in God's grace and fellowship. For the celebration of these sacra-

ments a church organization and some form of ordained priesthood were necessary. Luther especially held extremely high notions of the nature and efficacy of the Lord's Supper.

Under these conditions Luther could not conceive of a full realization of even personal salvation, to say nothing of public worship, without the church. When, therefore, the exercise of private judgment by others seemed to involve the complete disintegration of the church, Luther drew back. He dared not trust other men's reason and conscience when sobered by responsibility and corrected by education and experience, to lead men freely to common perceptions of essential truth and to form the basis of a new organization of the church. Neither he nor Calvin had a sense, of God as so imminent in the world and the soul, of His Spirit as so real in men's experience, of the unforced spiritual influence of the historic Christ and the Bible as so convincing, that these would draw men together again into working unity of religious belief and into co-operation in worship and work in the absence of outward authority. Because they believed so onesidedly in the transcendence of God and in the depravity of man, the great leaders of the Reformation could see no hope of a church except in a forcible limitation of other men's liberty or belief. And because a church was necessary to salvation, they turned to the state to maintain one by external compulsion.

Because of this inconsistency Protestantism has never been at peace. Its history has been the story of oppression, persecution and religious ostracism on the one hand, and of dissent, division, criticism, sectarianism and rebellion on the other. The extrication of Protestantism from this inconsistency is, as has been stated above, the key to modern Protestant history. Its goals have been the recognition of the inwardness and freedom of Christianity and the reconstruction of church and state as social democracies. Toward this result many movements have conspired. The rationalist criticism of the Eighteenth Century compelled theology to justify itself before the bar of reason. The French Revolution destroyed the claims of autocratic government to rule by divine right, independent of the consent of the governed. Modern democracy in the state created a demand for democracy in the church. The era of toleration put an end to religious persecution. The Pietist, Wesleyan and "Low Church" movements appealed to personal experience in proof of the reality of religious truth rather than to external authority. The multiplication of religious sects promoted religious discussion. Scientific discovery enlarged the universe in time and space until it would not rest on the old dogmatic conceptions. Modern philosophy, historical criticism, and the theory of evolution liberated men's minds from all the old dogmas that have not been able to justify themselves to the modern mind. Along with these movements there has been a reconstruction of religious organizations and activities on a basis of voluntary co-operation and of religious beliefs on the basis of common experience and free discussion. In the great interdenominational movements of the last few decades, and in the great



struggle for church union and federation which marks our own day we are beginning to see the reconstruction of the church upon the logical basis of Protestantism in a grander and freer unity than Christendom has ever known.

For Protestantism in general, this process is not yet completed, but its goal was reached in the latter half of the seventeenth century by the founders of the Society of Friends. The fact is well stated by Professor James: "So far as our Christian sects today are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed" (varieties of Religious Experience). Quakerism was the logical conclusion of the Reformation. The first reformers failed to reach that conclusion because of their inherited lack of faith in their own principle to furnish a basis for a reconstructed Christendom; because they could not feel in the inward authority to which they appealed the presence and working of God. The early Friends were the first to escape sufficiently from the Medieval ideas of the depravity of man and the aloofness of God to reach the logical implications of the Reformation: inward authority, God imminent in the soul, salvation without ecclesiastical mediation, the church as a free society without external bond or test.

It must not be forgotten that George Fox was not distinguished from the other great reformers in that he found his Authority and Guide within, and claimed for himself the right to follow the leadings of his "Inward Light." Luther, Zwingli and Calvin had done the same in some fashion. The revolutionary thing about Quakerism was that its leaders granted all men the same right, and undertook to reorganize Christianity, without appeal to external authority or force, simply upon the free co-operation of individuals following the same Inward Light, hearkening to the same Christ. The logical conclusion of Protestantism was thus seen to be, not a pure religious individualism, but a religious and social democracy. Without sacrificing individual freedom, they attained religious union and co-operation, by recognizing that the individual never reaches his truest knowledge and best service except in co-operation with others. Barclay gave this truth classical expression in his "Apology": "As many candles lighted, and put in one place, do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life, there is more of the glory of God, and His power appears to the refreshment of each individual; for that he partakes not only of the light and life raised in himself, but in all the rest."

## January Mission Conferences

BY CHARLES E. TEBBETTS

At the invitation of the Dean of the Kennedy School of Missions, I went pretty directly from the Kansas City Student Volunteer Convention to Hartford, for a brief visit of inspection. The Kennedy School of Missions is connected with Hartford Theological Seminary. We have had fifteen young Friends there this year, and I found it a most delightful group, thoroughly loyal to Friends, and prayerfully studying how to make their lives count for the most for our own work. They meet each week and hold a meeting after the good order of Friends. It was a great pleasure to be at one of these meetings, and feel the splendid spirit of fellowship and the reality of the divine presence. Friends are made very welcome at this institution, and there is no attempt to proselyte them away from us. There is no better place for the thorough preparation of young people who are looking toward the work of the ministry. The financial problem here is made easy for any worthy student desiring to attend.

The School of Missions is one of the two or three in this country that are equipped for thorough work. Probably there is no better anywhere. No expense is spared to provide everything essential to the best preparation for any of the mission fields. A visit to the phonetic laboratory revealed the most approved methods for acquiring precise enunciation of the sounds used in any language, simplifying the process of learning any language thoroughly. The library, classified according to the languages of various fields, and providing the material that a missionary to any field needs

to come in touch with, is a most valuable asset for missionary preparation. It would be most helpful if all our candidates for the mission field could take at least a year of preparation at the Kennedy School of Missions.

On Sunday, January 11th, by prearrangement, many of the Board Secretaries met in New York for sessions of earnest intercession for the world work. Three sessions were held. The need of intercessory prayer is more and more felt by all those who realize the unparalleled opportunity now open to the Church and demanding the moving forward under divine leadership and power. There is much of silent prayer in these gatherings, and God seems wonderfully near in them.

Monday and Tuesday, January 12-13, were given to a Conference on Co-operation and the Promotion of Unity in Foreign Missionary Work. The Presbyterian Foreign Mission Assembly Room was filled at the four day sessions. An hour of united intercessory prayer opened the meeting. A valuable survey of present conditions under the four heads of Evangelistic, Educational, and Medical Work, and Distribution of Forces occupied two hours. In these departments union is already fully accomplished on the mission field. This is true even in theological instruction. An hour and a half was given to the discussion of Theological and Ecclesiastical Limitations and Practical Difficulties. The great obstacles to union were candidly discussed, with an increasing feeling that, though the difficulties



are great, some way must be found under the leadership of the Spirit of God to overcome them. There must be no loss of personal convictions, and no real compromise along that line. But personal convictions must not stand in the way of Christian fellowship, and absolute co-operation in the great task of making Christ known to the whole world.

An evening session at a supper was devoted to two addresses; one by Prof. Johannes Warneck, D.D., of Germany, on "Experience of the German Missionary Societies in Co-operative Effort," and one by John R. Mott, L.L.D., on "The Work of the Continuation Committee." The latter set forth the splendid record of what that most important committee is accomplishing in leading the entire Protestant Church to face the whole task, and to prepare the way for its accomplishment by a thorough study of all the factors that enter into its solution. In a quiet way the greatest results are being realized in getting ready for an advance movement that means the actual reaching of the entire world with the Gospel message, and placing Christianity at the foundation of every department of human interest, governmental, social, and religious.

The subjects Tuesday morning were: 1. Interdenominational Agencies. 2. Relation of Western Theological Statements and Forms of Religious Experience to Other Races. 3. Attitude of Churches in the Mission Field toward the Denominational Divisions of the West. And 4. Growing Conviction that the Task of Evangelizing the World Requires the Effort of a United Church. This session was intensely interesting. There is absolute agreement that we have no right to perpetuate our western divisions on the mission field. It would be a folly and a crime. The Chinese will not tolerate it. The discussion brought out a strong feeling that we have about reached the point when we must do more than talk about co-operation and union here at home; when we are distinctly seeing that our divisions are standing squarely across the pathway to world conquest.

At the afternoon session the following subjects were presented: 1. The Teaching and Spirit of our Lord. 2. Prayers for Unity of Increasing Numbers of the People of God in All Communion. 3. Fundamental Truths Held in Common. 4. Growth of the Spirit of Unity at Home, (a) Among Men; (b) Among Women. This discussion showed how powerfully our Lord is leading His Church into sympathy with His Intercessory Prayer (John XVII.). It was a wonderful session. It closed with a half hour of Outlook and Consecration.

The speakers upon the program include the names of the best known leaders of North America, and one from Germany. The conference must have a profound influence in shaping the future history of the Church.

(The papers and discussion will be issued in a report. Any one desiring it may obtain it by sending 25 cents to the writer. It will be issued as soon as possible, but those desiring it must send for it at once as the number printed will be limited by the number applying for it.)

The Foreign Mission Conference of North America

was held at Garden City Hotel from Wednesday morning to Friday noon. Sixty-seven Boards and Missionary organizations are represented in this organization. The days are filled with delightful fellowship, and the discussions are with the most delightful harmony and enthusiasm. The subjects presented were as follows: "The underlying motives which experience has shown to be the most powerful in appeals for funds and volunteers"; "Laymen as missionaries, their increasing supply, and places for them"; "Report of Board of Missionary Preparation"; "The correlation and balance of educational and evangelistic work abroad"; "The salaries of native workers in relation to self-support"; "The inter-relation of spiritual awakenings at home and abroad." Reports of committees on Anglo-American Communities; on Home Base; on Efficiency, and Committee of Reference and Counsel. These reports show the exceedingly valuable work done during the year by these standing committees. Space will not permit any detailed account of this work in this article. Everything is given in full in the Annual Report (25 cents). The progress of the work during the year in so far as it depends upon the churches in America, is fully outlined. The report is exceedingly valuable for those who wish to keep in touch with developments in missionary administration.

The last session was largely given to John R. Mott to report the splendid work done in the series of missionary conferences held this last year in India, China, Japan and Korea, under the auspices of the Continuation Committee. It was a masterpiece of missionary statesmanship, the most far-reaching of anything ever attempted in the records of missionary history. It is impossible to give any adequate account of it here. The character of the audience and the clearcut statement of the work accomplished made it exceedingly impressive. At the close he outlined the following lines of co-operative work that are absolutely essential in the immediate future:

1. In a comprehensive survey of the present missionary situation in the whole world. The facts to be thus obtained are absolutely essential.

2. To determine what "occupation of a field" really means. At present there are no standards. All is confusion. We must have a definite goal to work to.

3. As to what fields are totally unoccupied. It is a shame to the Christian Church that after 1,900 years we have to speak of unoccupied fields. Christendom needs to know the facts.

4. To lead out an adequate army of native leaders. The student movement on the mission field is wonderfully preparing the way for such leadership.

(The February number of the *Missionary Review of the World* has in full Mr. Mott's address at Kansas City, giving the account of the very remarkable series of Student Conferences held in the Orient by himself and Mr. Eddy in connection with his recent trip through the east. Every one should read it. It will open eyes to the present unparalleled situation.)

5. The better training of the choicest native leaders, to make possible great leadership of the Pauline type.



6. To develop the very best methods of evangelization. This should be the best in the world, and free from false and ill-advised methods. Whole nations are now open to evangelization on a national scale.

7. To give the organizing native church the best experience of the Christian centuries for right organization.

8. To help anchor native Christianity to historic and vital Christianity. There is danger of the native church getting adrift unless this is done.

9. To vitalize the native church. To emphasize a vital Christianity, rather than a merely formal church.

10. To determine upon an educational policy for mission lands. No good policy has yet been worked out.

11. To train native educational leaders.

12. To rightly guide the present tendency toward union in educational work. Nearly all the institutions in China have become union institutions in the last five years. This movement needs careful guidance through the combined wisdom of the whole church.

13. Union in Medical Missions and Medical Colleges on the mission field. The opportunity of training the future physicians of China and some other lands upon a Christian foundation is now possible and is of vast significance for Christianizing the whole nation. In a very few years this opportunity will be gone forever.

14. Union in publishing interests, and the putting out of a Christian literature of the highest type. This is especially important in view of the flooding of the Orient with pernicious and rationalistic literature.

15. Co-operation in co-operation. The present tendency toward a united Church needs most prayerful and intelligent guidance that no mistakes be made.

16. Co-operation in placing the spiritual emphasis. We need the highest spiritual experience in this crucial hour. The best of the whole Church should be dedicated to this high service. Inexhaustible depths of superhuman wisdom, love and power must be realized by the Church, and made available for the lands rising out of darkness into the light of His truth. Above all for this purpose a multiplied number of intercessors must be developed within the Church.

As one listened to this statemanslike presentation he felt that we were in the presence of vast spiritual forces that God is about to let loose upon His Church if it will only rise to His plans. We should be exceedingly thankful for the leaders He is giving us for just such a time as this. *Will the Church follow as He leads? Will the Friends Church be found alive to such possibilities? Or will our "candlestick be removed out of its place?"*

Richmond, Indiana.

Shoulder thy load.

And, when Life's winds blow east and north,  
Be brave, my brotherman: Stand forth!—  
Look God full in the face!

—E. T. Sandford.

### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### VIII.

August had now come with its protracted heat, but the progressive spirit was still working among the members of Slow Valley Meeting. Several of the congregation were away on their annual summer vacation, but nearly half the resident members were in their places when the gathered company sat down for the customary season of worship.

In the absence of the pastor, the resident minister led in the vocal exercises, and there were a number of testimonies and expressions of thankfulness for the way in which the Lord was leading the congregation out of the wilderness into a new life and into new relationships.

There were signs of a revival breaking out in mid-summer, and there were those ready to testify that it had already begun. The spirit of manifested interest in the whole meeting and in the entire neighborhood was beginning to produce its natural effect. Yet the meeting still had far to go before it could have the freedom to fill up its full measure of usefulness in Newtown and vicinity.

At the business session the Chairman of the Bible School Committee said that with the prospect of a larger attendance in the early autumn, more chairs would have to be secured for the Sabbath School room, and intimated that the time was coming soon when an addition ought to be made to the meeting house in order to care properly for the primary department. The question of the chairs was referred back to the Committee with power to act, although two of the men, true to their habits of long standing, cautioned the Committee against running the meeting into debt; in reply to which our farmer friend could not forbear saying that if the meeting next month would adopt the proposed financial plan which was pending, there would soon be an income sufficient to buy chairs and do a good many other necessary things without continually feeling the pinch of poverty. The question of an addition to the meeting house was not even considered.

Three delegates were appointed to the Quarterly Meeting, and it was a matter of remark for some days afterward, that one of them was a young woman who had been teaching in a neighboring town. For ten years, the Minutes had not shown the appointment of a young person as a delegate to the higher body. The report of the state of the Church to be forwarded to the Quarterly Meeting was full of hope and expressed the belief that Slow Valley Meeting was growing in the spiritual life. A communication from the mission in the foreign quarter of Newtown, renewed the request for help in that important work, and expressed the hope that with the coming of the autumn, the Christian forces of the city might unite in taking full charge of this missionary enterprise, which could not



be maintained longer without a larger co-operation.

Two or three questioned the ability of the Monthly Meeting to do anything in this direction, while others said they had all they could do apparently to keep their own members true to their Church obligations. Finally, a grocer who had a small business adjoining the foreign quarter, made a timid plea that something be done, and said that God seemed to be sending the heathen right to their own doors to test the sincerity of their missionary professions. Others voiced the same feeling, and finally the Committee on the relationship of the meeting to the community was instructed to investigate the foreign problem in the city and report at the next meeting.

The Committee on invitation and welcome reported that plans were being laid to secure if possible, the attendance of every resident member at the first Sabbath morning service in September, which was to be a rally day both for the meeting and Sabbath School. Invitations were being given also to a number of families that had had some connections with Friends or were believed to be sympathetic with Friends, asking that they be present on that day. In answer to the question as to how these invitations were being given, the Chairman replied that in most instances they were being extended by personal visitations, and that each member of the Committee had obligated himself to look after certain families and to see that each of these families was visited in a social and friendly way by other members of the meeting.

The Committee on the internal relations of the meeting reported that two conferences had been held with several of the young people, and recommended that with the beginning of September, the Society of Christian Endeavor be reorganized, in harmony with the plan of the Yearly Meeting Christian Endeavor Union, and that in connection therewith a study class be organized to consider Friends' history, principles and doctrines to be followed later by a study of the application of Friends' principles to the needs of the present age. This part of the report led to a lively discussion, and considerable opposition developed, which was later mollified somewhat by the plea of some half dozen of the young people, who joined in the debate with an earnestness that was new in Slow Valley Monthly Meeting. The report was finally adopted, and a Committee was named to see that the organization was effected.

The Committee on the relationship of the meeting to the community reported progress in the matter of studying conditions, and gave the startling information that fully sixty-two per cent. of the families of Newtown and the surrounding territory, were not in the habit of attending church services, although this per cent. had been slightly reduced in recent weeks by the increased attendance at Friends' meeting. The Committee deplored the fact that the social life of the community centered in circles that were largely irreligious, and said that the time had evidently come when Christianity ought to become the ruling principle in the business and professional life of the city. Thus

far the Committee had largely concerned itself with a study of the facts with which they had to deal, although some suggestions of a constructive nature were being considered which they hoped to report soon in definite form for the action of the Monthly Meeting.

A running discussion followed that was not altogether promising, the opinion being reiterated by some that Friends should expend their energies in keeping up their own meeting to the highest point of efficiency, although some of these same persons had been the most strenuous a few months before in opposing the efforts that had later resulted in building up the congregation and infusing new life into the members. Others had a vision of greater things for Slow Valley Meeting in the life of the community, while a few hoped the day would come soon when the four churches of the city would come to some kind of agreement about the task of building up the religious life of the community.

The meeting adjourned with a program of activity and investigation upon every heart, sufficient to fill the thought of the entire congregation for the coming month. Slowly but surely, every member was beginning to feel the obligations not only of living the Christian life, but of doing something to help somebody else.

(TO BE CONTINUED)

### CHRIST'S CALL — OUR OPPORTUNITY

Rom. 13: 11; I. Cor. 15: 34; Eph. 5: 7-14.

O Christian, why sleep? There is work now to do;  
The harvest is great and the laborers are few;  
We are "fishers of men," and the Lord has called YOU.

"For some have no knowledge of God" and His love.  
"I speak to your shame"; for our Father above  
Would have them ALL know of His wonderful love.

There are millions that teem in the darkness of night;  
With their outstretched hands, they are groping for light.  
Can it be "Child of God" you are NOT in the fight?

You want an investment,—then here is the best;  
It is one that endures and gives life a new zest,  
'Tis to answer the heathen—their undying QUEST.

Yes! 'twill give you a peace that never can cloy;  
You'll greet them in heaven with rapturous joy—  
That poor Chinese girl, that black African boy:

You say that your Saviour once saved you from sin;  
Yes, He saved you to serve, and others to win.  
O, then labor that now they may ALL "enter in."

Aye, "into" that land of sweet heavenly rest  
Now possessed by His children from East unto West.  
List! your WORKS are of faith—God's infallible test.

But perchance you eternal for temporal things sell,  
If that is the case, all cannot be well.  
O invest now a life in the things that will tell!

Arise to the work! how can you sit still?  
Bring your life into line with the Father's blest will.  
He delights with His power POOR in spirit to fill.

GEORGE TESTER.

Unity, Maine.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Long Beach.**—The Long Beach Meeting has had the unusual experience of holding a series of evangelistic services of two weeks' duration, when the preaching was nearly all by the pastors of the city. Upon invitation the pastors of the city heartily commended the plan, and every one of them preached a thoroughly orthodox, evangelistic sermon. The congregations were made up almost entirely of Christians, but they were strengthened for better endeavor. John T. Hadley, our Yearly Meeting Evangelistic Superintendent, preached on the second Sabbath, and Dr. Sylvester Newlin closed the meeting on Friday night following. While the meetings did not result in statistics which we all like to hear from evangelistic effort, there was a unifying feeling and fellowship preparatory for better work, and no doubt there is a record of life work done and kept more accurately than often appears.

### INDIANA YEARLY MEETING

**Cowan.**—The pastor began revival services on November 30, 1913, and continued till December 21. Roy Amburn, of Parker, Indiana, and Elvan Thornburg, of Jericho Meeting, came on Tuesday, December 2d, and remained until the close of the meeting, Brother Amburn doing the main part of the preaching. The spirit of conviction was in the meeting from the beginning, there being two seekers at the altar the first night. There were five renewals, six conversions, and one sanctified, and we feel much good seed was sown which will yet bring forth fruit. There were six accessions to the Church.

**Keystone.**—Our revival services began December 25, 1913, and continued until January 16, 1914, with the pastor, Mearl Wilson, in charge, assisted by Roy Amburn, of Parker, Indiana, who did the preaching, and by Miss Myrl Hough and Miss Ethel Baldwin, of Cowan, who had charge of the singing. In all forty-two services were held, resulting in twenty-two seekers at the altar. The Church was much revived by the meeting and the interest in our regular services has greatly increased. We are looking forward to greater things. Brother Amburn's preaching was plain, powerful and along Bible lines. The young ladies were much blessed of the Lord in the meeting and their singing was a great inspiration.

**New Garden.**—New Garden near

Fountain City, Indiana, has recently experienced one of the most helpful revivals in the history of the meeting. The efforts begun with two weeks of cottage prayer meetings which served to get the Church in condition for work. The services at the church continued for three weeks, which resulted in twenty-two persons finding the Savior, the majority of whom were men and women in the middle walks of life. The meetings were conducted by the pastor, Leslie Bond, heartily supported by the membership at large. To the Church and community there has come a great spiritual uplift. A number have expressed a desire to unite with the Church.

### IOWA YEARLY MEETING

**Ackworth.**—Ackworth Quarterly Meeting of Friends was held at Indianola, Iowa, February 21, 1914. All of the pastors of the Quarterly Meeting were present, also E. Howard Brown, of Earlham, who spoke on the evenings of the 20th, 21st and 22d, on the subjects of Jamaica and International Peace. His lectures were illustrated by stereopticon views. H. R. Keates, Yearly Meeting Superintendent, was also with us, and very ably brought the message in the meeting for worship on Saturday. His message was a strength to all present and an inspiration to a deeper consecration. The afternoon session was given to the business of the church. Much need was felt for a deeper sense of the needs of the Church. It was decided to hold a one day conference in each Monthly Meeting belonging to the Quarterly Meeting. The feeling seemed to be that greater things might be accomplished in the work of the Lord.

### KANSAS YEARLY MEETING

**Bartleville, Oklahoma.**—God has given us good meetings and has graciously poured out His Holy Spirit upon us the past month. We have just closed a most successful revival meeting on February 15. Mr. and Mrs. John S. Jones, of Coyle, Oklahoma, were our Evangelists, and we can all say it was good for them to be with us. They presented the old time salvation, the kind that keeps men and women from sin. This was a meeting of victory and blessing to the Church. Thirty souls were saved and others were sanctified, for which we give "God all the glory."

Twenty young men and women were united with the Vera Friends' Church, and still others have expressed a desire

to unite with our meeting. I believe we can all say conscientiously this has been the best year of our Christian experiences.

### NEBRASKA YEARLY MEETING

**Plainview.**—A twenty-two days' revival meeting closed here Sunday night, February 1st. A number were converted, and twelve have made request for membership in the Church. While not so many were saved as we had hoped for, yet we feel that this was one of the best meetings we have ever had, and that much was accomplished for the good of the Church. The evangelists, Theo. and Estella Foxworthy, presented the Gospel in a clear and convincing manner, and their special singing added much to each service. They were untiring in their visitation work and in their labors for the salvation of souls which, doubtless, will yet bear more fruit to the glory of God.

### NEW YORK YEARLY MEETING

**Ferrisburg, Vermont.**—Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vermont, the 7th and 8th of February. There were but few in attendance. A snow and rain storm kept some away. There were no visitors. David Borton gave a lucid exposition of the parable of the Prodigal Son, which was helpful. Another spoke of the vast difference between two of the foremost men of the day. Charles E. Elliott represents the intellectual, with his new theology (Unitarianism), and William A. Sunday, the Evangelist, whose revival at Pittsburgh, Pennsylvania, was the greatest ever known. Several engaged in prayer and testimony. The Clerks were not present. The Monthly Meeting Clerk took the place. Repairs have been made on the house, but there has been no occupant since the first of last October. The mission report states that one family expended \$65.00 for support of a child and partly another in India. Another family paid nearly as much for various missions and orphanages.

### WESTERN YEARLY MEETING

**First Church, Indianapolis.**—Professor Elbert Russell, of Earlham College, occupied the pulpit at First Friends' Church, Indianapolis, Indiana, both morning and evening on Sunday, February 22d, in the absence of the pastor, W. O. Trueblood, who was at Earlham conducting an evangelistic series of meetings among the students. The mes-



sages of Professor Russell were very acceptable and especially practical and helpful.

**Bloomingtondale.**—Bloomingtondale Quarterly Meeting was held February 20-22, with a good degree of interest in all departments of work. Mary Pickett, who recently returned from her work in Victoria, Mexico, gave a very interesting talk before the Missionary Conference. Enos Harvey gave a very instructive address on "Types in the Tabernacle," before the Bible School Conference. Robert Pelt, of Sheridan, who is assisting the pastor in a series of meetings at Bloomingtondale, was present and gave stirring messages.

**Walnut Chapel.**—I. Gurney Lee recently held a ten days' meeting at Walnut Chapel in Putnam County, in which the power of God was manifested in saving precious souls.

**Eagle Creek.**—Levi Cox assisted a part of the time by Asa Woodard, held a very successful meeting at Eagle Creek in Hamilton County during January, in which there were a large number professed blessing in pardon or the baptism of the Holy Spirit.

**Union Hill.**—Asa Woodard recently conducted a two weeks' meeting at Union Hill Church near Plainfield, where the meeting had been disbanded for some months. More than twenty in the meridian of life were definitely blessed and the work will be re-organized with a good force of workers.

**Courtland Avenue, Kokomo.**—On January 15th, C. F. Stroup, of Olivet, Illinois, an evangelist, formerly of Columbus, Ohio, began a series of meetings at Courtland Avenue Friends' Church, Kokomo, Indiana. The meetings continued for sixteen days. The Gospel was preached in all of its purity and in the demonstration and power of the Holy Spirit. About thirty received definite blessing. There were some conversions and renewals, and four received the baptism of the Spirit. The Church was much strengthened and the kingdom of our Lord built up. Brother Stroup is a forceful evangelist. On the last Sabbath the meeting was one of unusual blessing. Mr. Morris, a student in Up-land University, was with us. Brother Stroup's wife brought the message on Sabbath morning.

#### THE FIVE YEARS MEETING

Joseph John Mills, General Secretary, has just issued "Central Bureau Bulletin No. 1," which he has compiled upon the authority of the Executive Committee of the Five Years Meeting. It is a splendid statement of the purposes and work of this central body, and includes a

brief write-up of the work and plans of each Board. There are fourteen pages of printed matter in pamphlet form, and a copy of it should be in every Friends' family in America. It is a book that will answer many questions that are constantly being raised, and cannot fail to have an important influence upon the work of the Church during the next year or two.

#### THE NEW QUARTERLIES

The new Quarterlies being issued by the Bible School Board of the Five Years Meeting are off the press and will be ready for distribution in a few days. The Adult Quarterly is a forty page booklet, while the Teachers' Quarterly has fifty-six pages.

Our Bible Schools will find these Quarterlies, together with the Leaflets, worthy of a place in every Friends' School in America. The printing is being done by The Nicholson Printing & Manufacturing Company, Richmond, Indiana, and the mechanical work is of a high order. Orders should be sent to Richard Haworth, President of the Board, Fairmount, Indiana.

#### NEW YORK NOTICE

There will be a pilgrimage to Matinico Meeting, Locust Valley, Long Island, on Third month 8th. This pilgrimage is under the direction of the New York Joint Fellowship Committee. Visiting Friends are invited to attend the morning meeting at 11:00 a. m., and to remain for the afternoon conference at 2:30 p. m. The conference topic has been announced as "As to Friends." Trains leave Pennsylvania Station, New York, and Flatbush Avenue, Brooklyn, at 9:00 a. m.

### CORRESPONDENCE

*The Editor, The American Friend:*

I have just been reading with a great deal of interest and profit W. Teignmouth Shore's "John Woolman, His Life and Our Times," published by Macmillan & Company. It is a companion book of "The Trial of Our Faith," by the late Dr. Thomas Hodgkin; "The Beginnings of Quakerism," by Wm. C. Braithwaite; and "The Quakers in the American Colonies," "Studies in Mystical Religion" and "Spiritual Reformers in the 16th and 17th Centuries," by Rufus M. Jones, all of which should be in every public library that has any considerable number of Friend readers. I am sure that many Friends will wish to own the entire set of books.

Sincerely,

ROBERT L. KELLY.

#### PERSONAL MENTION

Martilia and Mary A. Cox are engaged in revival service at Providence Meeting in West Grove Quarter, Indiana.

Joseph Johnson, of Darlington, Indiana, an AMERICAN FRIEND subscriber, recently passed his ninetieth birthday. He is among our oldest subscribers, having taken both the *Friends' Review* and *Christian Worker*.

Robert Pelt was called from Bloomingtondale, Indiana, where he was engaged in Evangelistic services, to Smithfield, Ohio, on account of the death of his father-in-law. The meetings were continued by the pastor, Enos Harvey.

William G. Hubbard, of Sandy Lake, Pennsylvania, has been invited to become a member of the National Citizens' Committee to bring about the calling of a third Hague Peace Conference. Andrew D. White and Joseph Choate are at the head of the Committee.

#### FRIENDS' MISSIONARY ADVOCATE

The January number of the *Friends Missionary Advocate* contains a portion of the address by Dr. John R. Mott to the London Friends Foreign Missionary Association. It is so full of value that it should be read and studied by every Friend. Dr. Mott is the Chairman of the Edinboro Continuation Committee, that is the head organization for Foreign Missions in the work. He seems to understand Friends and their mission remarkably well, he being a member of another denomination. His wide knowledge of the religious denominations of the world, and their work in the foreign field give to his expressions great weight and force.

The February number contains the Annual Report of the American Friends Board which is of great value. We get a view of each field where Friends are at work, and also have the opportunity to learn what the local meetings contribute for the work. This report should be in every Friend's home and kept for reference.

The March number reports the recent Student Volunteer Convention, that is always most inspiring. This convention is held only once in four years, and is one of the most powerful in its results for foreign missions of any religious gathering that convenes on that subject. This number also has something of interest concerning the approaching Triennial Conference of the Woman's Foreign Missionary Union of Friends. More about it will appear in the April number. Every Friend, who would keep abreast of our Missionary work should have the *Missionary Advocate*.



### THAT CONFERENCE OF MEN

We still continue to receive numerous letters concerning the proposed conference of men, which shows that it is beginning to take hold upon the thought of our people throughout the denomination. Most of these letters continue to be favorable, but we present one this week in opposition. We present the following as samples of those which have been received.

Luke Woodard, Fountain City, Indiana.—I have read with interest the various communications in regard to a conference of men. It is a question, I suppose, like many others, that has two sides, and may it not be well to have something said on the other side?

With me, it is not a question of sex representation, but one of feasibility, advisability and utility. In the first place, how shall it originate? There is no organized body, so far as I know, that is back of it. If it is to be the result of the conclusion of individuals, be the number smaller or larger, to hold such a conference at their own charges, I suppose they have the right to do so. It is worth considering, however, whether it would be the wisest expenditure of means, in view of the need of funds by the different organizations already under the care of the church.

If it is expected that the Yearly Meetings shall father the scheme, what number, if not all, would be considered requisite? Is it probable that any Yearly Meeting would assume the responsibility of sending delegates to a conference, paying expenses, the scope and purpose of which are not clearly defined? For myself, I do not think it would be wise for our Yearly Meetings, already in need of funds to carry on the various lines of work for which they have assumed the responsibility, to take on this additional expense, which, if the conference were attended by members from the various parts of our widely extended borders sufficient to make it worth while, would run up to thousands of dollars. If it be said in reply, such a measure would possibly increase the general interest so as to facilitate the raising of funds,—this, at most, is conjectural and is hardly sufficient to balance the certainty on the other hand, of an actual outlay. Besides, have we not machinery already in the way of Secretaries, Committees, "Boards" and Commissions, to make appeals with cogent reasons, to awaken and interest in financial support?

Let anyone who has the Minutes of the last Five Years Meeting, observe as found on page 286, that there is a cata-

logue of ten Boards to which is committed almost every conceivable department of legitimate church service. There are well up to three hundred persons, counting some duplicates, on these various Boards, embracing representative members within the limits of the several American Yearly Meetings. In addition, some of them have their own Superintendents and Secretaries. What could be done by a Conference, that cannot be better done by these in the various localities where they reside?

Lastly, if those favoring the Conference, have not well-defined topics, and ideas on the same, matured for presentation when the delegates meet, why take this expensive method to find out what they are met for? If any have clearly in mind the proper subjects, and the methods of dealing with these topics, a symposium which our papers would no doubt give space for, would reach a much larger number, with far less trouble and expense, than would be reached by such a conference as the one proposed.

J. Edgar Williams, Carthage, Indiana.—I have heartily approved of thy idea of a call for a Men's Conference. It is not in any sense doing violence to our doctrines to leave our women friends out, and that part of the discussion has appeared childish and useless.

However, I wish to offer an amended plan, and I suggest the following: That instead of one conference, we undertake the holding of four in four different sections, in order to reach all classes and a larger group of men. For New York, New England, Baltimore and Philadelphia and Canada, I would suggest a conference in Philadelphia or Brooklyn. For Indiana, Western, Ohio, and North Carolina, one at Richmond. For Kansas, Iowa and Nebraska, at Des Moines or Oskaloosa. For all west of that, at Whittier, Berkeley or Newberg, Oregon.

For the leadership and speakers of these conferences, I would suggest a team of six selected men—capable men in their line, and assign to these leaders the work they each could best perform, and let them hold these meetings in a similar fashion to the Men and Religion and Laymen's Missionary Conferences. Besides, I would use in each conference, such other of the ministers, business and professional men as the local fields could supply with profit. In this way, more men would come in touch with expert teachers and local needs come more nearly being met.

ADA E. LEE, Asheboro, N. C.—I have been especially interested in the discus-

sion with reference to a Conference of men and have wondered why there should be so much discussion before the Conference can be called. If the men in the Friends Church feel the need of such a Conference, why not call it instead of stirring up a "left out" feeling among the women Friends. I am sure it should enlist both gratitude and endorsement from the women to know that the men are going to get a little "coaching" which will probably bring them along side of the women in active service for the Church. I have thought ever since I attended that great Layman's Missionary Conference in Dayton, Ohio, that such a conference of men of the Friends Church would not only solve many of our present problems and consecrate much financial aid to the work, but would develop the gift of leadership which lies dormant in many of our talented lay members. God bless the Conference of men and give the Church a backing which she has never yet had from her gifted manhood.

Ella C. Coffin, Oskaloosa, Iowa.—I hope the proposed Men's Conference will materialize. I believe we should carefully maintain our historical position as to woman's place in the church, but I do not see that this proposition touches that question. When men's and women's business meetings were held separately, the men transacted much business on financial lines, etc., that the women knew little about. It was the logical order of things, and no objection to it was ever offered, apparently.

H. O. MILES, Ludlow Falls, O.—The various articles in THE AMERICAN FRIEND relative to a meeting of men to consider the needs of our Society have been interesting to me. The plan appeals to me as very good. It seems certain that a careful examination and discussion of our problems, with a frank and free exchange of ideas from representatives of different localities, would only result in a greater knowledge of how to deal with them. By all means let's have the meeting.

ALICE PATTERSON GREEN, Muncie, Ind.—I am humiliated beyond expression at this controversy that has arisen over the plan for the men's Conference. By all means they should have it, and the time taken in this way should have been expended in plans for the same. That any thought of it meaning any lack of deference to us women, only goes to show how far we are from being grown up.

DES MOINES (IOWA) MONTHLY MEETING —The subject of the proposed Conference



of men Friends was brought before the meeting. The plan was heartily endorsed and the meeting directed that an invitation be extended through the columns of *THE AMERICAN FRIEND* that the sessions of such a Conference be held in the Friends Church, Des Moines, Iowa.

Friends' Brotherhood, Des Moines, Iowa.—The Brotherhood of the Friends' Church in Des Moines, Iowa, heartily approves of a Conference of men, and extends an invitation to meet in Des Moines.

Sincerely,  
O. M. HOMAN, *President*.  
O. E. KELLOGG, *Secretary*.

JOHN R. WALTER, Poplar Ridge, N. Y.—I have watched the discussion in regard to a gathering for men with great interest and hope. I hope they will not delay for I think it is one way that may help to turn the tide for the better in our American Yearly Meetings.

P. W. RAIDABAUGH, Plainfield, Ind.—While I am writing I want to say that I most heartily endorse your plan for a men's gathering.

#### COMPREHENSIVE STUDY OUTLINE

The Young People's Union of Baltimore Yearly Meeting is using the following outline for study for the current year of 1913-14. The general topic is "The Christian Discipline of Baltimore Yearly Meeting," and all references are to the Book of Discipline of that Yearly Meeting, edition of 1902. The outline is creating much interest, especially in Baltimore, and is as follows:

##### I. Introduction

Read—"Historical Introduction, Baltimore Yearly Meeting," preface, pp. iv to 4. Query 1, p. 53.

Aim of Study—To Follow the Development of Our Peculiar Form of Government.

Paper—"The Development of Our Discipline and Form of Church Government.

Questions for Discussion—

1. What are the independent powers of a Yearly Meeting, and what is its relation to the Five Years Meeting?
2. Is there any advantage in "Getting the Sense of the Meeting" rather than in using the usual parliamentary methods?
3. Do you consider that the Society has been benefited or injured by giving woman an equal place with man?

##### II. Meetings for Public Worship

Read—Part I, Ch. I, Sec. I, pp. 5-7, and Sec. 4, pp. 10-11. Query 9, p. 55.

Aim of Study—To discover what are the essentials of a living Meeting for Worship.

Paper—"Public Worship."

Questions for Discussion—

1. What sort of individual preparation, if any, is needed for a good Meeting for Worship?
2. Why are our Meetings not prearranged?
3. Why do we hold our Meetings on "A Basis of Silence?"

##### III. The Ministry of the Gospel

Read—Part I, Chap. 2, pp. 11 and 12. Query 3, p. 56.

Aim of Study—To discover how to build up a powerful ministry in the Society of Friends.

Paper—"The Price of a Free Ministry."

Questions for Discussion—

1. Do you consider the Free Ministry to be more in accordance with true worship than the paid system?
2. What are the present day qualifications for a true Minister of the Gospel?
3. What do you feel to be the chief difficulties besetting those who desire to take part in the Ministry?

##### IV. Eldership and Pastoral Care

Read—Part I, Sec. 2, pp. 6 and 7; Part II, Chap. 5. Secs. 3 and 4, pp. 18 and 19. Query 2, p. 56.

Aim of Study—The need of diversity of gifts in our Society.

Paper—"The Need of Sound Judg-

ment and Brotherliness in the Work of the Church."

Questions for Discussion—

1. What place has the unofficial individual in our pastoral work?
2. What other gifts than those already mentioned are of use in spreading God's kingdom?
3. Have we any gifts which are of no service in this work?

##### V. The Sacraments

Read—Part I, Sec. 3, pp. 7-10. "Christ Himself Baptizes the Surrendered Soul with the Holy Spirit. Christ Himself is the Spiritual Bread which Nourishes the Soul."

Aim of Study—To try to find out Christ's conception of Baptism and the Supper and to decide whether by omitting their outward observance we are aiding or hindering the realization of this conception.

Paper—"Teaching of the New Testament on Baptism and the Supper."

Questions for Discussion—

1. Do you consider that the outward observance of either is essential to the fullest development of our spiritual life?
2. What is lost by not observing the outward rite?
3. What is gained by its non-observance?

##### VI. Prayer

Read—Part I, Sec. 3, as far as "The Holy Scriptures," pp. 7 and 8.

Advices—"Be in Frequent Practice of Waiting on the Lord in Private Retirement."

## The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

**Royal Baking Powder**  
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food,



ment and Prayer, and be Diligent in Reading the Holy Scriptures."

Aim of Study—To discover the value of prayer and the conditions of its effectiveness.

Paper—"The Reality and Necessity of Prayer."

Questions for Discussion—

1. If you recognize the truth of Whittier's words: "Each smile a hymn, each kindly deed a prayer," need you set apart definite times for private prayer? Secs. 1, 4, 7.

2. How would you reconcile the two views of prayer suggested by "Thy Will be Done," and "Ask and it shall be Given to You?"

3. What value attaches to corporate prayers, e. g., Family Worship?

#### VII. Reading and Study of the Bible

Read—Part I, Sec. 3, beginning at "The Holy Scriptures," pp. 8 and 9. Query 3, p. 54. Query 4, p. 56.

Aim of Study—To discover the value of the Bible for modern life.

Paper—"Since we no longer Believe that the Bible is Infallible, how should we Regard it?"

Questions for Discussion—

1. To what extent may the Bible be looked upon as an authority in matters of faith? Secs. 3, 7, 9.

2. In what way or ways do you suggest that the Bible should be taught to the adolescent?

3. Is there any real conflict between science and the Bible?

#### VIII. Simplicity and the Stewardship of Wealth

Read—Advices, p. 70, first paragraph. Query 2, p. 53. Query 7, p. 54.

Aim of Study—To discover the principles which should guide the conduct of the individual in the affairs of daily life.

Paper—"Genuine Simplicity."

Questions for Discussion—

1. Is it right for a man to aim at a large income for the sake of the good he can do with it when he has got it?

2. Do you think that Friends have still a testimony to bear with regard to (a) Dress? (b) Expenditures on luxuries? (c) Class distinction? If so, how should such testimony be borne?

3. Who is the more likely to influence the world with high ideals—a man as scrupulous as John Woolman, or one who follows the world's conventions in order to understand those whom he seeks to influence?

(Concluded next week)

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

## BIBLE SCHOOL LESSON

March 15.

Subject.—The Lawful Use of the Sabbath.

Lesson.—Luke 13: 10-17; 14: 1-6.

Golden Text.—The Sabbath was made for man, and not man for the Sabbath. —Mark 2: 27.

Time.—January A.D. 30.

Place.—Perea.

The Jews were slaves to custom. They were in bondage to the form of the law, but knew not its spirit. This is not a lesson against Sabbath observance, or Sabbath legislation, but against their abuse.

Jesus set the example of observing the day by going to the place of worship, the synagogue, and there, as was his custom, teaching the people. But Jesus was more than a teacher of principles or an expounder of religious law. His office as a healer of human maladies was no less important, and here we find him healing disease as a part of the religious service.

True to his traditions, the ruler of the synagogue protests and seeks to draw a sharp line of cleavage between the religious and the secular act. Christ's answer was direct and conclusive. The beasts must be cared for every day. Why not a woman, of the seed of Abraham? Jesus had a way of appealing to the common practices of that day in order to justify his right to relieve human suffering any day or under any circumstances.

Judaism had made the law of the Sabbath a law of bondage. They had lost the spirit in the letter. Externalists were emphasized overmuch, and Jesus was simply trying to rescue the day from the maze of trivial observances which characterized it so strongly.

The Jews were willing to keep people in distress in order that the form of the law should be kept. Jesus showed that human betterment was above every rite and every custom. The law of usage must be the law of helpfulness. "The Sabbath was made for man," for his uplift, for his rest from the grind of daily toil, for his spiritual development. The Sabbath *per se* is not as important as the man or woman, but should ever be used as a holy day, contributing to man's highest good.

## CHRISTIAN ENDEAVOR

March 15.

Topic.—Well Stored Memories.—I. Cor. 15: 1-10.

It is urged that at this meeting there be no reading of texts or sentences, that there be no slips brought from which to read. Let it be a meeting at which each member will speak or pray out of his heart.

Emphasize the importance of retaining the good and forgetting the bad. The mind ought to be a sieve that will

separate the truth from that which is evil. This can be done only by care, by practice, and by the aid of the Spirit.

The mind should be stored with the best, the best in the Bible, in literature, in knowledge. God's law should be written on the heart.

### STOP AT MINNEAPOLIS

Minneapolis is particularly distinguished by the fact that it has the only Friends' Meeting, save one, in the state of Minnesota. This meeting was established in the late fifties; and, being rather removed from the center of Friends' activities, has always been regarded as one of the outposts of Quakerism. But now, with the rapidly developing Friends' communities in Oregon and California, it has come to be one of the great "half way points." For trans-continental travel the northern route is becoming more and more popular, so that Friends are almost continually passing to and fro through our city. The purpose of this article is to let Quakerdom know that we are still here, and to insist that English and Eastern Friends, as well as those of

### NO GUSHER

But Tells Facts About Postum

A Wis. lady found an easy and safe way out of the ills caused by coffee. She says:

"We quit coffee and have used Postum for the past eight years, and drink it nearly every meal. We never tire of it.

"For several years previous to quitting coffee I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast.

"Hearing of Postum I began drinking it and found it delicious. My ailments disappeared, and now I can eat anything I want without trouble.

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache.

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville."

Postum now comes in two forms:

**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



# What We Can Do

With the

## "FARQUAR"

TRADE

SANITARY HEATING

MARK

### SYSTEM

1. You will have an absolutely unique heating proposition, one that is actually far superior to steam, hot water or any other furnace—and we can prove it.
2. You will profit from the fact that the FarQuar Sanitary Heating System is not only a heating system, but a perfect ventilating system, refilling each room with fresh air six times an hour.
3. You will discover that the automatic features of the FarQuar make an unusually strong (and consequently profitable) appeal. A wonderful automatic control based upon the expansion and contraction of metal, makes it possible to run a FarQuar system day and night and 24 hours in ordinary winter weather without

## THE FARQUAR FURNACE CO.

Manufacturers

WILMINGTON, OHIO

the West, arrange whenever possible, for stopovers in Minneapolis.

The meeting house is located in the very center of the city, within easy reach from the Union Depot. Our new pastor, Samuel L. Haworth, under whose leadership the meeting is becoming especially live and active, lives at 2212 Nicollet Avenue. Dr. J. H. Stuart, one of the pioneers of the meeting, and Chairman of the Efficiency Committee, lives at 1815 Portland Avenue. They would be pleased to hear from any Friends who expect to be passing through Minneapolis and could arrange to stop with us for a time.

#### MINUTE OF YORKSHIRE QUARTERLY MEETING OF THE SOCIETY OF FRIENDS, HELD AT YORK, ENGLAND, JANUARY 20, 1914.

We have had before us at different sittings, the growing evils of the war systems of Europe; their oppressiveness to the industrial populations; their wastefulness of the resources of the nations over methods of mutual destruction; their degrading effect in implanting mutual mistrust, jealousy and hate in the minds of men.

We have also listened to accounts from our friend, John W. Barry, of the

proceedings against Friends and very many others, under the Defence Acts of Australia; proceedings resulting in severe punishments and in the suffering of parents and their sons, for holding fast to some of their most cherished religious convictions, and refusing to sanction the turning of the boys into the legal status of soldiers under military compulsion, to the ruthless setting aside of their home training and associations.

We feel that the militarism of the day is largely responsible for the growing cleavage between the democracies and the historic churches of Christendom, which should be the first to uphold the glad tidings of peace and good-will to men; and under a renewed sense of the emphatic duty of spreading a truer view of the fundamental principles of the Christian dispensation, we appeal to our members, both collectively and individually, to seek by prayer and closer communion with the Lord for more strength and guidance in taking our full part in the doing of His will and the advancement of His kingdom on the Earth.

#### WANTED

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

Subscribe for THE AMERICAN FRIEND.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

**400,000  
Settlers  
a Year**

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,

Chairman Pastoral Committee, New York  
Meeting, 227 E. 48th Street, New York.

ARLANDO MARINE,

Chairman Pastoral Committee, Brooklyn  
Meeting, 606 Fifth Street, Brooklyn.**WANTED**

A woman Friend with experience in a steam laundry, to take charge of the laundry work, and to do laundry teaching, at the New York Colored Orphan Asylum.

CAROLINA M. WOOD,  
Riverdale-on-Hudson, New York City.**ROOMS TO RENT**Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station.  
C. H. HALL,  
1117 Lamont St., N. W.**WANTED**

A Friend, who is a college graduate and has had experience in Social Service, to serve as Superintendent of the New York Colored Orphan Asylum. 300 children.

CAROLINA M. WOOD,  
Riverdale-on-Hudson, New York City.Ask your neighbor to subscribe for  
**THE AMERICAN FRIEND. \$1.50 per year**

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

— Established 1870. —

**Real Estate Mortgage Loans****O**UR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.**

or an expounder of religious law. His office as a healer of human maladies was no less important, and here we find him healing disease as a part of the religious service.

... traditions, the ruler of

**CANADIAN LANDS**Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,** Adanac, Sask., Canada.**The Lord's Prayer:** A Paraphrase in Verse. "Very charming."—*Churchman*. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM****ASHVILLE, N. C.**

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

**No Tubercular Cases Accepted.**

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.

5%

**FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever borrowers desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
**IOWA FALLS, IOWA.**

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

**Capital, \$1,000,000****Surplus belonging to Stockholders, \$5,000,000****Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate****All Trust Funds and Investments are kept separate and apart from the Assets of the Company****OFFICERS**ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, TreasurerC. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor**DIRECTORS**T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRISJOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUSHENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 11.

THIRD MONTH 12, 1914.

New Series.  
Vol. II., No. 11.

## Has That City Room for Me?

By J. W. MICHAEL, REDDICK, ILL.

Once, when lonely, I sat musing,  
And my dreams ran far away,  
To a city full of beauty,  
In a land as fair as day.  
While I mused my faint heart wondered  
Will there be a place for me?  
O my faint heart often wonders,  
While in prayer is bent the knee,  
In life's dark and lonely hour,  
Has that city room for me?

While I looked and longed and wondered,  
Came some heavenly breezes bringing  
Songs of rapturous joy and gladness,  
Which an angel choir was singing.  
Can there be, my heart still wondered,  
In that song a note for me?

Just beyond the angelic chorus,  
Beamed the face of father, mother,  
Saintly, as in days of yore.  
By their side stood sister, brother,  
Who had left me long ago;  
And I cried, with earnest longing,  
Have you there a place for me?

But my heart grew faint and sickened,  
As I saw the man of sin.  
Then there came the Man of Sorrows;  
Showed me where the nails had been;  
Said with voice so soft and tender,  
"Yes, there still is room for thee."  
And my heart is faint no longer,  
When in prayer is bent the knee,  
In life's dark and lonely hour.  
There is room up there for me!

—The Evangelical.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### IX.

Slow Valley Monthly Meeting was on the up-grade. There could be no mistake about it. Men and women, who for years had scarcely given a thought to the work of the Church, were now in evidence upon every occasion with all the zeal of new converts to a worthy cause. The meeting had opened out its heart to them by sending its own representatives as messengers interested in their spiritual welfare, and now they were doing the natural thing in revealing their interest in the meeting.

The pastor had returned with fresh inspiration and thrilled the September session of the Monthly Meeting with a sermon on Christian living as the fountain from which springs Christian service. It was a message that brought a new light into many eyes and a new feeling of responsibility into many hearts, and even the most conservative were touched by the genuineness of its appeal.

It developed that rally day, on the previous Sabbath, was the surprise of all the many surprises that were coming to Slow Valley Meeting. The entire resident membership with the exception of a small family of four were in attendance, while one hundred and forty-two others had been attracted by the remarkable activity of a membership that within less than a year had thrown off to a large extent the yoke of selfishness and indifference. The meeting house had been full and overflowed into the Sabbath school room. The sermon had breathed the spirit of consecration and fellowship, while the resident minister had prayed with an unction that brought refreshing to every heart.

But all of Slow Valley's problems were not yet solved. What was equally important, however, was the fact that so many of the members were applying themselves to their solution. The reports from the Quarterly Meeting were encouraging and each dele-

gate had something to say about the spiritual uplift that had been felt during the sessions of the higher body.

The Sabbath School Committee reported that they had purchased forty new chairs and that special collections at the Bible School during the month had provided for half the expense, the balance of which was directed to be paid from the Monthly Meeting treasury. The Committee renewed the recommendation for an addition to the meeting house to furnish a home for the primary department. In the face of some decided objections the Committee was directed to draw up plans and ascertain the cost of the proposed addition, the same to be reported to the next Monthly Meeting.

One of the women expressed concern over the state of the non-resident members, and felt that in some way the meeting should manifest its interest in their welfare. A lively discussion followed, in which three members suggested that these names be dropped, or their rights of membership be sent to other meetings. It was proposed, however, and carried, that the Clerk be directed to send a fraternal letter to each one expressive of the meeting's interest in their welfare, and ascertain the desire of each relative to his membership.

The Committee on invitation and welcome reported a month's activity, and said that a system of friendly visitations was being worked out in permanent form. As a result of this personal work, eight applications for membership in the meeting were presented, and after many expressions of thankfulness, the customary committees were named to investigate these applications and report at the October meeting. The Committee reported further that a sentiment was developing in the neighborhood of the Bennett school house, four miles to the southwest, to have a Sabbath School in the afternoon. One family of Friends lived only a mile away and two others near by had been raised Friends. After consideration, the matter was referred to the Bible School Committee for further investigation.

The Committee appointed to see that a Christian Endeavor Society was organized, reported that the first meeting had been held the preceding Sabbath evening at 6 o'clock. After a time of earnest prayer, a roll of twenty-two charter members was secured and a nominating committee was appointed to report officers at the next meeting. The outlook was encouraging for a live C. E. Society.

The Committee on the relationship of the meeting to the community made an interesting report on conditions among the foreigners. It was found that there were more than 350 foreigners in the city, a considerable number of whom were men without families, although there were not fewer than eighty children among them. These foreigners were largely Italians and Hungarians with a sprinkling of Croatians, and while the Committee had had time only for a surface examination, the conditions of life among them were not reassuring. A new saloon had recently been started adjoining the foreign quarter which was

(Continued on page 169.)



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 11

RICHMOND, INDIANA, THIRD MONTH 12, 1914.

New Series.  
Vol. II. No. 11

## Having a Consciousness of God

In this day when the world seems to be rushing mad after business, and after pleasure, it is not always easy to get man's thoughts turned inward upon what he really is before the omnipotent God. Every business line must have the latest and most improved machinery, every laboratory must have the best appliances, every railroad must be at its best in every department, government itself must be progressive and abreast of the age of which it is a part, but all too often the standards of man as man in the world are antiquated and not even of average quality.

No man can be at his best even for this world if he does not have a pervading sense of Jehovah. The distractions of busy life are apt to dull the consciousness of the Divine Spirit. God's presence in daily life is the only guarantee of the highest success.

The need of the age is not for *good* men and women, but for the *best* men and women. God deals with superlatives more truly even than does the business or the material world. How many there are who fail in emergencies, who lack the ability to stand the tests of life, who, saddest of all, fail to measure up to God's requirements in human life!

No man can know the buoyancy that may come into his thought, his purposes, his ambitions, his daily service, unless he have a consciousness of God's presence in his soul. Without it man's energies are constantly being consumed by battling against unseen tides, by the friction of ceaseless worries, by rubbing against hidden corners that wear away the life whose path is not illumined by a celestial presence.

The Church lacks power when it loses the consciousness of the Father and seeks to walk by tradition or custom and allows itself to be governed by the doctrines of expediency. The revelations of Jehovah are not provincial, either as regards time or place. He who came and talked with Abraham, who appeared to Moses in the burning bush, who touched the vision of the old prophets, who came into that upper room on the day of Pentecost, who stood by the martyrs in the midst of the fagots and gave them sustaining grace, is no less ready now in the twentieth century to direct human life that is willing to be obedient to His call.

The greatest experience which may come to any life is to have the consciousness of God's indwelling Spirit. It is the normal relationship between man and God. It is found through surrender and consecration. It is maintained by watchfulness and prayer and a diligent purpose to have God enthroned in every thought and act of life. It is an experience that is genuine, without which life is dull and impotent. He who has learned how to walk with God will eat fruit from the tree of life, and enjoy the heavenly atmosphere that envelops every consecrated soul.

### Our Financial System

The message of the General Secretary in this issue is most opportune. The Church is languishing almost from lack of adequate financial support. The machinery is running, but it lacks power. Some are giving now until it hurts. The solution of the problem does not lie in laying heavier burdens upon these, but in distributing the burden to the shoulders of others.

Our financial plan lacks system, and lacking system, the burden is distributed unevenly and therefore unjustly. It is a pity that Friends have not prepared themselves for better results from the United Mission campaign, which is culminating this month. It is not too late yet for many of our meetings to adopt the plan, and by means of the "every-member" canvass, place their finances upon a more substantial basis. The work of many of our Church Boards and Committees is waiting upon this action. The message of Dr. Mills, and the statements of those whom he quotes should be read and studied earnestly and prayerfully. This is one of the burning questions to which the Church must apply itself right speedily, if it is to maintain its rightful heritage.

### Quoting Public Men

A correspondent calls our attention to the fact that a communication in THE AMERICAN FRIEND for December 13, 1913, quotes President Roosevelt as saying in a speech on May 8, 1908, at the laying of a corner-stone of the Bureau of American Republics, "There is no question but what may be settled by arbitration." As our correspondent points out, an examination of



the official report of President Roosevelt's address on the occasion in question shows nothing to justify this quotation (see the Bulletin of the Bureau of American Republics for May, 1908, pages 18 and 19). He states, however, that the press reports of the occasion show that President Roosevelt departed from his formal address to quote from Secretary Root's address on the same occasion. In the course of this informal "interlude," as he called it, President Roosevelt said:

"The Secretary said: 'There are no international controversies so serious that they cannot be settled peaceably if both parties really desire peaceable settlement, while there are few causes of dispute so trifling that they cannot be made the occasion of war if either party really desires war. The matters in dispute between nations are nothing; the spirit which deals with them is everything.' Let me add that if we build our

fleet up as we should they won't really desire war. Do not misunderstand me. My advocacy of peace is sincere and rational."—*Washington Post*, May 12, 1908.

It will be observed that the statement quoted from Secretary Root, that "There are no international controversies so serious that they cannot be settled peaceably (not by "arbitration") if both parties really desire peaceable settlement," is very different from the quotation attributed to Mr. Roosevelt in the correspondence of *THE AMERICAN FRIEND* of December 13, last, which latter appears to be inconsistent with his often expressed views. See generally, the chapter in his recent autobiography, entitled "The Peace of Righteousness," and particularly, page 579.

The point of this matter is that all writers should be exceedingly careful to quote public men correctly.

## The Necessity of Increased Efficiency in Denominational Colleges

BY ROBERT L. KELLY

A very important educational congress was recently held in Chicago under the auspices of the Board of Education of the United Presbyterian Church of North America. Persons interested in the proceedings of this congress can be accommodated by addressing the Board of Education of the United Presbyterian Church, 310 Searles Building, Monmouth, Illinois.

At that meeting a paper was read by Dr. Kendrick C. Babcock, recently specialist in education with the United States Bureau of Education, now Dean of the College of Liberal Arts and Sciences, at the University of Illinois. Some two years ago Dr. Babcock, while connected with the Bureau of Education, was assigned the special task of classifying American colleges. He undoubtedly made the most exhaustive study of American colleges from the special standpoint of their ability to prepare students for graduate study in the great graduate universities that has ever been made. He, therefore, speaks as an educational expert of high order. In the course of his address, which was filled with material of the highest value, he took occasion to refer in commendatory terms to Friends' education and certain Friends' colleges. Because of this fact, and also because of the intrinsic worth of his utterances I submit herewith a number of quotations from his address. I am sure they will be read with interest by all Friends who are interested in the development of our educational work.

"Viewed as a whole, the transit of civilization in America from the Atlantic shore to the Pacific coast, has been marked by a multitude of experiments in higher education. Alongside the successes, one finds the tombstones of multitudes of misdirected efforts and mistaken plans. In Ohio alone, more than one hundred colleges and universities have been chartered. Forty of these still survive and are listed as such by

the United States Bureau of Education; twenty-three are still in organic relation with some religious denomination. In Iowa, twenty-five still survive, eighteen being a part of the denominational equipment of various churches. \* \* \*

"The widest variation exists in the institutions calling themselves universities or colleges. It is possible thus to trace the curve of efficiency through uncounted gradations from these pathetic embryo colleges up to such admirably successful and solid institutions as Wesleyan University, Beloit College and Haverford College, not to mention Columbia University, the University of Chicago, and great state supported institutions, the tide of whose annual revenues have passed the two million dollar mark. \* \* \*

"As a man who has spent practically all his working life in state universities, and who may therefore claim to know them, and the forces which are moving them, I believe I may safely say that the Christian college, whether directly allied with a denominational organization or taking convenient refuge under the title of 'non-sectarian,' still sets standards even for state institutions for well-defined efforts for the promotion of Christian character and religious activity. \* \* \*

"Obviously the competitive standards of efficiency which a denominational college must meet today is quite a different matter from the standards of twenty or forty years ago. Whether the appeal of the college be, first, to its denominational constituency, or to the community within a radius of seventy-five miles, the demands of this rising standard of higher education must ultimately be met. The ideals of some of the churches have changed rapidly. More and more each church \* \* \* has in recent years worked wisely and fruitfully for improving the standards of its denominational institutions. One may count with



admiration the steps upward which have been made by such colleges as Hiram, Ohio Wesleyan, Colorado, Oberlin, and Earlham. \* \* \*

"In the long run, each college must meet the competition of other institutions upon a nation-wide plane. The colleges of no denominations will be exempt, whether they be those of the two most consistent churches, the Roman Catholic and the Friends, or whether they be those of the loosely organized Congregational or Baptist Churches. A denomination cannot afford to assume responsibility for a debased or cheap coinage in education. The denomination and college taking such a responsibility will sooner or later find itself in an intolerable position, for grand and worthy ambitions cannot be made permanently to atone for imperfections of present practices. The very name of the institution must square with its promises. \* \* \*

"A salary of three to five thousand dollars will secure a higher type of the combined teacher and scholar, upon whom in the final analysis the success of any college must depend, than will a lower salary, or the attractiveness of membership in this particular teaching force. The college, therefore, must approximate in the quality of its men and women to the standards set by the great and affluent, privately-managed institutions, or state institutions, one of which at the present time is paying sixteen of its teaching staff a salary of \$5,000, and ten more a salary of \$4,000. \* \* \*

"By way of summary, let me express again my belief in the mission of the denominational college, my admiration for the adjustment which many of the colleges have made to the rising and diversified standards of recent years, and my conviction that if these colleges are to continue as worthy agencies of their churches, they must plan to do whatever work they undertake in such a way that it will be equal to the best work done by any institution of the same class in the same region, no matter by what reagent it is tested."

#### Conference on United Work in Mexico

BY CHARLES E. TEBBETTS

At the recent meeting of the Conference of Foreign Mission Boards, a special conference was called of those having charge of work in Mexico. The following statement of its work has been issued:

"Believing that the present is an opportune time for the consideration of questions like these, especially in Mexico, the Committee, at the request of representatives of several of the Boards, called a conference of all the Boards carrying on work in Mexico. This conference was held at the time of the Annual Conference of Mission Boards in Garden City on January 14-16, 1914.

"There was a unanimous feeling that the situation in Mexico had presented an occasion for a careful restudy of the missionary work in that country and for such rearrangements which would increase its efficiency and provide more adequately for work through-

out the whole country. After full discussion the following conclusions were reached with the understanding that while every Board might not be able to participate in every one of the measures proposed, each Board would do all that it could, and would encourage its missionaries to carry forward the principle of co-operation to the fullest extent in the readjustments of the work in Mexico after the Revolution.

"1. It was voted that it is the judgment of the conference that one missionary paper in Mexico should be sufficient, this paper to provide special facilities wherever desired for the presentation of the work of any one denomination to its constituency.

"2. It was voted that one set of Sunday-School lessons and lesson helps ought to be sufficient with such adaptation as might on occasions be found necessary for the use of particular bodies.

"3. It was voted that it was the judgment of the conference that the separate Mission Press establishments might wisely be merged in one.

"4. It was voted that it was the sense of the conference that the several training schools or theological classes should unite, and that one such school (or, for territorial purposes, perhaps two) would serve the purpose in Mexico.

"5. It was voted that the question of co-operation in arranging property titles or securing any proper government recognition should be referred to the Committee on Latin-America, with authority to confer with the Committee on Reference and Council if deemed wise.

"6. It was voted that it was the sense of the conference that the Girls' Schools should co-operate and unite wherever possible, and that the Committee on Latin-America, after conference with the Women's Boards having Girls' Schools in Mexico, should make a suggested scheme of co-ordination and unity for these schools.

"7. It was voted that it was the sense of the conference that there might wisely be some redistribution of territory, looking to the more adequate occupation of the field, and the matter was referred to the Latin-American Committee with the request that they confer with the Boards to ascertain whether there could be adjustments made which would secure the occupation of the whole field.

"8. It was voted that there should be a conference of missionaries at work in Mexico, held either in the United States or in Mexico as should be deemed best, to make a restudy of the work in Mexico, and to carry out the plans recommended by this conference when approved by the Boards.

"9. It was voted to recommend to the Missionaries in Mexico the preparation of a statement to the Mexican nation, after the fashion of the statement issued by the missionaries in Japan last year, showing the substantial unity of the Missions in their message and appealing to the Mexican people with a united voice at this time of their realization of their needs, such a statement to be ready to be issued when the present time of disorder is past. It was suggested that the



missionaries now in Mexico City might at once take in hand the preparation of such a statement to be submitted to Missionaries in other parts of the country and prepared for the signature of as many of the Missionaries in Mexico as possible.

"10. It was voted that the attention of the Missions be called to the desirability of arranging for the transfer, between denominations, of church members moving from one section of the country to the other, according to the principle which has been recognized by all the churches including the Church of England and the Friends in fields like Madagascar.

"11. It was voted to recommend to the Latin-American Committee that it should enlarge itself by adding one member from each Board carrying on missionary work in Latin-America in order that the Committee might be fully representative, this enlarged committee to authorize the present committee, or some correspondingly small number from the enlarged committee, to act as an executive for the whole committee.

"12. That in view of the fact that there are more than twenty Girls' Schools conducted by the Missions in Mexico, in some cases three or four in a single city, the following possible adjustments in the interest of increased efficiency in the educational work for girls be considered by the Boards immediately concerned:

"(a) The possible union of the various Girls' and Boys' Schools in Chihuahua into two institutions, one for boys and one for girls.

"(b) That the Boards having Girls' Schools in Saltillo obtain from the missionaries there full information as to the location of the schools, their equipment, their distance apart, the needs of the territory involved, the kind of schools required, etc.; that they ask the missionaries to suggest plans for a Union Normal School and for the best form of co-operation in regard to the lower grades.

"(c) That the Missions having Girls' Schools in Guadalajara be asked to consider the wisdom of forming a Union School for the higher grades, and that the opinions of the missionaries should be obtained as to what grades should be excluded from union work and why.

"(d) That the missionaries engaged in educational work for Girls in Mexico City be asked to suggest a plan for uniting in a Union School System for the city, the Northern and Southern Methodists combining two of their schools, and all the Missions uniting to make use of this and of the industrial school, the Presbyterian School in Coyoacan to be made the basis of a union normal school.

"(e) That the Southern Presbyterians and Friends be requested to consider the union of their schools at Matamoras, and the possibility of co-operation in their agricultural schools.

"13. That the Boards interested in the work in Mexico be requested to report this conference with its findings to their missionaries with as large a measure of approval as they are able to give."

The meeting was a most delightful one. All were surprised at the unanimity of feeling that we should

advance toward united work, and felt that God was certainly leading us on to the fulfilment of His purpose. If these resolutions are carried out, as it is to be hoped they will be, it will require some readjustment of Friends' work. This will necessarily come before the Mexican Field Committee and the Board for their action. Whatever plans are made should be well matured as soon as possible, so as to be ready to enter into the united campaign to redeem Mexico, as soon as it is possible to take up regular work again.

Friends of Indiana, Western and New York Yearly Meetings, who have had special responsibility for this work in Mexico should take a deep interest in this new phase of the work. It should certainly commend itself to our best thought. We should be prepared to do our full share in the undertaking. Funds to meet the necessary equipment of our part of the work should be in hand so that there may be no delay when it opens. Much good has been accomplished by the work of the past. But this offers a greatly increased opportunity for effective and successful work. It means that the problem is to be undertaken from the standpoint of the broadest missionary statesmanship. God grant that Friends may be ready to do their part of the constructive work made possible by this movement.

### Heart Hunger \*

BY CHARLES M. WOODMAN

Every man at times gives very earnest thought to his relationships with God, and the great life which lies just beyond the fringe of this one. There is in us all what we may call a heart hunger. The figure is a common one. Hunger is universal. The cravings of appetite make the wheels of the social machinery move. Hunger turns the current of nervous energy into the will, and the will, like the dynamo, forces the hands and the feet into activity to satisfy the hunger. In a similar way the hunger of the heart after God appeals to the will, but the insulation is often so poor, and the physical load on the will is often so heavy, that the appeal is far too frequently a vain one, and the heart hunger remains unsatisfied. As the electric light burns low when the load on the dynamo is heavy, so the heart yearnings often remain unsatisfied when the material loads are crushing in their weight. Nevertheless, there is in us all a real heart hunger after God.

In a recent number of a current magazine there is a thrilling story of the efforts of a Russian prisoner, sentenced to solitary confinement, to communicate with his fellow prisoners in the neighboring cells. The knockings on the wall, the puzzling out of the meaning of the sounds until he found the key to the knock alphabet, the writing of sentences by tying knots in a thread and dropping it in the prison yard, reveal the intense eagerness with which he longed for communication with the world outside his cell. His case

\* The substance of a ten minute address given before the municipal musical service which is rendered in Portland, Maine, every Sabbath afternoon.



is but typical of that heart hunger which longs for and craves communication with the great and infinite Spirit whom we realize ever and again is persistently and patiently knocking from His great world upon the walls of our inner and narrower world, and seeking for some sign of recognition on our part.

Helen Keller, who has thrilled the world with the wonder of her marvelous achievements, groped her way in the dark and the silence to the knowledge she now possesses, through the single sense of touch. Under the tactful, patient skill of her teacher, she learned one day by the sign language made in her hand, that things had names, and that moment the doors of the world which we see and hear swung open to her. We grope our way in the dark and the silence of the inner heart life toward fellowship with the great heart of the universe and the soul of the infinite, and when we learn in some quiet, secret moment that communion with the great Father of our spirits is a reality, the doors of a wide spiritual and eternal world swing open at our touch.

We want to know that the needle of our life with its thread of personal experience, which day after day we industriously sew in and out through the fabric of existence,—we want to know that that life needle is sewing well its part of the great tapestry which had its beginning in the eternity of the past, and in the process of its making is reaching out into the eternity which lies beyond. When we learn this sense of eternal perspective and spiritual proportion of our material life, we shall know the rest and calm and poise of a genuine life. When we have learned the path to the storehouse of eternal supplies, the great heart hunger of our inner life will be satisfied, and we shall enter into the peace which the world can neither give nor take away.

#### Homiletic Review

Professor John M. Coulter, Ph.D., of the University of Chicago, begins in the *Homiletic Review* for March the first of a brief series of articles on the attitude of Jesus in reference to certain general conditions. The topic dealt with in this number is on "The Attitude of Jesus Toward a New Religious Movement," and should receive wide and careful attention by leaders in the Church.

Can anything more be said than has been said so often on the subject of faith and its meaning? The answer may be found in a notable contribution by the Rev. P. Gavan Duffy, on "Faith as Venture and Expectation."

Among the other contributors to this number are the following: The Rev. Frederic Campbell, Brooklyn, N. Y.; The Rev. Joseph B. Baker, Gettysburg, Pa.; Professor James Denny, D.D., Glasgow, Scotland; The Rev. T. B. McCorkindale, M. A., Lakefield, Ont.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

They who keep closest to God in prayer will receive the greatest strength for the world's work.

#### Recollections of John Maxwell

BY CHARLES F. COFFIN

A donation of \$1,000.00 having been made to Earlham College by Hugh W. Maxwell, deceased, in memory of his father, John Maxwell, who died in 1860, as there are few persons now living who would remember him, I have prepared the following notes in reference to him. Although widely different in age, we were interested together in the work of the Church, and I had a profound respect for him.

In the year 1832 my father, Elijah Coffin, introduced the question of the establishment of a Friends' Boarding School in Whitewater Quarterly Meeting, where it met a favorable reception and was forwarded to the Yearly Meeting. Whitewater Quarterly Meeting then contained between two and three thousand members. In each of the Monthly Meetings composing it there were men who had risen to prominence from their good sense and strength of character. Although not highly educated, they had acquired by years of experience a knowledge of the world, which made them of superior intelligence to most of those around them. Amongst these were Elijah Coffin, who was a more highly educated and intelligent person than most of those with whom he mingled. Joseph Cox was a man of superior ability and good judgment. Jacob Elliott was also an earnest Christian and an intelligent man.

Amongst these was John Maxwell, a member and for many years an Elder of West Grove Monthly Meeting. He lived on a beautiful farm two and one-half miles from Centerville in Wayne County, which had upon it a brick house, and altogether, was looked upon as a man "well-to-do" for the time. My recollection of him was connected with his active work in the Church. He was one of the early Friends of the Boarding School, and was a man of excellent judgment and greatly respected.

There was a large deficiency in the supply of Bibles among the members of the Quarterly Meeting, and when my father organized a branch of the Bible Association of Friends in Philadelphia, John Maxwell became an active member. On one occasion when my father was unable to attend, he sent me with the Minutes, and although I was only seventeen years of age, the Friends were so interested in seeing me come that they appointed me Clerk, a position which I occupied for thirty or forty years, until every family of Friends in the Quarterly Meeting was supplied with a copy of the Holy Scriptures and all the readers owned a copy.

John Maxwell was an active man in the work of the Church, at the same time fulfilled his duty as a citizen, and was highly esteemed in the vicinity in which he lived. His house, at the time I mention, was plainly furnished but very comfortable, and I enjoyed his hospitality. He died in 1860 in his seventy-second year, and was greatly missed in the Church and in the community.

"The enemy is more easily overcome if he is not suffered to enter the door of your hearts, but is resisted without the gate at his first knock."—*Thomas à Kempis*.



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### I. Do We Need a Better System of Raising Church Funds?

In order to call out expression upon this question, the General Secretary addressed the following letter to each of forty Friends in thirteen Yearly Meetings, all of them recognized leaders in the financial affairs of the Church: "Dear Friend—The plans of the United Campaign throw a strong light upon the imperfections of our methods, as Friends, for raising money and the little effort we are apparently making to improve them, taking our denomination as a whole. Three or four Yearly Meetings have taken the matter up in a practical way. New England has had the pledge and envelope system on trial in some of its meetings for two years with results that are reported as entirely satisfactory. Mention is made in the minutes of New York Yearly Meeting of a new financial system to be presented to the Quarterly Meetings, the operation of which is made the subject of study this year by a special committee of the Yearly Meeting. North Carolina has a Committee on the Development of Church Finance. Some congregations in other Yearly Meetings have adopted modern methods for raising their church funds. But aside from the foregoing, I do not find that any Yearly Meeting has as yet been touched by the great movement in advanced financial methods that is bringing such gratifying results in some other denominations. If the present demands upon our Boards, both of the Yearly Meetings and the Five Years Meeting, are to be at all adequately provided for, it is imperatively necessary that measures be adopted for largely increasing the contributions of our membership generally. Will thou kindly give me the benefit of thy judgment in regard to the matter from the standpoint of the experience of thy Yearly Meeting as thou sees it?"

As to the particular question of the *need* for improvement in our financial system, the replies received to the foregoing letter were perfectly unanimous.

SETH K. GIFFORD, member Permanent Board New England Yearly Meeting: "I am sorry we are not yet awake to the necessity of a systematic method of raising funds."

ALFRED BUSSELLE, Treasurer New York Yearly Meeting: "Friends need education in giving in advance of actual expenditures. New York Yearly Meeting is endeavoring to have cash or pledges for \$5,000.00 in hand by next Yearly Meeting time for distribution among our main interests for the ensuing year."

ALBERT S. ROGERS, member Representative Meeting Canada Yearly Meeting: "The work of the Church in most meetings is greatly hampered by the lack of more systematic and adequate financing."

JOHN R. CARY, Recording Clerk Baltimore Yearly Meeting: "The financial feature of our situation is

one of the weakest, and we shall not go ahead very fast or very far until we teach our people to be more liberal."

J. ELWOOD COX, member Permanent Board North Carolina Yearly Meeting: "How to get Friends to open their purses and contribute to church work, as other denominations do, is about the greatest question that confronts our denomination today. Our membership seems just as loyal as the membership of other Churches except when it comes to raising money. I hope that something may be done to get our Church aroused along this line."

LEVI MILLS, Chairman Five Years Meeting delegation of Wilmington Yearly Meeting: "I called a meeting of Wilmington Yearly Meeting's delegates and submitted to them your letter. Our delegates are deeply conscious of the pressing necessity of a change in our methods of raising church finances in order to increase the same and enlist all our membership in more liberal contribution."

JOSEPH A. GODDARD, former Chairman Evangelistic Board of Indiana Yearly Meeting: "This is a matter in which, as a rule, Friends meetings are quite lax. It would be well if the Yearly Meetings would each adopt a systematic and uniform method of raising money. The members, as a rule, are willing to give to the support of the work if the matter is presented to them in a right way."

WILLIAM P. HENLEY, Trustee Indiana Yearly Meeting: "I certainly think we should have a uniform plan for raising money and meeting our running expenses in order that we may collect more funds than are raised by assessment."

DAVID HADLEY, former Evangelistic Superintendent Western Yearly Meeting: "Our financial methods very greatly need revising and systematizing."

ALBERT W. GREENE, Treasurer Iowa Yearly Meeting: "I am sure that any business prospect would utterly fail if given no more attention and careful thought by those interested than are the finances of the Friends Church. I think that the negligence of so nearly all our members in raising their share of funds is simply because of a lack of system."

FRANCIS A. WRIGHT, member Permanent Board Kansas Yearly Meeting: "I certainly think it very desirable to have an effort made to improve our method of raising finances for the Church."

GEORGE D. WEEKS, Trustee Nebraska Yearly Meeting: "If some method which would be best for the Church at large were adopted as the official method of the Five Years Meeting, it would give us more backing."

DR. LINDLEY M. GREENE, President Permanent Board California Yearly Meeting: "Some better system of finance is greatly needed. The work of the Church would be much less hampered if we could come to our annual gatherings with ample funds in hand to carry on all the church activities for the coming year."

Has any Friend any arguments to offer to the contrary?

JOSEPH J. MILLS,  
525 South Catalina Avenue,  
Pasadena, California. *General Secretary.*



### A Monthly Meeting Chronicle

(Continued from page 162.)

already getting in its deadly work, and was more than counteracting the influence of the struggling gospel mission. The Committee recommended that the meeting invite the other three Churches of the city to co-operate with them in assuming control of this mission or in starting a new one as circumstances seemed to warrant.

The report provoked considerable discussion and there was strong objection to the meeting wasting its energies in a direction that gave such little promise of bearing fruit. In the end, however, the progressive element had its way on the theory that if the other Churches were not ready to co-operate, the meeting need not go further, while if they were ready to co-operate, there was every reason why the work should be undertaken. The Clerk was directed to send a formal request to the other Churches for a conference on this subject and the Committee which made the report was appointed to represent Friends in such a conference if one were held.

The special order which had come down from the July session to consider the financial situation was then laid before the meeting. The report was re-read, recommending that collections be taken each Sabbath, that the duplex envelope system be adopted and that the meeting look forward to participating in the "every member" canvass along with other denominations next March. The discussion which followed revealed that the spirit of ultra conservatism in the meeting was not yet dead. The retired farmer, the old physician and the women that were afraid of the new fangled appliances which characterized other Churches were joined by several others in warnings against methods that were so widely different from the traditions of the Church. It was argued on the other hand, however, that necessity demanded a change in the financial system, and that the suggested plan was in harmony with the most efficient and successful plans in vogue in other places. Thus the debate proceeded for an hour, and finally action had to be deferred.

The session had been long drawn out, and it was suggested that other matters be left until the October meeting. The concluding minute was read and, after a prayer for wisdom and guidance, the members dispersed with a feeling that they were facing grave and vital questions that could not be brushed aside because they were difficult, or because they contravened the usual custom.

(TO BE CONTINUED)

### Traditions

BY L. RICHARD DEAN

To many who accept with little thought a certain deposit of customs, of beliefs or practices as truth, it is often disturbing to the point of irritation to find that this worthy accumulation of time past is constantly being attacked by critics who repeatedly call into question this inheritance from earlier days. Such critics are frequently looked upon as destroyers or as pro-

voking innovators. This state of things is true in many spheres of activity and perhaps will fit the situation in the realm of religious matters more than others. Or at least here the "new" and "critical" seems to cause most alarm. To meet these objectors, it may not be the best course simply to denounce the "new movement," but rather to examine earnestly the foundation of the accepted position. The English scholar, Gilbert Murray, recently in this country has given expression to this thought in his latest book, "Euripides and his Age" (1913): "And the best traditions make the best rebels. \* \* \* There is nothing paradoxical in this. No tradition is perfect. The best brings only a passing period of peace or triumph or stable equilibrium; humanity rests for a moment, but knows that it must travel further; to rest forever would be to die. The most thorough conformists are probably at their best when forced to fight for their ideal against forces that would destroy it. And a tradition itself is generally at its best not when it is universally accepted, but when it is being attacked and broken. It is then that it learns to search its own heart and live up to its full meaning. And, in a sense, the greatest triumph that any tradition can accomplish is to rear noble and worthy rebels."

Princeton University.

## CORRESPONDENCE

### Friends' Rural Church

It has been on my mind for some time to send your paper some of my thoughts on this subject. As I have lived nearly all of my life in the country, this perhaps makes me think more about it. It has been my observation that when Friends who are farmers get ready to retire from the farm, they almost invariably move to some town where there is a Friends' meeting that is already large and flourishing. Why not move close to some country meeting where they can be of some benefit to these meetings that need their presence and financial support?

Some tell me that the town is more convenient on account of sidewalks and being close to the store, the post-office and the meat market. Why there are rural mails every day to deliver your mail right at the door; and a grocery wagon two or three times per week. A retiring farmer can afford to keep a horse and surrey, or an automobile, to go to Monthly Meeting, Quarterly Meeting or to Yearly Meeting, and go to see their friends too. Think about it, Friends, and see if the country meeting isn't the place for you.

G. G. GREEN.

Wilmington, Ohio, R. F. D. 5.

Recently in answer to a call of General Booth at a reception given for the General and Mrs. Booth at Stockholm, one hundred Scandinavians offered themselves for service in foreign lands. They will go to China, India, Ceylon, Japan, Korea, Africa and South America.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

**Quarterly Meeting Secretary.**—Alonzo E. Cloud, who for a number of years has been working in the group of meetings known as Virginia Half Years Meeting and more recently as Virginia Quarterly Meeting, has recently been made the Quarterly Meeting Secretary and will soon locate in the newly occupied territory of Sedley.

**Sedley, Virginia.**—A series of quite helpful special meetings was held at Sedley last month in which Alonzo E. Cloud was assisted for a portion of the time each by Rufus P. King and L. Oscar Moon.

**Bellefonte, Pennsylvania.**—Samuel R. Neave and L. Oscar Moon were in attendance upon the meeting at Bellefonte, Pa., on the 1st ult. In the evening of the day before, L. Oscar Moon gave an illustrated lecture on English Friends which was followed by a helpful discussion.

**Bethel, Virginia.**—Virginia Quarterly Meeting was held at Bethel near Franklin, Va., on the 21st and 22d ult. L. Oscar Moon was in attendance and in the afternoon of the 22d spoke on "Advanced Methods in the Bible School."

**Corinth Academy.**—Corinth Academy, near Ivor, Va., is having a prosperous year under the principalship of C. Emmett Trueblood. They are maintaining an excellent manual training department and a regular course of agricultural lectures is available for both children and adults. These activities are making the school a valuable auxiliary to the meeting as a means of community uplift.

### INDIANA YEARLY MEETING

**St. Marys, Ohio.**—Revival meetings began February 8th at St. Mary's, Ohio, Friends Church and continued eighteen days. Milo S. Hinckle of Lynn, Ind., was the evangelist. God's blessing was upon us from the start. Forty persons knelt at an altar of prayer. The Church was helped into a place of greater usefulness.

**Tecumseh, Michigan.**—A Missionary Study Class of young people has been organized at Tecumseh, Mich. For a few weeks they studied the History of Early Friends under the leadership of Mary Barrett Pim, but are now studying the immigration question under the leadership of Elwood Comfort, from the book, "Aliens or Americans."

**Dublin.**—Sunshine and a warming atmosphere following the severe weather was timely for Dublin Quarterly Meeting held at Dublin, February 28th. The Monthly Meetings were well represented by delegates and pastors. Lizzie Ralston Bundy, of Dunreith, was the visiting minister. The main address, delivered by Charles Elliott of Lewisville, was well received. Following a precedent established two years ago, the women of the local meeting served a substantial dinner in the class room to which the entire congregation was bidden, nearly two hundred accepting the invitation. This plan of having dinner at the Church on the occasion of the February Quarterly has added materially to the number as well as to the comfort of the attendants. The meetings represented are largely rural and widely separated. Formerly because of having to hasten home after meeting, the days being short and stormy weather so often prevailing at this season of the year, Friends were unable to accept the hospitality of local Friends.

**Anderson.**—Friends' Meeting at Anderson, Indiana, held revival services from February 1 to 19 inclusive. The weather was very unfavorable and the attendance small, but we feel the meeting was a great blessing to us. Dalton Lewis and wife of New Castle, Indiana, held the meetings, and the plain, practical teaching was very helpful to all who heard him. A number were converted, among them a Catholic woman, also two German girls who have grown up in our Sabbath School. They have always been a great help to us, but now their consecrated lives are shining forth for greater usefulness. Most of the number converted were young people and they wanted a Christian Endeavor organized. They met and organized on March 1st, with eighteen very enthusiastic young people as active members and several more have promised to join. Our meeting and Sabbath School have more than doubled since moving into our new Church home in September. Our pastor, Charles E. Thornburg, with his devoted wife, are serving their third year with us. They have proven to be the needed ones for this meeting. Their lives of self-sacrifice, patient service and Christian devotion have endeared them to many not Friends and also the Ministerial Association of our city.

Prof. H. P. Cook is Superintendent of our Sabbath School. He has been

successful in keeping the school growing in attendance and interest. Some of the classes are organized. We maintain the cradle roll and home department in the school. A large class of young ladies taught by Hattie Dodge is a great inspiration to us all. They are constantly at work for the Church and charity. The women of our meeting keep up a very useful Aid Society and Foreign Missionary Society. For the past few months Friends have maintained a mission in West Anderson. Wesley Kelly is Superintendent of the work and great good is being done by his efforts for those needy people. Their Sabbath School held in the afternoon has an average of about forty. Our pastor holds preaching services after Sabbath School and Wesley Kelly preaches in the evening. They hold a very helpful prayer meeting each Thursday evening and a number have been converted at these meetings. Anderson Friends feel very much encouraged about our meeting.

**Van Wert, Ohio.**—A few weeks ago the men of this Monthly Meeting, Van Wert, Prodigal Home, Mt. Pleasant and Antioch, made arrangements for a meeting of all the men for a conference in which questions of vital interest to the Church were to be discussed. March 3d was set for the time. A committee was appointed to look after the arrangements. At once a vision seemed to come to the leaders in this movement, and it was decided that at least one hundred men should be secured for the occasion. The Ladies' Aid Society agreed to serve the banquet. Tickets were placed in the hands of a number of men, and it was soon discovered that we would have no trouble in selling the one hundred tickets. A meeting was arranged for, in the afternoon, for all the officers of the Quarterly Meeting. Ancil Ratliff was asked to take charge of this meeting and also assist in the night meeting. Charles Tebbetts was secured for the evening meeting to give a missionary address. When the time arrived for the banquet more than one hundred men had assembled and all enjoyed the sumptuous supper. It was the unanimous opinion of all who attended the occasion that it was the best thing the men of this Monthly Meeting had ever undertaken. It was decided to arrange at once for the "every member canvass" to take place some time during the month. We are looking for great results.



**IOWA YEARLY MEETING**

**Oskaloosa.**—Oskaloosa Quarterly Meeting was held at Grinnell, Iowa, February 28 and March 1. A goodly number of delegates were present on February 28. Edwin Loft, of New Sharon, was present and brought the message on Saturday morning. He took his text from I. Cor. 1:30, 31. He spoke of the life of Paul and brought some very helpful truths in regard to the Christian life. A short business meeting was held in the afternoon after which an interesting Bible School discussion was given, led by Jesse Williams, of Oskaloosa, Harry R. Keates, General Superintendent of the Iowa Yearly Meeting, brought the messages on the Sabbath. The pastor, Joseph Sopher, has been ill. He is slowly improving but unable to resume his duties yet.

**KANSAS YEARLY MEETING**

**Stafford, Mo.**—Stafford Monthly Meeting was held last Friday evening at 7:30. The building committee made a partial report. We have our improvements on our church about all done. The room added was fourteen by twenty-eight with folding doors between, which gives us room for two Sunday-school classes. This is much more convenient. We are increasing in numbers, in attendance and in interest. Ten persons from our meeting attended Quarterly Meeting at Haviland. All report a good time in the Lord. J. S. Bond and A. W. Whipple went on west and attended Glendale Meeting, north of Mullinville, and also Fowler Quarterly Meeting at Fowler.

**OHIO YEARLY MEETING**

**Mt. Gilead.**—The Mt. Gilead Meeting observed February 15th as "Go to Church Day." There was a full house and many attended who had not been there for a year or more. Daniel Whybrew closed a three weeks' revival meeting on that day, at which time there were more than thirty at the altar. Over fifty persons were definitely blessed. Brother Whybrew is a safe and sound Scriptural Evangelist and a man of much prayer and simplicity of faith that is always honored of God. The Mt. Gilead Friends have been helping recently in a union tabernacle meeting at Cardington, Ohio.

**WESTERN YEARLY MEETING**

**Russiaville.**—The meeting here has experienced another gracious visitation of the spirit. We held our special meetings in January, with Robert Pelt as Evangelist. For several weeks preceding these meetings the Holy Spirit had been working among us in an unusual

way, and it was our constant purpose to honor and follow Him. As a result both preacher and people were wonderfully blessed. Night after night the gospel was preached in the power of the spirit, and blow after blow was hurled against sin in every form, yet in a loving spirit; Christ was exalted, the Holy Spirit honored and as a result many were convicted and thirty yielded themselves to Jesus Christ. The Church was strengthened and built up in a general way. There were six accessions to the Church. We praise God for sending Brother Pelt this way and bid him God's speed. A few weeks ago the Church here purchased some well located lots and expects to erect a nice modern church building in the near future. The plan is to sell the present parsonage property and erect both church and parsonage on these newly acquired lots. The outlook for the future of the meeting is good.

**Bloomington, Indiana.**—A very successful series of meetings led by Evangelist Robert A. Pelt, of Sheridan, and Enos Harvey, pastor, closed at this place on the night of March 5th. A crowded house greeted the leaders at the closing service. About sixty, many of them young people, claimed definite blessing, either conversion, renewal, or baptism with the Holy Spirit, while scores of others were greatly strengthened. The entire community has been stirred and has felt the uplift of this revival season.

**Later.**—Last night after the close of the revival meeting, I wrote a brief account of the services for this morning's mail, thinking this effort closed. But with the opening of school in the Academy this morning, there was such interest manifested that recitations were discontinued, and the time given over to evangelistic services. Robert A. Pelt and half a dozen local workers co-operated with a strong corps of Christian students, and twenty-one conversions were made before noon. Nearly the entire student body of Bloomington Academy has taken a definite stand for Christ.

**WILMINGTON YEARLY MEETING**

**Xenia, Ohio.**—During the month of February, Friends at Xenia joined with eight of the other leading churches of the city in a simultaneous evangelistic campaign. Friends were fortunate to be able to secure the services of Tilman Hobson and his daughter, of Pasadena, California, who were engaged in union revival work not far away, and who came to Xenia to assist in the campaign for souls at the Friends' Church. Mr. Hobson stood shoulder to shoulder with George C. Levering, the local pastor,

and with the other local workers in our own and in the other co-operating churches and a great work has been done, not only for the Friends' Church, but also for Xenia as a whole. Mr. Hobson addressed two mass meetings of the school children of the entire city, and two large mass meetings of men on Sunday afternoon in two of the other churches. He also gave fine addresses at the opera house, besides preaching every night for three weeks at the Friends' Church. As a result, thirty-seven have asked for membership with Friends, besides sixteen, already members, who have been definitely reclaimed. The spiritual life of the entire Church, as well as of many members of other churches, has been greatly quickened.

Since coming to Xenia last fall, George C. Levering and his wife have been instrumental in organizing the ladies of the church into a Messenger Society, organized after the pattern of the Messenger Society at Winchester, Indiana. There are now thirty ladies banded together in this way for mutual acquaintance and for Christian service and new members are being added at every meeting. At the last meeting, held February 26th, one hundred and twenty-five calls were reported by the visiting committee and by the members of the society. The report of the program committee for the year was accepted and light refreshments were enjoyed by all.

The Bible School at Xenia is on the up-grade, with Herbert Davis as the efficient superintendent of the main school, and with Miss Fay Cavanaugh in charge of the primary department; the attendance and interest in all departments are on the increase. The graded lessons have recently been extended to four classes in the main school and the attendance is taxing the capacity of the building, every nook and corner being occupied. A teachers' training class meets on Wednesday evenings after prayer meeting, under the leadership of the pastor, and the boys and girls meet for a Junior Hour Sunday afternoon under the same leadership.

**AMERICAN FRIEND VOLUMES**

Joshua L. Bailey, of Philadelphia, will be glad to furnish complete sets (unbound) of the nineteen volumes of *THE AMERICAN FRIEND*, which were published at Philadelphia before being brought to Richmond last year, if some interested Friends' institution would care to have them. Perhaps some one of our colleges would be willing to have them bound for the college library. Anyone interested may address *THE AMERICAN FRIEND*, Richmond, Indiana.



# COMPREHENSIVE STUDY OUT- LINE BY BALTIMORE YEARLY MEETING YOUNG PEOPLE'S UNION.

(CONCLUDED)

## IX. RECREATIONS AND AMUSEMENTS.

Read—Advices, p. 70, paragraph 4.  
Query 5, p. 54.

Aim of Study—To discover the principles which should guide us in our choice of amusements and recreation.

Paper—"Amusements, How to Distinguish the Good from the Bad."

### Questions for Discussion.

1. Early Friends were grave in their manner and avoided sports. Is the present way of life among Friends more or less helpful to real spiritual life and Christian character?

2. On what grounds would you favor or abstain from such practices as the following:

- (a) Sport?
- (b) Always traveling by train in the parlor car if you could afford it?
- (c) Watching league baseball?
- (d) Attending race meetings?
- (e) Attending theatres?

## X. EDUCATION.

Query 8, p. 54.

Aim of Study—To discover the nature of the Society's educational duty to its young people and how it may be more efficiently performed.

Paper—"What Is the Aim of Our Friends' Schools and Colleges and How Successful Are They in Attaining It?"

### Questions for Discussion.

1. To what extent does moral and spiritual progress depend on 'good education?' Consider in this connection:

- (a) Christ's disciples.
- (b) The early Friends.
- (c) The present day "leaders" in our Society.

2. "The First Object of the School Is Not to Turn Out Quakers but Men." Do you agree? If so, is there any justification for maintaining our Friends' boarding schools?

3. "No Schools, No Society of Friends." To what extent is this statement verified in their influence upon those who pass through:

- (a) Children's Sunday-schools?
- (b) Friends' boarding schools?
- (c) Earlham and Haverford Colleges?

## XI. CHRISTIAN SERVICE AT HOME (1).

Read—Part I, Sec. 3, pp. 7 to 10.

Query 4, p. 54.

Aim of Study—To find what place conversion should take in the work of reforming society.

Paper—"The Place Conversion Should Hold in the Great Social and Political Reformation."

### Questions for Discussion.

1. What do you mean by conversion?  
2. In the past, series of revival meetings were largely used in the work of conversion. Is this a successful method to use now?

3. If not, what other method would you propose?

## XII. CHRISTIAN SERVICE AT HOME (2).

Query 7, p. 54.

Aim of Study—To discover what is the duty of the Society of Friends in view of the pressing religious and social problems of the twentieth century.

Paper—"The Attitude that a Religious Body Should Take Towards the Economic and Social Problems of the Day."

### Questions for Discussion.

1. What is the real motive underlying all effective service?

2. How are we to estimate our obligation to our church life on the one hand and to the needs of society on the other?

3. In what direction does the service of the Society of Friends specially lie at the present time?

## XIII. THE PEACE MOVEMENT.

Query 6, p. 54.

Aim of Study—To practically apply our principles regarding peace to existing conditions.

Paper—"The Cost of War and the Cost of Peace."

### Questions for Discussion.

1. We believe that war is diametrically contrary to the teachings of Jesus. What are His most telling words and acts which support this view?

2. Do you believe in "Peace at Any Price?"

3. Do you believe that as a Society we do the most good by laying special emphasis on the economic or the religious arguments against war?

## XIV. CHRISTIAN SERVICE ABROAD.

"The underlying principle of life and action for individuals and also for society is transformation through the power of God and implicit obedience to His revealed will."

Aim of Study—To discover whether, as Friends, we are called to share in foreign mission work.

Paper—"The Mission of Quakerism in the Non-Christian World."—Dr. Henry T. Hodgkin.

### Questions for Discussion.

1. Do you consider that the non-Christian peoples need Christ:

- (a) Inherently?
- (b) Peculiarly so now, in view of the break-up of the old religions of the East. If so, why?

2. Do you think that Friends have a distinctive message in the mission field? Consider this in relation to:

- (a) The oneness of religion and life.

# ROYAL BAKING POWDER Absolutely Pure

**Cakes, hot biscuit, hot breads, and other pastry, are daily necessities in the American family. Royal Baking Powder will make them more digestible, wholesome, appetizing.**

**No Alum—No Lime Phosphates**



- (b) The brotherhood of nations.  
 (c) The reality and nearness of the unseen.
3. If you were a missionary what would be your line of approach:
- (a) To the better educated classes, e. g., in India?  
 (b) To the illiterate masses?
- Consider in this connection whether your appeal as a Friend would be essentially different from that of others.

## BIBLE SCHOOL LESSON

March 22.

Subject.—Lessons By the Way.

Lesson.—Luke 13: 18-35.

Golden Text.—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”—Matt. 7: 21.

Time.—January A.D. 30.

Place.—Perea.

“The kingdom of God cometh not with observation.” Who can see the tree grow, or nature perform its functions in any line? So is the operation of God’s kingdom.

As Jesus’ ministry developed, the expectations of his disciples increased that soon the earthly kingdom was to be set up. How little they understood even yet their Master’s mission!

Jesus here goes to the heart of the matter and shows that his kingdom is within, that it works as does the leaven in the meal, that it is life producing when applied to the soul that is dead in trespasses and in sin.

In 900 years, Christianity has developed from fifty million adherents to four hundred and seventy-seven millions, and nine hundred and thirty-seven millions of people are now subject to Christian government. What better proof can there be of the vitality of the Christian faith?

But living in a Christian land does not save. The road into the kingdom is a narrow road. It is only by repentance and prayer for forgiveness that men are saved. None other can find entrance into the kingdom. The moral law cannot save. Doing penance will not save. But simple obedience and faith will bring salvation will bring salvation.

Jesus was striking again at the insincerity of the age, the hypocrisy of the people who imagined that salvation lay in the outward act, in the profession of the life, when “their hearts were far from Him.” The despised foreigners who came from every quarter of the globe with believing and sincere hearts had a better chance than the Pharisees.

It is not by *appearing* good, but by *being* good that men inherit salvation.

### FOR SALE

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends’ University, Wichita, Kansas. Sell cheap. E. L. HODSON, 802 S. Fern Ave., Wichita, Kansas.

## CHRISTIAN ENDEAVOR

March 22.

Topic.—Our Society a Training School.—Prov. 22: 6.

The Society should be a training school—

1. To teach the members how to live the Christian life efficiently.

2. To teach the members how to pray and testify of their Christian experience, through the work of the prayer meeting.

3. To teach the members through the Lookout Committee to do personal Christian work.

4. To teach the members to become loyal adherents to the cause of temperance and good government.

5. To teach the members to be concerned about the welfare of others.

6. To teach the members how to be busy in the Church.

7. To teach the members how to pray effectively.

8. To teach the members to become interested in foreign missions.

Have each topic developed by some member of the Society.

### EIGHTY-EIGHTH ANNIVERSARY

On the 4th of February, Mary Ann Hadley of Morgan County, Indiana, celebrated her eighty-eighth birthday anniversary. She has always lived in that county and is the oldest woman who is a native of that county. She has been a member of West Union Monthly Meeting ever since it was established in 1849. Members of the meeting called upon her on her birthday with good wishes and well filled baskets. After an excellent dinner had been served, short talks and reminiscences of other days were given by a number of those present.

The party broke up with hearty old fashioned Quaker hand-shakes and best wishes. Mrs. Hadley’s health is good for one of her age and her interest in Church work and especially foreign missionary work is as great as it ever was. She attends meeting whenever weather and health will permit.

### THE NEW FRIENDS’ QUARTERLIES

In these days of Bible School progress, when in the making of Quarterlies there seems to be no end, it becomes necessary for the Friends to furnish one that will rank with the best or let our own publications take second place even with our own schools.

It is the plan of the Bible School Board of the Five Years Meeting to utilize the very best talent the Friends Church affords in composing a Teacher’s and an Adult Quarterly that will appeal to the best intellectual thought and deepest spiritual life in the church.

With this end in view the editors have provided a list of about thirty contributors scattered throughout the various Yearly Meetings, the following of whom have already contributed articles.

S. E. Nicholson, George H. Moore, Dr. Raymond Binford, President Edmund Stanley, H. Edwin McGrew, Harry R. Hole, Prof. Elihu Grant, Zeno H. Doan, Prof. Clarence I. Case, Arthur Jones, W. Carleton Wood, Wm. J. Sayers, Charles M. Woodman and Ellison R. Purdy.

The Board would like very much for every Bible School in the Five Years Meeting to order enough copies for at least one Adult Class and give them a fair trial. THE AMERICAN FRIEND is now our official representative paper, *The Missionary Advocate* informs us of the foreign field, and each of these papers should go into every Friend’s home. So also should the new Quarterlies go into every Bible School. The use of our own literature is conducive to loyalty to our own denomination, and the united Boards of the Five Years Meeting are doing their best to bring about such loyalty.

RICHARD HAWORTH,  
 President Bible School Board.

### LIFE’S ROAD

#### Smoothed by Change of Food

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life’s road be made easy and comfortable by proper eating and the cultivation of good cheer. Read what a Troy woman says:

“Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

“At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

“The trouble became so severe I had to leave my work for days at a time.

“My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

“What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate principally Grape-Nuts, while working on the ice all winter, and said he never felt better in his life.”

Name given by Postum Co., Battle Creek, Mich. Read “The Road to Wellville,” in pkgs. “There’s a Reason.”

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



### The Westtown Letter *What We Teach*

The standard course of study for the various Friends' Schools within the limits of Philadelphia Yearly Meeting covers twelve years, five in the High School and seven below it. This agrees with most of the private schools of our neighborhood, and can generally be adjusted to the public school system. The eighth grade in a good public school nearly covers our first high school year.

Pupils who have done the eighth grade well, say in the upper quarter of their class, and are mature for their advancement, and of good health, can enter our Third Class and graduate in four years. And if such pupils have taken one, two, or three years of the high school, they can come to Westtown with the expectation of graduating at the same time as they would had they continued in their home school. But if the children are slow, or in poor health, or have had their schooling broken by illness, it will be generally necessary, and always advisable, to take an extra year.

There is no primary school at Westtown. The Sixth Grade of our system is our lowest class.

The school year is divided into three parts, the Fall Term, the Winter Term, and the Spring Term. The first two are nearly equal in length, and the last about one-half of the others. The intervening vacations are determined, the one by the Christmas holidays, and the other by the time of holding Philadelphia Yearly Meeting. The Spring Term of this year begins Fourth Month 27th.

It is usually best for pupils to commence a new school in the autumn, but it has often happened that they have anticipated the customary time and have begun their Westtown life in the spring. This is mainly desirable when they are out of school, or are pressed by the effort of keeping up with their classes, or when they have been much interrupted by illness. The Spring Term at Westtown will give them seven or eight weeks of country life when the outdoor interests are at their height.

Starting with the three R's and a little science, the curriculum gradually grew into a full academic course, which in 1860 overlapped the ordinary college course of that time by two full years.

It was in 1876 that the decided set of our graduates toward college began. They then completed college with two more years. Later this was lengthened to three years, and since 1900 our graduates have regularly entered the freshman class wherever they went.

In these days our graduating classes are large, averaging about fifty, and of this number about twenty go to college sooner or later. We have now regularly in college eighty of our pupils, besides a number who are taking special courses. These eighty are scattered from Massachusetts to California, mainly as follows: At Haverford, 22; Wellesley, 8; Bryn Mawr, 7; Vassar, 6; Pennsylvania State, 5; Cornell, 4; Earlham, 3; Teachers' College, New York, 3; University of Pennsylvania, 3; Mount Holyoke, 3; with one or two at each of the following: Swarthmore, Princeton, Yale, Ohio State University, Leland Stanford, etc.

They enter Haverford, Bryn Mawr and Princeton by examination, but to all the rest they are admitted by certificate.

This intimate connection with so many colleges has both a direct and an indirect effect upon the school. Those colleges which give certificate privileges follow closely our course of study, and if it is inadequate we quickly hear from them. If our pupils are poorly prepared for their examinations, the fact is known at once, and we are aware that if our certificated pupils do poorly the privilege will be withdrawn.

In an insensible, but very real way the presence in college of so many of our recent pupils is an encouragement and stimulus to us. They continually visit us and talk with their old schoolmates and teachers. They are just so many live wires down which the power of these colleges travels, and the contact gives us the thrill and energy of new life. It puts ozone into our atmosphere.

Because nearly half of our children go on to college, but sometimes do not decide to do so till their last year at school, or even after they have graduated, it is seldom wise to let anyone depart much from some regular college preparatory course. But we do have an important line of vocational training, and in the senior year there are special courses for those who expect to go at once into business. The Domestic Science for the girls includes Sewing and Cooking. We have a Sewing room, furnished with two sewing machines, and cutting tables, and other appliances. A good deal of out-of-class work is done here with the help and oversight of the teacher. The Cooking Room is admirably fitted up with a range, gas burners, and all the requirements for the work.

The boys take regular lessons in manual training, and have the use at various times of the ample and well-equipped shop. Canoe building is a favorite employment, and well-finished and serviceable craft are produced.

As stated last month, we will start in the autumn a class in agriculture, and will give the boys opportunity to do practical work under the oversight of the head of our new department of Orchards and Forests.

We recognize that vocational training in these days is rather the work of the college than of the school. Our slender lines of instruction in these subjects are introduced to arouse the interest of our children in these matters, so that they may give them ample consideration in laying out their collegiate work, as well as in choosing their professions in life.

The class in Psychology and Pedagogy is conducted with the same object. The school does not encourage the idea that anything that we can give to our pupils is a sufficient preparation for teaching. But some of them do teach as soon as they leave us, and many others wish to discover whether they have any aptitude in that direction. Both of these classes derive much profit from our course, which is conducted by the Superintendent of our Yearly Meeting system of lower schools.

THOMAS K. BROWN.

Westtown, Pennsylvania.

February 27, 1914.

—Adv.



## Readers of "The American Friend"

who are planning to build new or remodel old houses  
are kindly requested to give the manufacturers of the

### **"FARQUAR"** TRADE MARK **SANITARY HEATING SYSTEM**

an opportunity to make an estimate of the cost of the necessary heating equipment for economy and sanitation. No charge will be made for this estimate. Our leaflets, "Even Heat," "Cleanliness," "Breathing Capacity of a Furnace," "Furnace Poison," "Ventilation," "The Last Word in Heating," will greatly aid you in a clear understanding of the necessary heating apparatus for the well-appointed home.

### **THE FARQUHAR FURNACE CO.**

Manufacturers

WILMINGTON, OHIO

#### **Married**

**Blanton-Haworth.**—On February 11, 1914, in Hamilton County, Indiana, Lowell Blanton to Rebecca Haworth. David Commons of the Courtland Avenue Friends' Church of Kokomo, Indiana, officiated.

**Demoss-Smith.**—On February 18, 1914, at the residence of the bride's father, Ray Smith, in Hamilton County, Indiana, Hamilton Demoss and Ivy May Smith. Both are members of Hinkle's Creek Monthly Meeting. David Commons, of Kokomo, officiated.

#### **Born**

**Jonathan.**—On February 7, 1914, to Mr. and Mrs. Harry Lewis Jonathan, of Berwyn, Illinois, a son. Mrs. Jonathan was formerly Clara Anne Simms, of Chicago.

**Merritt.**—On January 18, 1914, to Earle and Pearle Dell Merritt, of Hoopston, Illinois, a daughter, Marcellia Louise.

**Gorman.**—On February 28, 1914, at Greenfield, Indiana, to Grant and Nannie Gorman, a son, James Ellsworth.

#### **Died**

**Hannum.**—Phebe A. Hannum, daughter of Willits and Phebe Parker, was born near Tuckitown, New Jersey, and died at her home in LaPorte, Indiana, February 20, 1914, aged about seventy years. In 1875 she came to Indiana with her brother. She was a birth-right member of Friends, and until her recent illness, was active in religious duties. She was a woman of rare traits, charitable in her criticisms, wise in her counsel, steadfast in her friendships, liberal in philanthropy, and firm in her devotion to right.

**Hollowell.**—William Hollowell died at his

home in New London, Indiana, February 26, 1914, aged eighty-two years. He had been a member of the meeting there for many years.

**Jones.**—H. Elizabeth Jones, wife of Charles H. Jones, died at Amesbury, Massachusetts, February 25, 1914, aged sixty-eight years. She was known widely among Friends and together with her husband had rendered favorable services, especially in New England.

**Julien.**—Lillian Julien, wife of R. M. Julien, died at her home in Greenfield, Indiana, January 29, 1914, aged forty-five years. She was a woman of beautiful Christian character and a member of Greenfield meeting. Services were held at her home by Mary Miars Harold, the pastor, after which the body was taken to Greensfork for burial, where services were conducted by Daisy D. Barr, of Muncie.

**Kenyon.**—Eunice Kenyon, wife of Lorenzo D. Kenyon, died at her home in Tecumseh, Michigan, January 10, 1914, aged fifty-one years. She bore a lingering illness of great suffering with Christian patience and longed for the time of her release.

**Kent.**—Nellie G. Kent, daughter of Peter L. and Mary T. Thomas, was born April 12, 1870, and died at her home at Mt. Gilead, Ohio, February 18, 1914. She was married on December 19, 1894, at Oskaloosa, Iowa, to George E. Kent, who is now pastor of the Friends' Church at Mt. Gilead. She was a woman of faith and died in great peace, resting in the promises of her Lord. Funeral services were held at Mt. Gilead by William Kirby. There was a private funeral at Damascus, Ohio, with John Pennington in charge.

**Wilson.**—Samuel Wilson, son of Samuel and Ruth Wilson, was born in North Carolina, February 3, 1826, and died in Montana, February 15, 1914.

#### **NOTICE**

The Evangelistic and Pastoral Committee of Indiana Yearly Meeting met in Newcastle, March 5th, to consider various phases of our yearly meeting work coming under the jurisdiction of this committee.

We much regretted that on account of ill health, our Superintendent, Ira C. Johnson, was unable to be with us, and it was deemed wise by the committee that he should be relieved of all responsibility of the work until further notice is given, therefore all correspondence concerning financial matters should be addressed to our treasurer, George W. Bird, Pennville, Indiana, and all other matters should be communicated to the chairman, Truman C. Kenworthy, Richmond, Indiana.

On behalf of the Committee.

FANNIE ELLIOTT, Secretary.

#### **HIGH POINT SCHOOL**

We acknowledge receipt of the annual report of the High Point Normal and Industrial School for colored students at High Point, N. C., for 1913. Including the school at South High Point the total registration last year was 664 of whom 112 were in the boarding department. The financial report shows receipts during the year of \$13,105.19.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

The opportunity of securing free  
homesteads of 160 acres each, and  
the low priced lands of Manitoba,  
Saskatchewan and Alberta, will soon  
have passed.Canada offers a hearty welcome to  
the Settler, to the man with a family  
looking for a home; to the farmer's  
son, to the renter, to all who wish to  
live under better conditions.Canada's grain yield in 1913 is the  
talk of the world. Luxuriant Grasses  
give cheap fodder for large herds; cost  
of raising and fattening for market  
is a trifle.The sum realized for Beef, Butter,  
Milk and Cheese will pay fifty per  
cent on the investment.Write for literature and particulars  
as to reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.**WANTED**A woman Friend with experience in a steam  
laundry, to take charge of the laundry work,  
and to do laundry teaching, at the New York  
Colored Orphan Asylum.CAROLENA M. WOOD,  
Riverdale-on-Hudson, New York City.**WANTED****WANTED**—The name and address of every  
Friend coming to Chicago. Report for your-  
self or friends to Herman Newman, 1817 Republic  
building. Meeting for worship, 4413 Indiana Ave.,  
First-day, 11 a. m.**WANTED**A Friend, who is a college graduate and has  
had experience in Social Service, to serve as  
Superintendent of the New York Colored Or-  
phan Asylum. 300 children.CAROLENA M. WOOD,  
Riverdale-on-Hudson, New York City.**ROOMS TO RENT**Visitors to Washington, D. C., preferring  
lodgings in a Friend's home near Friends'  
Church (Orthodox), accommodated. Every  
convenience; excellent board near. Cars di-  
rect from Union Station. C. H. HALL,  
1117 Lamont St., N. W.Try a few lines in the "Want"  
columns of THE AMERICAN FRIEND.  
They reach a wide constituency of  
the highest grade. Terms given  
upon application to THE AMERICAN  
FRIEND, Richmond, Ind.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

— Established 1870. —

**Real Estate Mortgage Loans****O**UR Investment Department offers investors choice first mortgage real  
estate loans on improved Indiana and Ohio farms and city property,  
netting investors from 5% to 6%.Over forty years of successful experience in the mortgage loan business.  
No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.****3% ON TIME DEPOSITS. — CHECKING ACCOUNTS SOLICITED.****DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.****T**RANSIENT BOARDERS desired in a refined  
home in Washington. Very convenient to car  
line and Union Station. LAURA N. WILSON,  
46 Bryant Street, Washington, D. C.**CANADIAN LANDS**Friends desiring to move to Canada will  
do well to correspond with Ernest Howard,  
Adanac, Sask., who has spent nine years in  
different parts of Saskatchewan and Alberta.  
I have gone through the pioneer life of  
homesteading and can give a few points on  
homesteading that will save money and many  
privations. I have several well improved  
farms near school and Friends' Church, which  
I can sell very reasonable and on easy terms.  
Good opening for a small colony of about six  
families. Rural telephone and mail route as  
soon as spring opens up, will go through the  
neighborhood. Descriptive pamphlet of  
Friends' Colony at Swarthmore, Sask., will be  
sent to any address. For further information  
correspond with ERNEST HOWARD,  
Adanac, Sask., Canada.**The Lord's Prayer:** A Paraphrase  
in Verse. "Very  
charming."—Churchman. Beautifully printed on  
all rag paper, maroon cloth binding, gilt letters.  
A prized gift. 35 cents; three for \$1.00, to different  
addresses. Homosum Co., Aikin, Md.**SANITARIUM BIGGS SANITARIUM**

ASHVILLE, N. C.

For the treatment of Paralysis, Rheumatism,  
Dyspepsia, Asthma, Neurasthenia  
and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and  
other rational methods. Delightful Winter Cli-  
mate. Moderate Charges. Pamphlet Free.

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

**Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000****Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills  
deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate****All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company****OFFICERS**ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, TreasurerC. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor**DIRECTORS**T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRISJOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUSHENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES WOOD,

MT-KISCO,

N.Y.

# The American Friend

Old Series.  
Vol. XXI, No. 12.

THIRD MONTH 19, 1914.

New Series.  
Vol. II., No. 12.

## How? When? Where? Why?

You ask me how I gave my heart to Christ?

I do not know;  
There came a longing for him in my soul  
So long ago.

I found earth's fairest flowers would fade and die,  
I yearned for something that would satisfy;  
And then at last somehow I seemed to dare  
To lift my broken heart to him in prayer.

I do not know,  
I cannot tell you how;  
I only know  
He is my Saviour now.

You ask me where I gave my heart to Christ?

I cannot say;  
That sacred place has faded from my sight  
As yesterday.

Perhaps he thought it better I should not  
Remember where. How I should love that spot!  
I think I could not tear myself away,  
For I should want forever there to stay.

I do not know,  
I cannot tell you where;  
I only know  
He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply:  
It is a wondrous story; listen while  
I tell you why  
My heart was drawn at length to seek his face.  
I was alone, I had no resting place;  
I heard of how he loved me, with a love  
Of depth so great—of height so far above  
All human ken,  
I longed such love to share,  
And sought it then  
Upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer?  
I know he died upon the cross for me,  
I nailed him there.  
I heard his dying cry, "Father, forgive!"  
I saw him drink death's cup that I might live;  
My head was bowed upon my breast in shame,  
He called me, and in penitence I came.

He heard my prayer—  
I cannot tell you how,  
Or when, or where;  
Only I love him now.

—F. G. Brown.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## THE GENERAL SECRETARY

### Financing the Work of the Church

#### II. SEVEN OBJECTIONS TO THE ASSESSMENT PLAN OF RAISING CHURCH FUNDS

1. *It cuts the nerve of voluntary benevolence.* Church members are prone to look upon their annual assessments as the sufficient measure of their pecuniary obligation to the Church. When their quotas have been paid they consider themselves largely excused from making further contributions. Having gone to the limit of the Church's financial exaction, they are slow about entering upon the "second mile" of voluntary offerings. Fortunately this cannot be said of all Friends. Nevertheless it is true of a sufficiently great proportion of them to constitute a serious embarrassment in the problem of adequately financing the work of the Church.

2. *The assessment plan works automatically to maintain a low church treasury.* The difficulty encountered in the collection of apportionments exerts a strong pressure upon finance committees to measure appropriations, not by the importance and financial needs of the work which boards and standing committees have in hand, but by the amount of the assessments which it is supposed the subordinate meetings will stand. This false economy means a policy of withholding more than is meet which inevitably tends to inefficiency and poverty of results in all departments of church work.

3. *Assessment of money has a benumbing effect upon the spiritual life of the Church.* What Friend, being a faithful attender of business meetings, has never felt with discomfort the drop in the religious temperature of a congregation when financial questions have intruded themselves for settlement? The introductory season of worship may have been a veritable pentecostal occasion. An hour or two later when the

financial reports were brought up and pressing demands for money were met by deficiencies in making up quotas, the spiritual atmosphere of the meeting suddenly felt the breath of a north wind followed by lengthy and desultory discussion and the feeling that the Church would be prosperous if only "money matters" could be kept out. Money raising is only an incident in the Church's work of saving souls, but it is an indispensable incident and no effort should be spared to so manage it as to raise the church temperature spiritually as well as financially.

4. *The assessment of a quota supplants the pleasure of Christian privilege by the irksomeness of church duty.* Few things contribute more wholesomely toward denominational loyalty and interest than the enthusiasm of concerted financial sacrifice among the members of a meeting. "When the burnt-offering began, the song of the Lord began also." When Moses built the tabernacle in the wilderness he financed the great undertaking, not by imposing an assessment upon the congregation of Israel, but by an appeal for offerings from "every man whose heart maketh him willing;" and the tide of giving from willing hearts rose so high that "the people brought much more than enough for the service of the work which Jehovah commanded them." It is a serious indictment of the assessment plan that it is liable to suppress rather than develop the benevolent spirit among church members.

5. *Quota assessment favors apathy towards the claims of great Christian causes.* The quota-payer who looks to his assessment to learn the amount of his pecuniary obligation to the Church is not likely to be a very devoted student of missions or of the advancement of evangelistic work or higher education. A man's hand, if held close enough to his eyes, may hide a mountain in the distance. Precisely so a quota-assessment, however small, may fill the whole horizon of a church member's benevolent outlook.

6. *The assessment system, at its best, must be largely supplemented by appeals for special voluntary contributions.* In some Yearly Meetings the taking up of subscriptions for the support of evangelistic, missionary, educational and other important lines of work has become a regular, and not altogether unburdensome, feature of the program at Yearly Meeting time. Under existing conditions it is difficult to see how this could well be avoided. But regular dependence to any considerable extent upon this means for financing the great activities of the Church is open to all the objections that lie against spasmodic efforts as contrasted with a well-planned, wisely ordered and steady method for promoting any permanent and worthy cause.

7. *The assessment plan commits the Church to the policy of incurring heavy financial obligations in advance of resources with which to meet them.* Outside church affairs this would be regarded as bad business, to say the least. In this the "sons of the light" show less wisdom than "the sons of the world."

JOSEPH JOHN MILLS,

525 South Catalina Avenue,  
Pasadena, California. General Secretary.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 12

RICHMOND, INDIANA, THIRD MONTH 19, 1914.

New Series.  
Vol. II. No. 12

## Feeding the Multitudes

Upon two separate occasions, Christ showed His appreciation of human necessity by feeding great multitudes of people. The important feature of these two events is not the miraculous operation by which a few loaves of bread and a few small fishes sufficed to satisfy the hunger of some thousands gathered upon the hillside, wonderful as was this manifestation of Divine power. The vital element in these instances, the lesson which they teach is that Jesus had a consciousness of human need, and was ready to exercise His Divine powers for its relief, and thus establish the fact for all the ages that physical want and soul hunger are the objects alike of His solicitude and care.

Jesus did not purpose to establish an earthly kingdom. His was a government within the hearts and lives of men. But when He fed the multitudes, when He healed the sick, when He stilled the tempest He established forever the twofold obligations of the Christian life to minister to man's physical necessities as an important part of the process of nourishing his soul. He who emphasizes humanitarianism to the extent of impoverishing the spiritual life, and he who spiritualizes life to the extent of ignoring physical want, are both alike attempting to propagate an unbalanced system of religion, neither of which will stand the test of God's ideals.

If the Church has failed at any one point of measuring up to its greatest opportunities, it has failed at the point of feeding the multitudes. Ofttimes the spiritual life has been permitted to languish and die within the very confines of the Church, not to take into account the hungry multitudes outside. Too often the Church has been satisfied with setting up dogmatic standards which have made religion a mere matter of intellectual assent to certain fundamental and historic tenets, rather than a matter of real heart experience that changes the entire life of the individual and makes him a living example among men of the power of God to transform human life into an organism of spiritual power as well as of human helpfulness.

Every meeting for worship should be a time of feasting at the table of the Lord, wherein every soul is nourished and every purpose to fulfill all the obligations of Christian discipleship is strengthened. Jesus set an example not only for the Christian ministry but

for Christian service of every kind, when He taught the fundamental truths of right living and the bed rock principles by which all human life is to be guided. Intellectual religion no less than a religion that expresses itself in formalism and dogmatic pronouncements is surface religion. While entertaining, it rarely touches the deepest needs of human life.

Jesus Christ must be revealed as a real, vital, living personage, who is filling the earth with His presence, ready to speak to the need of every sincere soul, if men and women are to be fed with the bread of life, if they are to be nourished and developed in spiritual things, if they are to be made rich toward God. Sermonizing is not the recital of history, that simply and only records what God has done for the past. Its real mission is to reveal Jesus Christ to the consciousness of men and women today, as One who is able to satisfy the deepest heart longings of the human race of this twentieth century. He who inspired the writing of the Scriptures, who intensified the vision of the old prophets, is in the world today ready to illuminate every heart that has a sincere purpose to know the truth.

How little has the Church comprehended the fullness of its task to live and to proclaim a religion that satisfies the soul and that ministers to the outward wants of man as well. The Church of today as well as the Church of the future must understand the relationship of religion to service, to humanitarian problems, to problems of economics, to the problems of our slums.

It is like blaming the man for the fire who turns in the alarm, to censure the man who proclaims against the sin of the city or of any human life. The important thing is to put out the fire, and give a vote of thanks to the man who gives the warning.

Let no young man forget that forgiveness is predicated upon repentance. He who is not repentant does not recognize the need of forgiveness, but he who is sorry for the sin of his life will find a Father anxious to blot out the record.

Humanity finds its dead level in its relationship to God. Whether a man be in the pulpit or in the mine, in the White House or in the factory, in the Senate or in the shop, he needs to dedicate his life to God.



## "Consider Christ Jesus" Heb. 3:1

BY LUKE WOODARD

No. VIII.

### His Second Coming

Among the many truths of revelation which our unaided powers could not have discovered is one which the apostle terms "that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," usually denominated "the second coming of the Lord." It was repeatedly foretold by Christ Himself, and oftener yet by His apostles in language so unambiguous and plain as to remove all doubt and to bring it as a fact within the comprehension of ordinary minds. That we might know it was something different and distinct from His coming by His Spirit of which He also frequently spoke, we have the testimony of the "two men in shining apparel" (evidently angels), who appeared to the wondering disciples on the Mount of Olives as they beheld Him "ascend up into heaven when a cloud received Him out of their sight." "Ye men of Galilee," said they, "why stand ye gazing up into heaven; this same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen Him go into heaven."

Not only the fact of His bodily return, but several attendant circumstances, and the purpose of this second Advent, are revealed. He is to be accompanied by His angels: "The Son of Man shall come in His glory, and all the holy angels with Him." Matt. 25: 31. This is His own utterance. Paul likewise says: "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire." What a contrast to His first advent! Then a babe, wrapped in swaddling clothes, and lying in a manger, slighted by the world, despised and rejected of men, a man of sorrows and acquainted with grief.

When He comes again it will be "with power and great glory." It will not be in the obscurity of a stable, but, "Behold He cometh with clouds and every eye shall see Him, and they also which pierced Him." "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."

Another most remarkable event which is to attend the Lord's coming will be the resurrection of those who are asleep in Jesus, and succeeding this will be the translation of the living saints. "I would not have you ignorant, brethren, concerning them which are asleep that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we, which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the arch angel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in

the clouds to meet the Lord in the air, so shall we ever be with the Lord." A similar testimony is given by the same apostle in his epistle to the Corinthians: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I. Cor. XV: 51-53.

Revelation informs us of another event connected with the Lord's coming—the destruction by fire of this earth as regards its present order as it was once destroyed by water. "There shall come in the last days scoffers, saying, where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation; for this they willingly are ignorant of, that, by the word of God the heavens were of old and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." II. Peter 3: 4-7, 10. This, however, must be understood of a renovation, not the annihilation of the earth, for both Peter and John speak of "new heavens and new earth wherein dwelleth righteousness."

Many at different periods have undertaken to determine the date of Christ's coming, and of the end of the world, but their many failures have served to emphasize the words of Christ: "Of that day and hour knoweth no man," etc. I do not wish to be understood as saying that a study of prophecy on this important theme is out of place; nor that the time may not be approximately determined by such study, aided by the special illumination of the Spirit, who indited the prophecies, such as the book of Daniel, Revelation, and other portions of Holy writ. I am not prepared myself to venture such a prediction, while some things seem to indicate that we are now in the closing period of this dispensation. On the one hand the "perilous times" and the "falling away" which we are told are to precede the Lord's coming, are manifesting themselves; on the other hand, the increased activity in missions makes possible the speedy accomplishment of the conditions which our Savior said would be the immediate precursor of the end: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, then shall the end come." We are not to read this as implying that all the nations will be Christianized,—the Gospel is to be preached "for a witness," making possible the salva-



tion of those who hear, but by no means accomplishing this result in those who reject the offer. Indeed, we learn from the parable of the tares that "the children of the wicked one" will be found as a part of the human family at the time of "the harvest, which is the end of the world."

Like conditions at the time of His coming are foretold by our Savior. As it was in the days of Noah, and in the day when Lot went out of Sodom, "even thus shall it be in the day when the Son of Man shall be revealed."

The idea has been advanced by some that the apostle Paul believed that the coming of the Lord would take place in his lifetime. They base this idea on his language in I. Thes. IV: 15, where he uses the phrase: "We which are alive and remain unto the coming of the Lord," etc. This can hardly be considered a correct interpretation, for he expresses in the most positive way that what he was then writing was "the word of the Lord." This being the case, he was not making a false prediction. He did not presume to tell, nor did he feel authorized to tell, when the event would take place, but classing himself with believers, he spoke in a representative capacity. No one thinks the apostle James meant himself simply, when, speaking of the tongue, he said: "Therewith curse we men."

It is evident from Paul's second letter to the Thessalonians, that he did not think the second coming was imminent, although they seemed to have inferred this. He wrote the second epistle not to correct the former one, but to correct their misunderstanding of it.

The learned Dr. Adam Clarke explains this text in harmony with that which I have given: "By the pronoun we, the apostle does not intend himself and the Thessalonians to whom he was then writing; he is speaking of the genuine Christians, which shall be found on earth when Christ comes to judgment."

It seems proper in this connection to remark that the apostle uses the word sleep as a synonym of death. He nowhere in his epistles says anything that can fairly be construed to sanction the doctrine of soul-sleeping, that is, that conscious existence ends at death, and is not renewed till the body is raised. He speaks of death as a departure—"the time of my departure is at hand"; "to depart and be with Christ is far better"; "absent from the body, present with the Lord." While we should avoid speculation in regard to the intermediate state, the expressions from Paul just quoted, the vision and language of the dying Stephen; that of Christ to the dying thief; the parable of the rich man and Lazarus, afford unmistakable evidence that in the case of the saved and the unsaved there is a soul or spirit that continues in conscious existence after death. The extent to which the happiness of the saints will be advanced by the resurrection, must be left for the reality to reveal.

The purpose of Christ's Second Coming is to judge the world and to receive to Himself His own ransomed saints. "God hath appointed a day in which He will

judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." "I will come again and receive you unto myself, that where I am there ye may be also."

Christ has given us a very sublime picture of the judgment of the Great Day: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats. Then shall the King say to them on His right hand, Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, etc. \* \* \* Then shall He say to them on His left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels; for I was an hungered and ye gave me no meat," etc. (The reader is referred to Matt. XXV: 31-46 for the complete account of this representation of the final judgment.)

From this we learn 1. That Christ is King and Judge. 2. That all are to appear before Him. 3. That while salvation is by grace through faith, judgment and rewards will be according to our works.—"Behold, I come quickly, and my reward is with me to give every man according as his work shall be." 4. That service rendered in true Christian love to the brethren of Christ, is reckoned as done unto Him. 5. That it was not in the performance of this service, that they became righteous, but having previously been saved by grace, they thus brought forth the fruit of righteousness. 6. That the sentence of the King as pronounced upon both the righteous and the wicked, was final and eternal.

The purpose of the revealing of these matters concerning the Second Coming of Christ, is not to gratify our curiosity, but to influence our lives, so as to be prepared for His coming, whether we are among the living or shall be removed out of time by death. Our Savior's charge comes alike to all: "What I say unto you, I say unto all, Watch. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Some of His parables are directed to this end. That of the ten Virgins teaches us to make timely the needful preparation watching unto prayer, so as not to be surprised if the Bridegroom comes at an unexpected hour.

The parable of the talents teaches our responsibility according to our capacity, and our opportunities, and that with unequal privileges with equal diligence, there will be equal rewards.

The parable of the pounds teaches that with equal privileges, and with unequal diligence, there will be unequal rewards.

Whether the events connected with the Lord's coming as mentioned by Paul, and those foretold by Peter, will be simultaneous, the right attitude of the Christian



is not that of indolent waiting for His coming but one of cheerful and diligent performance of His manifested will. "Seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

We should beware of lending a willing ear to the enchanting strains of the world's gay pipe, lest, in such an hour as we think not, we be startled by a blast of the trumpet of the archangel.

### The Challenge of Today

BY ZENO H. DOAN

We live in a day when the door of the world has been opened wide, and stands as a call to the forces of Christianity to enter. For a long time we have recognized, in a half-hearted way, the utter impotency of non-Christian religions to meet the needs of humanity, but the difficulties which were in the way, and must be overcome were urged as an excuse for our failure.

For fifty years, God has been working in a variety of ways that have made this old position untenable. The increased and increasing facilities of travel has brought us close to the hearts of men and women in the darkness of heathenism, until we've come to know the awful degradation of those who live far removed from the light of the gospel of Christ. We have been shown the actual working systems of religion, hoary with age, but absolutely lacking in the essential element of redemption—a heart throbbing with compassionate love and sympathy. No tears for the sorrowing, no ministering hand for the suffering, no hope for the dying. Only the darkness of gloom and despair.

As this change has been going on whereby God has let us see the inadequacy of these religions, political changes have been taking place, until the messenger of the cross is under the protection of so-called Christian nations wherever he may go. As steam and electricity has brought the world close together, civilized nations, recognizing the value of Christianity, have spread their hands protectingly over the whole earth, saying to the ignorant and idolatrous, "These are your friends and messengers of hope, who must not be harmed."

God has also been letting those in darkness see the difference there is in the conditions of life that surround men and women in Christian and non-Christian lands; thus breaking down the barrier of race and superstition which had held them in bondage for centuries, and sending hundreds of their young men and women into our land to equip themselves, intellectually and industrially, for the marvelous changes that are to be wrought in the regions from whence they came.

While all this has been going on, a new life and potency has been breathed into the "Great Commission," by the host of young men and women, trained in our colleges and universities, who are heralding as their battle-cry, "The world for Christ in this generation," with such effectiveness that the best intelligence of the business world is setting itself the task of so

financing the Kingdom so as to make possible the realization of this battle-cry.

To be alive in such an age ought to make the blood of every follower of Jesus Christ tingle to his fingertips. How it presses upon us the claims of stewardship. To be an individual in the conflict, to be a religious organization in hours such as these ought to draw us together with a common purpose, and send us forward with a single impulse.

As Friends, we must resolutely face the situation as it is, and take our place in the present alignment, and help press the battle to its conclusion, or find ourselves forced to the rear as stragglers who have lost their place either because of fear or else because of inability or unwillingness to accept the challenge of a great opportunity. All the history and tradition of our ancestors calls us to the conflict. Personal identification of the individual with Jesus Christ in service for the sake of humanity, was the dominant trait of character in the lives of those whose followers we are. *How shall we meet the crisis?*

Lynnville, Iowa.

### The New Plans for Mission Study

BY CHARLES E. TEBBETTS

I am afraid Friends are not realizing the splendid outline now provided for awakening the Church to a new interest in missions. At last the entire missionary forces of North America have developed a plan for effectual education in every congregation that exceeds everything previously used. It is prepared by a Committee made up of the most experienced leaders in that line of work of all our Boards, both Home and Foreign, both men's and women's. It is a plan not only for the present, but to be carried out after a definite plan through the coming years. It provides for two year-periods,—one culminating at Easter for Foreign Missions, and one at Thanksgiving for Home Missions. The one entitled "The New Era in Missions" that is now on excels in interest, I think, even the Livingstone campaign of last year. It is designed to run through three months through every department of the church, the crowning service being the Easter Sunday School program entitled "The Triumph of Christ." This is the most interesting program I have ever seen. It is now too late to get in all the department preparatory work before Easter, but if undertaken at once enough can be done to secure a most interesting Easter program, and the rest of the work can be completed later.

The plan provides for two sermons, four prayer meeting services of the church, and four for the young people's meetings, and six exercises for Bible Schools occupying ten or fifteen minutes each. These were intended to run through the three months, but can be concentrated in a shorter period if desired. Complete plans for each of these services are provided, with many of the exercises given in full. The complete set can be had for ten cents, postpaid. The programs with exercises complete for the Easter service will be sent postpaid for \$1.50 per hundred or twenty-five cents per dozen. There should be sufficient of these



so that all who sing can take part in the songs and hymns. They are not designed for a few to do it all, but for the entire school to take part in the singing and responsive readings, with special recitations for the younger pupils. For the necessary information for the sermons and department exercises two books should be provided: "The New Era in Asia," 58 cents, postpaid, and "The World Call to Men of Today," 30 cents, postpaid. For the very best results there should be a Mission Study Group meeting once a week for eight weeks to study "The New Era in Asia." It portrays the most wonderful advance movement in the history of the church since the Apostolic age. Where this is done enough books should be ordered so every member of the group can have access to a copy for preparation.

In addition to these books the following books should be in libraries accessible to all our members. They are all recent books of exceeding interest: "The Emergency in China," "Mexico Today," for adult readers. For young readers the following are as fascinating as any fiction: "Ann of Ava," "The Black Bearded Barbarian," "Under Marching Orders," "Uganda's White Man of Work," "Livingstone the Path-finder." Each of these is 58 cents in cloth postpaid. Paper covered copies can be had for 43 cents, but these are books for wide reading and paper covers do not last.

Besides the outlines mentioned above there are plans for three fine entertainments in costume and dialogue. One represents a Korean village (five copies required, 15 cents each); one a Moslem pilgrimage to Mecca (twelve copies required, 25 cents each); and one a scene in home life in China (seven copies required, 25 cents each). There is still another representing a scene at a Mission Station in Africa (fifteen required, 25 cents each).

Plans are already being perfected for similar educational campaigns for next year. No church can afford to let this opportunity pass, and fail to get in line for these programs as they shall be hereafter provided regularly each year. If the whole program cannot be undertaken, most of its features can be used without more time and effort than any congregation can easily give. There is nothing difficult about it.

#### **A Call to Prayer by the Federal Council of the Churches of Christ in America**

*To the Churches of Christ in America:*

In the name of the Federal Council of the Churches of Christ in America, in accordance with instructions from the Executive Committee, we send forth, during this appropriate season of the year, this call to united intercession, earnestly requesting every pastor to lead his congregation in prayer:

That the spirit of Christian unity may be rapidly deepened in all the churches, through the quickened consciousness of the presence of Christ in the hearts of His disciples; that as they all draw closer to Him they may be drawn closer to one another and may

realize in Him the one center of union of faith and life;

That the Spirit of God may fill the churches with evangelical fervor and zeal, to the end that through a larger faith and a deeper realization of the need of regeneration in the lives of men, there may come such consecration to spiritual service as shall bring the people to the feet of Christ;

That the united power of the Christian churches may be Divinely guided in the work of carrying the Christian gospel to heathen lands; the practice of Christian brotherhood to those who come to our shores from other countries, with an earnest effort to bring them to Christ; the effective distribution and development of religious forces in home mission fields; the deepening of Christian sentiment against the liquor traffic, individual and social impurity, and all the other evils of human society; the restoration and the conservation of a true Christian Sunday such as shall preserve both the physical and the spiritual life of the people; a larger earnestness in the religious education of our youth; the spiritual interpretation of marriage, the family and the home; the realization of a just and humane social order through the development of a Christian democracy; a spirit of brotherhood which will bring everlasting peace among all the nations of the world; and as the sole means to all these ends, the cultivation of that spiritual life and passion which come through a knowledge of the heart and mind of Christ, and the acknowledgment of His divine nature and sovereign power.

SHAILER MATHEWS,  
*President.*

FRANK MASON NORTH,  
*Chairman Executive Com.*

CHARLES S. MCFARLAND,  
*Secretary.*

#### **Is There to Be a Revival of Lay Evangelism?**

It is encouraging to note what seems to be the birth of a new passion for gospel witnessing upon the part of Christian laymen. This seems especially marked in the West. In Kansas gospel teams under the leadership of Mr. Henry J. Allen, editor of the *Wichita Beacon* and Progressive Party candidate for governor, have made a sensation over a wide territory. In Washington such Western senators as Clapp of Minnesota, Kenyon of Iowa, Norris of Nebraska, and Ashurst of Arizona are preaching lay sermons frequently in the pulpits near the Capitol. Recently, it is reported, an Ohio farmer, converted a year ago in a "Billy" Sunday meeting, addressed a crowd of horse breeders, attending a school of their profession in Kansas City. He told the men that he was not asking them to join any Church, but that their hearts were full of sin and that they needed to get rid of it. At the close of this appeal fifty men rose to their feet, some in tears, all deeply moved. Vice-President Marshall is reported as having lately said: "In my judgment, the first blush of dawn is already apparent on the horizon of the world's spiritual day."—*Northwestern Christian Advocate.*



### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

X.

October had come with its ripening fruit, and the chill of the autumn was in the air. But Slow Valley Monthly Meeting had no chill except the chill of an unnatural conservatism and a fealty to old time custom that still came to the surface now and then at unexpected moments. A few of the wise ones, however, were beginning to realize that this conservatism was not without its blessing, for even an engine with its tremendous power needs a balance wheel for its own protection. It was only when this conservatism actually persisted in blocking meritorious and vitally progressive changes, that it had to be dealt with firmly but kindly, in order that the meeting might be allowed to go forward into a higher life and into new and wider fields of Christian service.

The attendance reached high water mark for a monthly meeting session, and out of 139 resident members (the hand of death having been laid upon three of the congregation within recent weeks), 109 were in attendance. The Committee on visitation and welcome was still getting in its work, and reported that since the September meeting a total of 137 family visitations among the membership had been reported to the Committee. The spirit of fraternity had broken into a flame, and Slow Valley meeting was rapidly becoming a great family with common interests and a common passion for the community.

The Committee to visit the new applicants for membership reported favorably upon each case, and after a hearty welcome had been extended, the Recorder was directed to add the name of each of the eight to the membership roll. As a result of the continued family visitation, there were four more applications for membership, and a letter was read for a newly married couple who had just moved to Newtown.

The Clerk reported that he had followed the direction of the meeting in sending a letter of greeting to each of the non-resident members, except two whose addresses could not be found. Replies had been received from eleven, ten of whom expressed their hearty allegiance to Friends' principles and thanked the meeting for its interest in their behalf. The other one was away from Friends and had recently joined the United Brethren Church. Two others signified their willingness to have their rights of membership transferred to another monthly meeting not far away, and action was taken accordingly.

The Committee having in charge the question of the foreigners in Newtown reported that after some investigation, it was made clear that no one denomination could deal with the problem satisfactorily. As a result of invitations sent, there had been two conferences between the Committee and like appointees from the other churches of the city. After full discussion it had been agreed to create a Board of management

for the mission consisting of one from each of the local churches, which Board was to take charge of the mission and reorganize it upon a permanent basis, subject to the approval of all the churches. It was also finally agreed that a sub-committee of the joint Committee should investigate thoroughly the conditions among the foreign element for the guidance of the managing board.

The report provoked a lively discussion, resulting in the approval of the plans suggested, but not until considerable opposition had been voiced. The old cry of economy played considerable part in the discussion, and there were those who freely said that the meeting would have enough to do to take care of itself. There were many, however, who urged that the only way by which the meeting could grow and prosper was to have an interest beyond its own circle, which would stir them to action in behalf of others.

The Committee on internal relationships revived the subject of the financial system of the meeting. For more than an hour the debate went on; some contending for the present assessment plan, others advocating the envelope plan of voluntary giving after an every-member canvass had been made. Testimonials were read from other places where the proposed plan was in operation, showing an increased income because more persons were giving and were giving regularly and systematically.

It was finally proposed and adopted that the matter be further considered at the November meeting, with a view to adopting the envelope plan of collection, beginning with the first of the year. If adopted it was agreed that during November a tentative canvass of the members should be made, to be followed by a more thorough canvass in March in accordance with the plans of the United Mission Campaign.

It was reported that the new Christian Endeavor Society was growing both in interest and in members, and that the young people apparently had the burden of the meeting upon their hearts in a way that was truly encouraging.

The Bible School Committee reported an estimate of \$875.00 for a new addition for the Primary Department. In a supplemental report, it said that the contractors had found the condition of the roof bad and that for \$300.00 additional an up-to-date roof could be put on with some other needed repairs. One thousand one hundred and seventy-five dollars was a huge sum, and there were those who balked in the face of it. The merchant and the farmer, however, proposed that a subscription be taken in the face of the meeting, and to the surprise of everybody \$892.00 was raised within twenty minutes. The advocates of the every-member canvass were so confident that the balance would soon be forthcoming, if the new financial plan were approved, that the meeting finally endorsed the project, and appointed a building Committee to have the work undertaken at once.

The Committee further reported that the need of a Bible School at the Bennett school house was so apparent that, although winter was coming on, it was



felt that with a little help the school could be maintained. Three of the young men and two of the young women had obligated themselves to see that the work was begun and carried on. This provoked another discussion, for there were some faint-hearted ones, but the progressive spirit had its way, and the meeting directed the opening of the school a week later under the care of the Bible School Committee.

The concluding minute was read, and after prayer by the resident minister, the congregation dispersed, but not until there had been many hearty handclasps expressive of brotherly interest, and numerous social visitations throughout the meeting house in which the enlarged program of the meeting was the chief topic of consideration. Slow Valley Meeting was still headed on the upgrade.

(TO BE CONTINUED)

### A Beautiful Tribute to a Worthy Couple

BY CHARLES E. TEBBETTS

I find the following in the West Branch (Iowa) *Times*. A host of former pupils and associates of Joel and Hannah E. Bean will heartily enter into a feeling of deep sympathy with this beautiful tribute. I was one of the fortunate group who came under their care in my first schooling away from home, as well as in the closer intimacy of their sweet home life for over half a century. Outside of my own home, no influence so much as theirs has had the shaping of my own life and character. The following is the quotation:

"From far off Hawaii has flashed the message that one dearly loved by many in our community has passed on to his eternal rest, and we deeply mourn the loss of a true friend and life-long teacher.

"Together with the host of those who loved him, not only in our own land, but also in Great Britain and the Islands of the sea, we drop the tears of mourning because his beautiful life is taken from us,—a life that has meant so much to our own in inspiration and uplift.

"In the earlier days of the life of our neighborhood, many of us were privileged to come under the teaching of this noble man of God, and his no less noble wife. Of these I am sure I voice the sentiment when I say that no other influence outside the home was so potent in moulding our characters and fixing our best ideals. From the schools which they taught in those long gone years, many men and women have gone out into the world whose lives have been a blessing to the communities in which they lived, and who have ever carried in their hearts a grateful reverence to the dear teachers who directed them into the way of truth.

"To those as well as to many to whom they ministered in church, or in the Bible School, or in the generous hospitality of their own home, the memory of Joel and Hannah Bean will ever be held sacred and dear. They taught in the public schools of West Branch for several years; they also taught a private school in a building they had erected for that purpose in their own yard. They were very faithful and efficient ministers of the Gospel in all these years, and

their loving ministry to our lives has never ceased—indeed can never cease so long as life endures—for their sweet influence, which has helped us on our way from childhood, will not desert us, but continue to reach and touch our lives with gentle urgings to higher endeavor and purer living.

"Five years ago the beautiful spirit of Hannah Bean went softly and suddenly away to God—just as she had hoped the end might come. Since her departure her dear husband has lingered on, a benediction and inspiration to every life he touched. Fitting it is that his last earthly days should be passed in the beautiful island which he so loved and for the spiritual development of whose people he gave a part of his best years of labor. Here his dear life ebbed away, and his purified spirit passed gently into the Father's presence."

SARA VORE LEWIS.

### Will Money Buy Peace?

BY EMORY J. HAYNES

It has not been Mr. Carnegie's practice to include the church in his benevolences, either as beneficiary or trustee. It would doubtless be impertinent to judge of his religious beliefs by this fact. Not all the real Christians are in the church by any means. It is an old saying that not all in the church are real Christians. The sudden and wholly unexpected turning of this man to the church as the almoner of fresh millions of his wealth is an interesting event. Did he encounter any declinations? Was there any religious body of representative size that preferred not, in the person of any of its clergy, to act on his new peace board?

Not that it matters at all, for the eminent and devout men who are to be the trustees are assurance of the utmost possible efficiency in administering this vast sum to promote peace in the world. It is a fact, however, that a considerable number of religious, and even philosophic people think Mr. Carnegie places undue faith in dollars. Dollars rightly seem to him as very potent. He has recently said he expects to see universal peace before he dies. And if more money is needed to force the victory at once he logically puts down the money squarely on the world's counter. Why not? Let us buy this great good at once, and done with it.

Away back of war, however, is the bad human heart. The very old evils of pride, envy, the selfish love of power and gold, anger, malice, evil passions, these are the causes of war. The Church has been working for centuries to cure the evils at the source.

So courageous and infectious, however, are these evils that the Church itself has been often made ill by them, and thereby too frequently presents herself as most unlovely. Fire often kindles upon the very garments of the fire fighters. No wars have been so dreadful as religious wars. No fights are so unseemly as "church fights."

Nevertheless the Church of the ages is the only institution that will finally prevail against war. Steadily, one by one, she will teach men the story of the Prince



of Peace. The changed human heart is her mission. She has no other mission. For heaven is best prepared for by being here and now a man of loving heart and just.

The clergy are to use these two million dollars to persuade themselves to greater eloquence for peace? Impossible. Is it to further the urgency and frequency of the presentation of the particular theme, world-wide peace? Hardly so, for it would be difficult to find a preacher who ever advocates anything else. Certainly in America, except for patriotic wars, the voice of the pulpit is uniformly for peace among men. From the Sunday schools the almost countless millions of children pour forth each Sunday, taught forgiveness, patience, mercy, pity. The malevolent affections that cause war are dissuaded even with hymns and all evangels.

Let Mr. Carnegie build more churches. Let him plant a church in every rural valley. Let him found a church opposite his library in every village that lacks one. It has been, for twenty years, the struggle of the Methodists to build a new church every day in the year. Yet they cannot keep pace with the demand. The same marvelous effort is the record of other denominations. It matters not the name. The established sanctuary, of any name, is the peace agency that he may rely on.

Money will not regenerate this world. Let us suppose a round billion were bestowed at once for the holy purpose of making all men unselfish. If it would mark the end no doubt the money could be easily raised. But things human do not work that way.

Universal peace cannot be bought outright. For there is no one place where it is on sale. It is a product of each man's own heart. Each man is to be got at. A conservatory may make a few flowers grow, by warming a few roots. But June is what makes flowers grow. There must come over all lands the great wave of moral and spiritual warmth that turns man savagery to loving kindness. Whatever helps to bring the universal June helps to bring international peace.

It does honor to his heart when any man flames with holy zeal to right any one great wrong, when his impatience becomes imperious and he vows to devote even his very life to bring immediate victory for the right. But not even the martyr's death is enough. There have been hosts of blessed martyrs, yet the golden age creeps slowly and tarries long.

Certainly then the good man's gold must expect the same tardiness. Consecrated gold helps, like the consecrated blood drops of martyrs. But the end is not yet. The date is not in the almanac. War will not cease in the world till it ceases in man's own soul. And that means the triumph of religion.—*N. Y. Evening Mail*.

The federal council of Methodism, composed of official commissioners from the northern and southern branches, met recently at Nashville. They spent their time settling difficulties and did not get to the question of Church union.

### An Evangelistic Trip in Cuba

On January 19th I had the privilege of going into the territory between Holguín and Gibara to conduct some special services. There are three out-stations in this immediate neighborhood, Auras, Boças and Velasco, and one some distance away, Santa Lucia, all cared for by José Reyes, a conscientious Christian man and an indefatigable worker.

I met him and also Sylvester Jones on the train and we proceeded at once to Velasco. There the Mission owns a well located lot with a palm house on it, which is at present used for the services. The first night there was very good attendance and interest. The next day Sylvester Jones returned to his work at Gibara and José Reyes and I continued the meetings. The days were spent in family visiting and prayer and the meetings were at night. The attendance and interest increased during the week and on Friday night about fourteen stood up to thus express their repentance and a desire to accept and follow Christ.

On Saturday the teachers at Gibara, Misses Pretlow and Ratliff, came with a folding organ to help in the meetings over Sunday. The Cuban is very fond of music, so the last two nights the house was packed, about 80 being crowded into the small room. On the last night about 25 stood up in response to a call similar to the one made on Friday. This number included most of the same ones who stood up before. A few signed candidates' cards for admission to the Church.

On Monday the teachers returned to their school and we went to Auras for a week's campaign. There the Mission built a neat chapel about four years ago. We found a goodly number of regular attenders and the meetings were held with good attendance and attention till Friday night. May M. Jones and a Cuban young lady came down from Gibara on Thursday to help with the meeting and to play the organ one night. The meetings were very similar to those at Velasco and the results were about the same. José Reyes had one children's meeting at each place and the women Friends also did the same. The children attend well and are responsive to the teaching.

I had the privilege about ten years ago, in company with Sylvester Jones and a Cuban young man, of making one of the first evangelistic tours through this region. Of course we had large crowds then for it was a new thing, but in these last meetings I saw the manifestations of a deep and abiding interest in our work, as well as evidences of the moving of the Holy Spirit in their hearts.

About nine years ago, while residing at Holguín, I was permitted to begin regular work at Auras and to carry it on for three years. I could see a great improvement in the attitude of the people towards the work and in their attendance at the services. When I began the work it was often difficult to get the ladies to attend the place of worship. In groups of two or three they would pass and repass the door waiting for some one to be the first to enter. I often had meeting with none but men and boys. Now they enter with



all confidence and take their places as though accustomed to do so.

My heart was also rejoiced one day by hearing some one singing a hymn in a neighboring house. How much the dear old Gospel Hymns have meant to us! I believe they may mean as much to Cuba. The trip was a great encouragement and blessing to me. We see so much sin and coldness and indifference that they become depressing in their influence, yet we see that God is working and is calling out for Himself a people.

CHAS. C. HAWORTH.

Banes, Ote., Cuba.

### Why Such an Exodus?

You may think the only Exodus was the Exodus of the Children of Israel out of Egypt, led by Moses, but you are mistaken. Every Sunday morning there is an Exodus from the church just at the hour of public worship. Multitudes of children and older young people go flocking out, many times encouraged in the Exodus by their parents, or at least not actively encouraged by you to stay for the church service. Perhaps, father and mother, you have not thought of it in that light. But really and truly now, how many of you encourage your children to stay for church? And you, Sunday-school teacher, do you talk to your children about the church service and encourage them to stay? Try it awhile. The pastor would love to have the children in the church service.

Some people labor under the mistaken notion that it is too much to expect the children to stay for church. If we hold such a notion we are not consistent when we require them to attend the public schools for a much longer period of time each day and for more days in the week. It is said that "the Sunday-school is the church of tomorrow." If there is any truth in this statement, and we believe there is, what kind of a church will the church of tomorrow be, if our children get in the habit of deserting the church service at the close of the Sunday-school hour? We must not only train up our children in the way they should go, but we must go that way ourselves.

We love our children and desire best things for them, but are we giving the best to them when we permit them to acquire such bad habits with regard to church attendance? The pastor drops this word of exhortation and warning to the parents, teachers and officers of the Sunday-school, concerning this growing tendency of our time.—*The Silent Evangel*.

### Burial of the Scriptures

A most interesting service occurred at Philadelphia last week, attended by 10,000 Jews, when the rabbi buried the scrolls of the "Mosaic Law," a ceremony probably never before witnessed in America. The Torah, consisting of fifteen parchment sheets and bearing the writings of Moses, had been partially consumed by fire some weeks before at the burning of the synagogue. A tradition as old as history itself declares that when any harm befalls the sacred scrolls, Israel

is doomed to destruction unless the wrath of divine providence is appeased by a proper burial of the documents. Accordingly, the patriarchs of the orthodox Jewish community assembled at the ruins and, gathering around the bits of the Torah that still remained, offered prayers that their people might be saved. Women wept as their husbands and fathers repeated the Ten Commandments and prepared the Torah for its burial. As many as could be accommodated within the walls were allowed to pause for a moment before the remains of the shrine. Crowds five times as great remained outside and recited the "Kaddish," the Jewish prayer of mourning.—*Northwestern Christian Advocate*.

### Sunshine Further On

The mountain's base is wrapped in gray,  
And chill and cheerless is the way,  
As slow I tread the shadowed trail  
That stretches upward still and pale.  
But as I rise I see it glow  
With what seemed mist and cloud below,  
And soon I stand amid the dawn  
Of warmth and sunshine—farther on.  
O, soul that beats the shadowed air  
About the base of summits fair,  
Be brave and patient. Mists obscure  
The lower way, but hold secure  
The higher path. For thou must rise  
On toiling wings to clearer skies,  
And though the way seems dull and gray,  
It lightens toward the summit day.  
Thou, too, shalt stand amid the dawn  
That flowers in sunshine—farther on.

—*British Weekly*.

### Notice

Thomas Jones, who has been appointed as Secretary of the Young People's Activities of the Five Years Meeting, is to assume the office the first of April. According to the arrangement made with the Executive Committee of the Board, he is to continue his seminary course and direct the work during the school term, from Hartford, Connecticut. He will devote all of his time to young people's work during the summer vacation.

Thomas Jones is a talented and consecrated young man. Having been a loyal Christian Endeavorer all his life he is in thorough sympathy with our young people and their problems.

For plans and suggestions, address him at Hartford Seminary, Hartford, Connecticut.

W. O. TRUEBLOOD,

Chairman Board of Young People's Activities.

It is not, after all, a question of the quantity of what we do, but the quality of it. God knows of how poor stuff our dreams and deeds are woven; but if it is the best we can give, if we desire with all our hearts what is noble and pure and beautiful and true—or even desire to desire it—He will accept the will and purify the deed.—*A. C. Benson*.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

**Corinth, Virginia.**—Howard M. Hoge, of Lincoln, Virginia, was in the meeting at Corinth in the forenoon of the 8th ultimo, at Berea Mission in the afternoon, and at Sedley, Virginia, in the evening. His addresses were much appreciated since he spoke on the subject of temperance at a time when the state-wide prohibition campaign was on in the Virginia Legislature.

### INDIANA YEARLY MEETING

**Wabash.**—The mortgage that has been standing on this church for seven years went up in flames Sunday morning, March 8th. We had a fine Quarterly Meeting.

### IOWA YEARLY MEETING

**Des Moines.**—Des Moines Quarterly Meeting of Friends was held March 7th and 8th in the Friends' Church of Des Moines. Saturday morning the first session was for Ministry and Oversight, and then the meeting for worship in which Charles Moore, pastor, of Indianapolis, gave the message. His subject was Prayer. Lunch was at 12:00 o'clock. In the afternoon sessions, business came first and then the conference on "The Church and its Community." The address was given by W. Irving Kelsey, professor of the Biblical department of Penn College, followed by a discussion. The thought was, if each one would work in his own community, greater things might be accomplished in the work of the Lord. On Sunday at 10:30 the meeting for worship was held, and the sermon was preached by Harry R. Keates, superintendent of Iowa Yearly Meeting; at 12:00 o'clock the Bible School was held, and at 12:30 dinner was served in the dining-room.

Bible School Conference: Address, Viola Smith, Field Secretary Bible School Board Iowa Yearly Meeting. Discussion led by O. F. Comford. Special conference of Officers and Teachers of Bible School conducted by Viola Smith. Evening session, address to the young people of the Quarterly Meeting by W. Irving Kelsey. Closing sermon by Viola Smith. Concluding minute, C. V. Stanley. Sunday was "Everybody Go to Church Day" in Des Moines. There was a large congregation to enjoy all the sessions of the Quarterly Meeting.

**Honey Creek.**—On February 1st, Elgie L. McCargar, an Evangelist from Oskaloosa, assisted by our pastor, Anna

Smith, with Melvin Smith, her husband, who is also a minister, commenced a series of meetings at Honey Creek, which closed the 25th. Sin with its dreadful effects in this life, and the awfulness of eternal punishment in the life beyond, were forcibly shown in a spirit of love and tenderness. Also the blood of Jesus Christ as the only remedy for sin, the blessings of a Christian life here and an eternal life of blessedness in that beautiful place, Heaven, were just as faithfully presented, which resulted in twenty-four being definitely blessed, either in conversion, renewal or sanctification, and the Church greatly strengthened. As an appreciation of the labors of Brother McCargar the membership together with others who attended, presented him a free-will offering of \$100.00. Money for new lights for the church and a study lamp for our pastor, was donated the same way. We feel that the hand of our God has been good upon us, and we give Him the glory.

### KANSAS YEARLY MEETING

**Kansas City, Missouri.**—February was full of good things. The 1st was "Go to Church" Sunday, and we had the largest congregation we have ever had, and a fine spirit manifest. The 8th was Gospel Team day in Kansas City. Judge Stanley, of Wichita, told us how he had been led to Jesus Christ. On the 15th, the older boys held the reins. We were surprised and delighted to have President Albert J. Brown, of Wilmington College, Ohio, with us on the 22d. We all enjoyed the singing after dinner, the 5th. And the neighborhood entertainment of the 19th was the best ever.

**Gate, Oklahoma.**—Gate Quarterly Meeting was held at Laurence Academy, Gate, Oklahoma, February 27 to March 1. No visiting ministers were present, but profitable and interesting meetings were held. On Saturday night a missionary program was given. Among those taking part were Mae Smith, Harvey Lupton, Adelle Laverty, Walter Lewis and Earl Alkire. This meeting was one of a series of missionary-evangelistic programs which have been given at different points in the Quarterly Meeting during the winter.

### NEW ENGLAND YEARLY MEETING

**East Lynn.**—On February 23d a sunrise prayer meeting was held in the East Lynn Friends' Chapel, East Lynn, Mass-

achusetts, at 8:00 o'clock. The Young People's Society of Christian Endeavor were the originators of this early meeting, and the Endeavorers were invited to join in this service. The leaders for the meeting were Lyndon H. LaRouche Vice-President of the Society and Richard S. Holmgren. Jennie W. Crosman was one of the speakers, and Miss Pote, President of the First United Church Endeavor Society of Swampscott, gave a very interesting talk on Efficiency. The young people's chorus furnished some of the music, and Richard Holmgren gave a talk on Washington. The Lord greatly blessed us in the service. In the evening of the same day, a very enjoyable Washington Social was held in the church, given by the Quaker Club, a missionary organization of the church. The church was decorated very prettily and refreshments were served by the officers of the club, Miss Mabel Holmgren, Miss Julia Austafson, Miss Edith LaRouche and Miss Ethel Stewart. These young ladies deserve great credit for their work.

### NORTH CAROLINA YEARLY MEETING

**Greensboro.**—The meeting at Greensboro, North Carolina, is making substantial progress in all its departments of work. The Men's Bible Class recently gave a banquet for all the men of the church. A number of short addresses on live topics were given and a good social hour was enjoyed by all. The report of the treasurer shows that the amount given and pledged for foreign missions this year reaches a high-water mark in our missionary activities. The Bible School is growing in numbers and interest. At present there is a friendly contest between the men and women of the school for new members. The Christian Endeavor is proving to be one of the most active and spiritual forces of the church; they hold regular meetings at the county jail and the county farm, supplying flowers for the sick and shut-ins, and many other kinds of practical Christian work. Last quarter they won the City Union banner by more than twenty points in the efficiency campaign, and are now the banner society of the city. They have added more than twenty-five new members within the last four months. The Sabbath evening services have been strictly evangelistic, wherein quite a number have renewed their covenant with God. Several new members have been taken into



membership at the last three Monthly Meetings.

**David Sampson and Wife.**—David E. and Sarah M. Sampson, who sailed from New York on the 18th of February, report a very favored voyage, having passed Queenstown on the 25th. They regard it as a special providence at this very stormy season. The only discomfort was Mrs. Sampson's sea sickness.

#### WILMINGTON YEARLY MEETING

**New Burlington.**—On Sabbath evening, February 1, 1914, Abijah E. Wooten, pastor of Waynesville meeting, began a series of meetings at this place. On Thursday, the 5th, he was joined by Samuel Mosher, of Cardington, Ohio, who for two weeks assisted him both in song and ministry of the work. The meetings closed March 1st, after a season of great benefit to the church and community. There were twenty conversions and renewals and four accessions to the church. Many have been helped and encouraged to better living by the earnest presentation of the Gospel by these ministers who spared not themselves that the way might be made plain. During the meeting Mr. Wooten's family was quarantined at their home with scarlet fever. The case proved a light one, however.

#### WESTERN YEARLY MEETING HOUSE

The Plainfield Friends occupied their new house of worship for the first time Sabbath, March 8th. The services were largely attended and were most inspiring and profitable throughout. A most beautiful spirit of Christian unity and fellowship was shown when the Methodist, Baptist and Christian churches voluntarily dismissed their congregations to join with their sister church in her opening service. There was special music by the choir and the men's chorus, the latter composed of twelve men from the different church organizations of the town.

Willard O. Trueblood, pastor of First Friends Church, Indianapolis, delivered the message at the morning service, using the text "In this place is one greater than the temple." (Matt. 12: 6). The sermon was indeed an excellent one and one in which Christ was held up as Lord over all. E. James Carter, pastor of the local church, and T. F. Williams, pastor of the M. E. Church, assisted in the services. At the evening meeting Brother Trueblood delivered a most powerful address on Peace.

He declared that the dream of the dreamers is coming true, and that soon international warfare will be an impossibility. The congregation which will

continue to meet in this new house of worship feel that they have a building of which they should be proud and which should inspire them to a greater loyalty and better living. The trustees of the local meeting have arranged and are meeting with good success in raising the necessary funds to meet the added expense determined by the Yearly Meeting trustees for the extras to the room for its special benefit and also for its per cent. of entire building.

#### THAT CONFERENCE OF MEN

##### Quarterly Meeting Endorses It

Bangor Quarterly Meeting was held at Marshalltown, Iowa, February 28th. This meeting endorses the call for a Conference of Men, and renews the invitation to meet in Iowa. Let us all remember that however valuable opinions and discussions may be, real waiting upon God for His plan and purpose means vastly more, both before and during the sessions of such conferences.

ANNA W. MARSHALL.

*Recording Clerk.*

##### Another Endorsement

Were we at a business meeting of the church, and if the topic of "that Conference for Men" were under discussion,

I should accord a hearty "so do I" to the remark of "a young Friend" in the issue of February 19th. By all means have the conference. It will mean big things I am sure.

BERNICE E. HAWKINS,  
*New Burlington, Ohio.*

#### Another Meeting Endorsement

At the March session of Sandwich Monthly Meeting, held at West Falmouth, Massachusetts, the proposition of a Men's Conference to discuss the problems now facing the church and to suggest plans for successful and aggressive work was most heartily endorsed.

LOIS H. BOWERMAN,  
*Clerk for the day.*

#### EARTHQUAKE IN CUBA

GIBARA, CUBA, March 1, 1914.  
*Editor of The American Friend,*  
*Richmond, Indiana.*

Dear Friend—Near midnight of the 27th of February a severe earthquake shock was felt in Oriente Province, Cuba. This was followed by other shocks of lesser intensity. Friends' mission property at Gibara and Puerto Padre was slightly damaged. No lives were lost in the district.

Sincerely, SYLVESTER JONES.

# ROYAL BAKING POWDER Absolutely Pure

**ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it insures you against alum and all forms of adulteration that go with the low priced brands.**



## BIBLE SCHOOL LESSON

March 29.

**Subject.** (Review) — Jesus the Great Teacher.

**Lesson.**—Read Matt. 7: 21-29.

**Golden Text.**—What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God.—Micah 6: 8.

Most of the quarter's lessons have recorded events and teachings in Perea.

Jesus is working His way toward Jerusalem. His earthly ministry will be ended within a few short months. The time is short and He must needs leave some great and fundamental truths with His disciples and with the multitudes.

The new kingdom was being formed—gradually in the hearts of the people—while they for the most part were looking for a temporal government.

1. Jesus and the Children. Teachableness, faith, obedience were the essentials of discipleship.

2. The Mission of the Seventy. Here is a lesson in evangelistic procedure. Seventy men in addition to the chosen disciples became the heralds of the new gospel.

3. The Good Samaritan. All men are thy brothers, and thy neighbor is he whom thou canst serve in helpfulness.

4. Serving Jesus. A lesson in obedient discipleship. We are workers together with God.

5. The Unfriendly Neighbor. A lesson on prayer and communion with the Father. Persistence in seeking God reveals the sincerity of the desire.

6. Darkness and Light. A lesson on the nature of Christ's kingdom. Jesus is the light of the world.

7. Christ's hatred of Shams. God looks at the heart. Phariseism was the embodiment of deceit and insincerity.

8. Faith destroying Fear. The world has no power against the consecrated life.

9. Trusting in Riches and Trusting in God. Life is more than possessions. Covetousness is not a Christian virtue. Greed is the forerunner of destruction.

10. Watchfulness. A Temperance Lesson. Man must be on guard over himself, his desires, his appetites, ready to resist the thief that would rob him of his dearest possessions. Man must guard his mind, must guard the home, society and state against the liquor traffic.

11. Lawful Use of the Sabbath. The Sabbath was made for man's benefit.

12. Lessons by the Way. Another lesson on the essential nature of the new kingdom, showing its gradual growth in human hearts, until it should fill the whole earth. Jesus warns those who do not possess His spirit and His life.

**Want Ads in THE AMERICAN FRIEND** are proving their worth by bringing answers. Terms given upon application.

## CORRESPONDENCE

On page 158 of THE AMERICAN FRIEND I find this, "Since we no longer believe the Bible is infallible." I want to know who constitute the "we" referred to. It would seem as though it was a Church or company of some sort or other, who have changed their minds in regard to the Bible. There are several questions that I am surprised and sorry to see in THE AMERICAN FRIEND. It certainly gives young people grounds to call in question the authority of the Holy Book. If the "we" is intended to mean the Friends Church, I don't want to be included.

I have never changed my opinion of the blessed Book except an increase of deep respect and reverence and confidence in its authority, and I know a large number of others are of the same mind. There is another question. To what extent may the Bible be looked upon as authority in matters of faith? There is no other authority. It was inspired by the Holy Spirit. The Bible being sanctioned by the Spirit, there can be no other authority. Is it true that the Friends as a people are changed? I do not think so and am sorry it should be so intimated. I know there are those among us who are not sound in the faith, but is it fair to judge the Church by those? The devil has been trying to destroy the Bible ever since it was written, but he will never succeed.

As regards the proposed conference of men, I have failed to see any subject proposed for consideration that might not be discussed by writing and save the expenditure of thousands of dollars it would take for the expenses of such a conference. There are millions of hungry souls who have never had a taste of the bread of life or of the water of life. I sincerely doubt the propriety of spending the means it would take to bear the expenses to that conference, in that way. I believe we who have the Bible are going to be held accountable for our neglect of the heathen. Of course we do not all see alike, but we can all pray one for another.

Sincerely, S. B. WOODARD.  
Fountain City, Indiana.

WEST FALMOUTH, MASS.,  
March 10, 1914.

Editor American Friend:

Dear Friend—In your issue of March 5th in the "Comprehensive Study Outline of the Young People's Union of Baltimore Yearly Meeting," on page 158 occurs this topic: "Since we no longer believe the Bible to be infallible, how are we to regard it?"

We certainly must have some unerring, infallible guide to direct us on our pathway from earth to Heaven. Inasmuch as the individual or committee arranging this program informs us we do not have it in the Bible, will they kindly inform us where we can find something more sure? Why accept part of the Bible and reject another part?

Very sincerely,  
SAMUEL H. WILMORE.

## Married

**Welch-Avery.**—At Scholls, Oregon, February 14, 1914, Louis Welch to Lulu B. Avery, Homer J. Cox officiating.

## Born

**Winslow.**—At Greenfield, Indiana, January 23, 1914, to William H. and Ione Morris Winslow, a son, William H., Jr.

## Died

**Allyn.**—Jennie Allyn died at Whittier, California, January 27, 1914, aged seventy-four years. For many years she was engaged in

## NOT A MIRACLE

## Just Plain Cause and Effect

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time.

"My friends, and even the doctor told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville."

Postum now comes in two forms:  
**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.  
—sold by Grocers.



# "Who shall build the fire on cold mornings?"

is an eliminated question in the home equipped with the

## **"FARQUAR"** TRADE MARK **SANITARY HEATING SYSTEM**

The house is warm night as well as day.

The storage fire-box and the automatic control of the fire guarantee this result.

Mild, uniform heat is not a luxury in these days, it is a necessity.

Get our literature; it will tell you.

**THE FARQUHAR FURNACE CO.**

Manufacturers

WILMINGTON, OHIO

special lines of Christian work, as superintendent of the Y. W. C. A. in Boston, later as officer and worker in the Rhode Island Christian Temperance Union. Many have been led to Christ through her efforts. She was for many years an elder at Woonsocket, Rhode Island, where she still held her membership.

**Bales.**—Mary C. Bales was born in Bristol, Ohio, January 18, 1838, and died at the home of her daughter in Washington, Kansas, February 24, 1914, aged 76 years 1 month and 6 days. She was married to Asa Bales at LaPorte, Indiana, in 1866. She was converted in early life and united with the M. E. Church until shortly after her marriage, when she joined Friends. She was an elder for many years, and was a faithful member of the Church. She is survived by her husband, two sons, one daughter and three grandchildren. Funeral services were conducted by Elisha H. Janeway.

**Holder.**—Mary C. Holder, wife of Josiah B. Holder, died at East Vassalboro, Maine, December 2, 1913, a member of Vassalboro Monthly Meeting.

**Jones.**—Charles H. Jones died at Amesbury, Massachusetts, March 5, 1914, in his seventieth year. His death occurred eight days after that of his wife. He was known widely among Friends, and his influence for good will be lasting.

**Kenworthy.**—Enoch Kenworthy was born near Indianapolis, Indiana, September 23, 1830, and died at the home of his daughter near Spokane, Washington, June 11, 1913. He was a life long Friend and a strong believer in their doctrines. He leaves a wife, six children, twenty-four grandchildren and twenty-four great-grandchildren.

**Kersey.**—Susan M. Kersey, daughter of William and Mary Folburt, was born in

North Carolina, January 31, 1829, and died at Denair, California, March 2, 1914, aged 85 years 1 month and 1 day. She was married to Asher Kersey in 1859. She was a birthright member of Friends, and a faithful follower of Jesus Christ. She leaves a son, a daughter, a sister, six grandchildren and three great-grandchildren. Funeral services were conducted by Olive E. Guyer.

**Kinsey.**—William G. Kinsey died at Alliance, Ohio, February 18, 1914, aged 92 years and 9 months. He was a lineal descendant of John Kinsey, a Friends minister who came to this country from England in 1677. He was a birthright member of Philadelphia Yearly Meeting. In 1844 he married Anne Evans, and after her death, married Mercy Lloyd. During the closing days of his life, he enjoyed the use of his faculties as he patiently waited for the end. Seven children, ten grandchildren and ten great-grandchildren survive him. Charles E. Haworth and John E. Pennington conducted the funeral services.

**Lloyd.**—Susan Lloyd, daughter of Isaac and Ruth Lloyd, died at the home of her birth in Belmont County, Ohio, December 12, 1913. She was a life long member of Short Creek Monthly Meeting, Mount Pleasant, Ohio.

**Moffit.**—Mary Ann Moffit was born in Columbiana County, Ohio, February 8, 1843, and died near Kildare, Oklahoma, February 17, 1914, aged 71 years and 9 days. She married Joshua Moffit in 1863. She joined Friends in early life and continued a faithful member until death. She leaves a husband, three children, fifteen grandchildren and five great-grandchildren.

Richmond, Indiana, is in the closing days of a strenuous local option campaign.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN  
EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

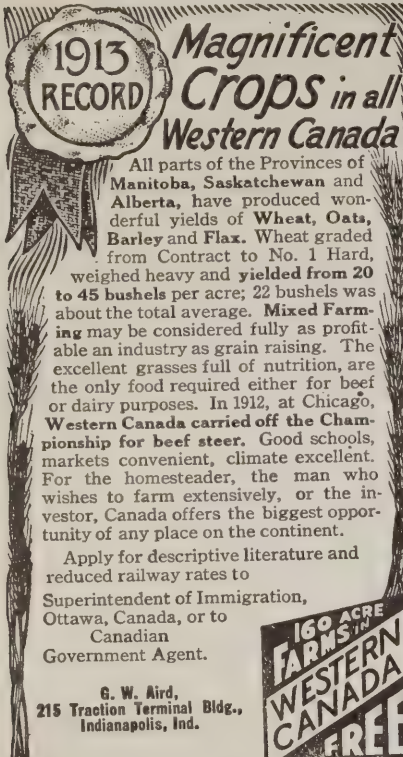
For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



**Minnesota Farm Mortgages****TO NET 6%**Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.12 years active experience in the making  
and care of Farm Loan Investments.

David N. Winton, Pres.      Lindley M. Hoag, Secy.



**1913 RECORD** *Magnificent Crops in all Western Canada*

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from **20 to 45 bushels per acre**; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.

**G. W. Aird,**  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**160 ACRE FARMS IN WESTERN CANADA FREE**

**WANTED**

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

**ROOMS TO RENT**

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL,**  
1117 Lamont St., N. W.

**FOR SALE**

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. **E. L. HODSON,** 802 S. Fern Ave., Wichita, Kansas.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m. **CHARLES W. LAWRENCE,**

Chairman Pastoral Committee, New York  
Meeting, 227 E. 48th Street, New York.  
**ARLANDO MARINE,**

Chairman Pastoral Committee, Brooklyn  
Meeting, 606 Fifth Street, Brooklyn.

Try a few lines in the "Want" columns of **THE AMERICAN FRIEND**. They reach a wide constituency of the highest grade. Terms given upon application to **THE AMERICAN FRIEND**, Richmond, Ind.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

**DICKINSON TRUST COMPANY****RICHMOND, INDIANA**

Established 1870.

**Real Estate Mortgage Loans**

**O**UR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

**We also do a General Banking and Trust Business.**

**3% ON TIME DEPOSITS. ——— CHECKING ACCOUNTS SOLICITED.**

**DICKINSON TRUST COMPANY**

Leading Trust Company in Eastern Indiana.

**WANTED.**

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,**  
46 Bryant Street, Washington, D. C.

**CANADIAN LANDS**

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,**  
Adanac, Sask., Canada.

**The Lord's Prayer:** A Paraphrase in Verse. "Very charming."—*Churchman*. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. **Homosum Co., Aikin, Md.**

**SANITARIUM BIGGS SANITARIUM****ASHVILLE, N. C.**

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS AND THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Provident Life and Trust Co.****OF PHILADELPHIA**

Office, Fourth and Chestnut Sts.

**Capital, \$1,000,000****Surplus belonging to Stockholders, \$5,000,000****Insures Lives and Grants Annuities.****Pays Interest on Deposits,****Acts as Executor, Administrator,****Trustee, Guardian, Committee,****Assignee, Receiver, Agent, Etc.****Collects and Remits Incomes,****Receipts without charge for wills****deposited,****Rents Safe Deposit Boxes, \$5 upward.****Assumes Care of Real Estate**

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

**OFFICERS**

**ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and  
Assistant Trust Officer.  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer

**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIGE,** Assistant Trust Officer and  
Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor

**DIRECTORS**

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



JAMES WOOD.

MT-KISCO.

N.Y.

# The American Friend

Old Series.  
Vol. XXI., No. 13.

THIRD MONTH 26, 1914.

New Series.  
Vol. II., No. 13.

## Come While He Calls To-day

By G. W. D.

List, sinner, list, and hear the Savior pleading—  
Christ stands without—O, will you bid Him wait?  
He comes to save you from your sins and sorrows—  
Come, sinner, come, before it is too late!  
List, sinner, list, the time is surely flying—  
Give Him your heart just as it is today—  
He will forgive your sins, though they be scarlet,  
He then will bless and help you on your way.

List, Christian, list, and are you truly striving  
To live the Christ—in act, in thought, in heart?  
What have you done, in Christ's name, for your neighbor?  
What have you given? How have you lived your part?  
List, Christian, list, the sands of life are running—  
Save thou one soul before the night shall end;  
Take by the hand thy nearest, or thy dearest,  
Saying, "The Lord will surely save thee, friend."

Come, Christian, come, and bring the unsaved with you—  
Pray, Christian, pray, and God will hear your prayer;  
Plead, Christian, plead, the Savior waits to bless you—  
Work, Christian, work, the judgment day beware.  
Sing, Christian, sing; redeemed, join the praises,  
Sing and rejoice! to Jesus give your soul.  
Hark, sinner-saved, repeat the blessed promise—  
Christ forgives all! His blood hath made me whole!

List, mothers, list, bring every child to Jesus—  
Forbid them not. Father, to you He calls—  
"Come, thou and all thy house, unto Mine altar!"  
See thou thy loved ones safe and saved within God's walls.  
List, Churches, list, there's work within thy vineyards—  
Save thou thy sinners; bid thy faithful pray—  
Then will the world have heard the news of Jesus—  
Mighty to save! Redeem! And light the way.

—*Western Christian Advocate.*



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### "Pray for One Another."—James 5: 16

CONTRIBUTED

I can not tell why there should come to me  
A thought of some one miles and miles away,  
In swift insistence on the memory,  
Unless a need there be that I should pray.

Too hurried off' are we to spare the thought,  
For days together of some friend away—  
Perhaps God does it for us and we ought  
To read His signal as a call to pray.

Perhaps just then, my friend has fiercer fight  
And more appalling weakness and decay  
Of courage, darkness, some lost sense of right,  
And so, in case he needs my prayer,—I pray.

Friend, do the same for me if I intrude  
Unasked upon you on some crowded day.  
Give me a moment's prayer, and interlude,—  
Be very sure I need it—therefore, pray.

And when you pray, dear Friend, I ask of thee  
That thou will seek of God not mine own way,  
Not what I want, but His blest thought for me.  
Do thou through Jesus Christ implore, I pray.

### A New Advertisement

We invite the attention of our readers to the new advertisement on the last page of THE AMERICAN FRIEND. The president of the new State Savings and Trust Company at Indianapolis is Mord Carter, who is a Friend, known prominently in Western Yearly Meeting.

He has been in the banking business for many years at Danville, Indiana, and in Indianapolis. When this new Trust Company wanted a president, after holding the place open for several weeks to get the best man possible, Mr. Carter was chosen for the position.

He represented Hendricks County in the State Legislature for two terms, and for a time was a trustee of Friends' Central Academy at Plainfield. This advertisement will have added interest to all Friends because of the standing of its president.

### A Temperance Crusader of 1880

A dispatch yesterday told of the death of Miss Amanda J. Way at Whittier, California. Her name was as familiar in Kansas thirty years ago in connection with prohibition as that of John P. St. John. She was one of the leaders in the campaign that gave Kansas the Prohibitory Law.

Miss Way lived at Pleasanton, in Linn County, and came to Kansas from Maine. Kansas still was a young state and the spirit of the crusaders of territorial days, when the first settlers fought to make it free, inspired the movement to make the state dry.

Miss Way was a minister of the Quaker Church, and even in that day her hair was white and the fact that she had the strength to make such a vigorous campaign seemed remarkable. She made two and three speeches a day for prohibition, and her addresses were regarded as the most effective made in that stirring campaign.

Kansas witnessed a campaign that year, 1880, which has been equaled but once since in point of general public interest. The other campaign was that made by the Populists in 1890.

The Prohibitionists turned the pulpits into campaign platforms and Sunday-schools into rallying places for voters against the saloon. Prayer meetings were given over to prayers for the success of the cause, and from June until October basket meetings, picnics and camp meetings in groves and woods were conducted by the different communities in the state.

The prohibition campaign was more like a great religious revival than a political campaign. Songs, temperance songs, sung to familiar church tunes, were used in church choirs in place of the old time religious hymns.

And wherever Amanda Way went preaching temperance in those days great crowds attended her meetings. She was to the prohibition cause what Susan B. Anthony was to suffrage or Mary Ellen Lease was to Populism in later years, although she was as unlike either of them in her manner of campaigning as one could imagine. Instead of Miss Anthony's militant method or Mrs. Lease's vigorous manner, Miss Way carried with her always the gentle, quiet manner of the early Quakers, and instead of argument she appealed to the moral sentiment of the voters against the evils of what was termed in that day "the demon Rum."

Thousands of Kansans will recall her great work for that state and note the news of her death with sincere regret.—*Kansas City Times*, February 27.

"He who has placed all his hope in God may rest assured that, if the entire universe should rise up against him, nothing will befall him that is not ordained by God."

One thousand congregations in the Presbyterian Church have made the "every-member canvass" for weekly offerings to missions. The increase for benevolences on the average for the year is \$1.12.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 13

RICHMOND, INDIANA, THIRD MONTH 26, 1914.

New Series.  
Vol. II. No. 13

## Training for the Religious Life

The home is the fundamental institution of society. An English mother wrote into her creed a determined purpose to *train* her children to be faithful children of God and disciples of Jesus Christ. That is the bed-rock principle of all human development. The immeasurable possibilities of every boy and girl constitute the most vital problems to which humanity may apply itself.

Yet all too often the children are left to their own inclinations, with only an occasional reprimand or admonition. Training means more than giving advice, more than setting up standards of conduct, more than reading moral homilies about the good and the bad, more than ruling by the iron rod of command. Training is keeping the object of attention in the right way, by leading, by example, by stirring the ambitions and aspirations, a word of praise here, a gentle rebuke there, a determined stand yonder, all applied to the cultivation of mind and soul and character until the youth is established in right principles and in correct living.

How often more attention is given to the care of the garden and the culture of the field than to the training of the child. Topsy "just grewed," and it is little wonder that in many lives the weeds grow more abundantly than do the fruits and the flowers. Every child is worth all the painstaking care that it takes to bring it to manhood or womanhood, unsullied in character and untainted in spirit. Most men who are failures in life had their destiny marked before they reached the "teen" age, all perhaps because parent or guardian did not understand the philosophy of childhood, did not understand that training meant culture in child life no less truly than in plant and vegetable life.

It is not enough to set up standards of conduct. It is not enough that men and women be converted. It is not enough that children be told the principles of right living. The vital element of teaching is training, and without it teaching is a sham.

The home, the church, the school and the Bible School furnish a fourfold unity of influences that should be applied constructively to the training of our youth. By harmony of effort they may touch and in-

fluence every phase of growing character, developing the mental, the physical and the spiritual in harmonious proportions, and thus produce well rounded, well balanced men and women ready for the world's work and trained for efficient service.

Efficiency is the watchword of this age, no less in the religious world than in the physical. But there can be no efficiency without rigorous training. It is a problem to which the church needs to apply itself. Training in Friends' homes has for the most part been excellent. But training by the church itself has never reached the dignity of a system. Not even does the Bible School utilize its opportunities, except in a somewhat haphazard way, to train the youth for the responsibilities of the church.

The future church, even the religious life itself will depend upon the religious training of the present. At a time when there is an awakening among our young people, the church itself cannot afford to delay the study of the problems of its children, who need to be trained, not only in the home and in the school, but in the church itself, in those principles that develop the spiritual life and fit our youth for the responsibilities of the religious world.

### Temperance in Richmond

For the past few weeks, Richmond, Indiana, has been stirred by a campaign to vote the city "dry." Perhaps never in its history has interest in a great moral problem reached a higher pitch. Business and society life have been well nigh suspended while the people have turned aside to consider the saloon question.

The election was held on March 24, and before this issue reaches our readers the result will be known. A majority of 1869 five years ago for the saloon is a hard one to overcome, but the temperance people have waged a hopeful campaign.

The editor was prevailed upon to take the chairmanship of the committee for the "drys." If THE AMERICAN FRIEND has not been up to the usual standard in recent weeks, attribute it to this fact. We believe, however, that the entire church is interested in the effort to make our church headquarters "dry."



## The Element of Silence in Worship

BY ORA CARROL \*

I have been asked to write on the Element of Silence in Worship. In treating this theme I do not forget that there are other vital elements in worship. Neither do I conceive of worship as an end in itself. For worship means but little unless translated into actual touch with humanity. But I am limited by the natural bounds of my subject and can speak only of silence as one of the elements which may enter into worship. It has seemed to me that whatever I might say upon this theme would come with the greatest helpfulness and force if brought from the standpoint which connects with my own experience.

The Society of Friends has always been thought of as quite distinct in its form of worship. Our silent meetings have always stood in marked contrast to the highly ritualistic forms of Church worship. This element of silence in worship we have always held to be both valuable and precious. But just here we have often been misunderstood. Many have thought that we made silence in itself the center of worship. That was not the ideal when the meetings consisted largely of silence. We are far from doing that today when our own form of worship has been modified greatly in many cases. Silence is rather the center of worship as "our means of grace," for this is the only medium that we can conceive of as free enough to allow the unhindered working of the Holy Spirit in whose presence we gather and whose leadership we seek to follow in the course of the meeting. But silence is not the center as an end in itself.

Briefly stated, the basis of our meetings is this. We believe that worship is the highest act of life and can be truly performed only in response to the influence of the Spirit of God. Public worship is in accordance with the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them."

The meeting is then, primarily, with Him. We believe that "worship consists neither in forms nor in the formal disuse of forms; it may be without words as well as with them. Both silence and vocal exercises are recognized and valued as means toward the attainment of an end, which is the divine blessing upon the individual and the congregation." As a denomination, we feel that one of the contributions which we have to make to the Christian Church is that of the democracy of all believers and individual responsibility in Church worship and life. To this end we believe that "God calls and qualifies whom He will to be the bearer of His message, and that the individual believer should hold himself in obedient submission to His will.

But to be more definite, what is a Friends' silent meeting like? We meet in the name and confidence of Him who promised to be with those who gather in His name. We come together without pre-arrange-

ment so far as the meeting is concerned—not knowing who will speak, nor indeed, whether any shall speak. We enter into the meeting trusting the Spirit of God to lead just as He may choose. We sit down together in silence. There is no opening hymn, no call to worship, save by the Divine Leader Himself. The meeting is essentially a community of believers and a communion of worship.

At the beginning of the meeting each one comes as an individual in prayer and communion to render his praise, to present his need, and to seek the will of his Lord for the hour of worship. But there follows what is more significant—the fusing of the group into worship. Now we pray each for the other, and for the great wide interests of the Kingdom of God. If vocal prayer is offered, it is most significant that such prayer is felt to be, not the petition of a single worshipper for himself, but rather one which voices out the united desires of the group.

While we thus meet in silence, it is only with the thought that this shall be the means or medium of worship. Communion with God through Jesus Christ is the end of all our worship. To this end there is no pre-arranged silence; that is, a coming together with the thought that there shall be nothing but silence. That would defeat the end of our worship. It would prevent God from speaking through a human messenger as He so often wills to do. So in our conception of silent worship, silence and vocal expression are not incompatible. Very often there is much of vocal worship and expression in the meeting. A message may be brought just as any true message or sermon is given. Our Quaker silence is essentially a surrender,—a complete consecration of will and heart, of intellect and physical powers to the will of the Divine Leader. As one of our own writers has said: "The essential thing is that the group be one of surrendered selves, ready to be used just as and when the Spirit wills."

The entering into a meeting like this is a most searching experience. The silent meeting is a supreme venture of faith and obedience. The citadel of the life,—the mind and heart and will must not be held by any other conqueror if the Lord Christ and His Spirit are to hold sway. The true Quaker silence is not passive then; it is very active. It is the direct opposite of any sort of soul Nirvana. As one Quaker writer expresses it, "It should be peace-full, but it is often strenuous peace. Real, active listening is needed to know, to be sure when our call comes, what our message is, and to learn to deliver it faithfully."

What then is true worship in silence like? It is essentially a communion,—that of the human spirit with the Divine. It is that form of communion and prayer that waits for the answer. It is coming to God direct. It is in reality a "first-hand experience" of the soul with God. It is seeking, finding, and fellow-shiping with God. True silence also results in the

\*A member of Iowa Yearly Meeting, who read this paper before the student body of Hartford Theological Seminary, February 25.



closest possible fellowship with our fellowmen. While all are waiting in prayer together, the bonds of sympathy and love are strengthened in a most wonderful manner. Because there is a continual emphasis on personal responsibility, the result is effective personal service for Christ and our fellowmen.

But I would not wish to convey the impression that all Friends' meetings are conducted after the manner just described. This is true in principle but not always so in practice. We always insist on the leadership of the Divine Spirit. We always insist on simplicity and spirituality of worship. Times of worship are always times of communion. Opportunity is given for individual expression. But, speaking broadly, we feel that the circumstances of the times and the varied needs and conditions of our communities and cities demand human leadership as well,—leadership that shall be trained and fitted to serve the Church and the community in the most effective way possible. As a result, we have a pastoral system made up of those whose gifts in the ministry have been recognized by the Church. The majority of our meetings are conducted along lines similar to those of other denominations. But always there is the emphasis upon simplicity of worship and direct communion with God. During the meeting, in the early part of the service or near its close, or both, there are times of silent waiting before God when the worshippers seek to know His will and to commune with Him. The silence does not always come at the same time in the meeting. That would defeat the purpose of the silence and make it a purely formal thing. If the silence is to mean anything, it must come when the situation itself demands it. It must grow naturally out of the service,—when the quiet hush of God's Spirit seems to fall upon His people. It may come after the reading of Scripture. It may come before or after vocal prayer is offered. It may come just before the message is brought by the pastor, or it may come just at the close of the meeting. The secret of its value lies in the fact that it does not come at predetermined times, but that it grows out of the service and comes in response to the leading of the Holy Spirit.

Our own Church has not been alone in realizing the value of silence in worship. In fact, other denominations are coming to see its value and to introduce it into their meetings. One of the largest Episcopal Churches of Boston has organized a meeting in their Church which is conducted along the very lines of the Society of Friends. A member of the Society of Friends has been asked to meet with them and help them to worship after this manner. The leading Episcopal Church of Fall River, Massachusetts, observes times of silence in some of its Church services. There are those now going out from this Seminary who are using periods of silence in their public worship.

I can cite no better illustration of what I mean by the value of silence in worship than that furnished by the meetings of the great Student Volunteer Convention recently held in Kansas City. Those who were there realized as no one else could the deep significance of those moments of silent waiting when five thousand

men and women were in prayer together. It was in those moments that the powerful messages of the convention hour seemed sealed upon the heart and life; when deep consecrations were silently made for service, and when the presence of the Lord Jesus Christ seemed very near. What those times of silence meant in that Convention, they may also mean to any group of worshippers. The message of a sermon may oftentimes be sealed upon the hearts of the people when followed by a silent waiting together in prayer. Thus the opportunity may be given to each worshipper to think of the message of the sermon for himself, and for him to hear God's message.

In closing, I would like to sum up the value of silence in worship as it has been experienced by different congregations of people. Times of silence give every individual the opportunity for personal participation in worship. They also tend to place the responsibility of the meeting on every individual. They result in community of prayer and community of worship. They give God an opportunity to speak. Early in the meeting, a true time of silence generates power for all that is to follow because the worshippers come into contact with the Divine power. Late in the meeting, a time of silence affords the opportunity to fix what has been said and to make personal consecration to whatever call God has given for service, as was true, for example, in the case of the Student Volunteer Convention.

Thus, a period of silence when it grows naturally out of the meeting, forms the very climax of the worship, for it is then that the soul meets God, catches a new vision of Jesus Christ, and so is prepared for a more effective service.

Hartford Theological Seminary.

### A Crooked Piece of Wood

BY ORSON L. MILES

A crooked piece of wood. What made it so? There are so many ways in which it might have happened. It might have been the bite of some tiny insect that caused the derangement of the cellular tissues of a young plant which caused it to grow crooked. It might have been trampled upon by some thoughtless child; it might have been crushed to earth by the foot of some wild beast, or perchance it was caused by the stress of storm, when lightning flash followed flash in rapid succession, and the roll and roar of the thunder could scarcely be heard above the scream and howl of the wind as it rushed forward with terrific force, rending, tearing and crushing everything in its path; even scouring the eternal hills by its mighty impact.

Whatever the cause, it was discarded because of its knarled and crooked condition. There it lay in the rubbish heap apparently valueless, till one day a skilled woodworker took it and dressed it. Toiling over it with skillful hands, and an eye single to the beauty which by his training he saw hidden away under its rough, twisted and crooked exterior. And after he had with the utmost care he could bestow finished polishing it, it shone forth with richness and splendor unexcelled.



Now you and I have seen lives like that crooked piece of wood, all knarled and stunted and bent under their load of sin. Little do we seem to care what caused it, we immediately consign them to the rubbish heap as was done with the crooked piece of wood and wash our hands and say, "I'll have nothing to do with them." But what caused these lives to grow crooked? Was it the bite of a thoughtless word? Of a careless act? Or a neglected duty? Was it the sting of an insulting insinuation that sank deep into the very heart of a young life and caused it to grow all knotted and knarled and crooked? Or was it crushed by the beasts of jealousy and hate? Ah! How many lives are ruined by the storm which we call society? Where the flow of the wine keeps pace with the dance, where vice runs riot, where skill at cards is of more importance than moral character and Sabbath desecration is the rule instead of the exception. As the master woodworker took the crooked piece of wood and made it beautiful, so Jesus our Lord, can take the crooked life, if it will but come to Him in trusting faith, and purify, polish and burnish it till it shines forth a jewel brilliant in the diadem of Jehovah.

Ludlow Falls, Ohio.

### Social Service in Action

BY E. HOWARD BROWN

I have been greatly interested, and to be honest, I must say, also somewhat perplexed by much that is being said and written today. There seems to be a great concern among some of the teachers over the country about the "Pastoral" question, the "Rural Community," "Social Service" and the use of young Friends in our meetings. I have hesitated to say anything hoping that some of those most concerned would become so burdened that they would give up their places of honor and remuneration and come out into the field of service and show us fellows how to solve some of these problems.

As I have heard of no resignations, no prospective or contemplated visits, I have wondered how many of these concerned persons really know what is going on in the Church out west. The pastors in these fields are not blowing their own horns, but I am sure that more than one of them has failed to appreciate all that has been said about his or her failure to grasp the situation, understand conditions and to meet the needs of the community in which they labor.

I have wondered how long the college men or the editors of religious papers would enjoy a constant clamoring for better teachers, more able and better management of church organs and men of greater vision in the chairs of our colleges. Would such criticism be enjoyed if made by some of us who have never taught and who have been out of college for fifteen or twenty years? I think a doctor should at least see his patient before he decides upon the disease or remedy. Now let us come out and look one community in the face. Let us go to the parsonage and meet this weakling of a pastor; let us learn why he fails or if he fails, and if he is not a failure, at least see what he is doing. I am sure there is not a pastor in all the Church who

is not willing to learn, and who is not willing to step down and out the moment the Church can secure those who better understand the needs of the community and can prove that they are better able to satisfy and supply their needs, even if he come as a secretary instead of a pastor.

Come to a western town with a population of 800. We shall have no trouble in finding the Friends' Church for it stands on a prominent corner in the center of town and can be seen from the depot. Not all our churches are, but the new ones are, being more carefully located.

We call on the pastor. We make inquiry about his flock. The average pastor will draw from his vest pocket or desk a small book and in a moment can tell you the number in his congregation. He knows who are resident members and who are non-resident. He has kept track of those who have gone still farther west. He also seems familiar with every man's standing in the community. We have found that this man has a membership of 300 in his congregation. There are a large number of non-resident members who have gone to Colorado or California. The Bible School attendance reaches 150, which is good considering that half of this membership live in the country, some as far as five miles distant. There are eleven teachers in the school, two of them are under twenty years of age, the secretary and pianist are under eighteen.

Up-to-date methods are used. Graded lessons, primary rooms, little red chairs, charts, etc. A teacher's training class with twenty members is taught each week by the pastor. A home department and cradle roll are both being pushed and are in touch with the homes both in and out of the Church. Organized classes are doing practical work. The Christian Endeavor Society numbers thirty-six, mostly under twenty and all under thirty. Ten committees are all actively engaged in carrying on an aggressive campaign for reaching the young people of the community and saving them. They are in touch with the state and national work.

A Junior Society meets on Wednesday afternoon at four o'clock. Here a young lady of less than twenty-five, with an assistant, teaches and leads about forty children in the way of life; nearly all of them have decided publicly for Christ. The Ladies' Aid has a membership of about forty and are pushing forward their work with "Work Meetings," Social Meetings and a Missionary Class. There are no meetings to raise money, but all their efforts are for the upbuilding of the Church in every way.

The young people sing but do not call themselves a choir. There is always a time for prayer in the meetings for worship. Often quite a number offer vocal prayer in the meetings. The prayer meeting is held on Wednesday evening. From twenty to forty attend this meeting and it is largely a time of prayer. Not all the members attend. There are many homes with small children and the distance affects the attendance also. Many young people attend and take part in the prayer meeting. The pastor usually brings a short message during the meeting.



Once each month the prayer meeting is followed by Monthly Meeting. One of the Clerks at present is a young lady of twenty. The attendance on the evening of Monthly Meeting will vary from fifty to one hundred. Business is dispatched quickly, sometimes in the regular fashion, but often by motion and voting. Through the different committees, the Church is interested in the town and community and doing her best to fill a place and does fill a great place in the community.

Now let me ask, when a Church is thus organized, when every department is well manned and doing its work and seeking to do it better all the time, when a pastor has kept in touch with all this net-work of constructive machinery, attends most of the committee and department meetings, preaches twice each Sabbath, leads the prayer meeting, visits the sick, looks after the strangers and newcomers, do you think it fair to call him a failure from afar?

Do you think a trained secretary, a college professor, a "Social Service" expert, who has just come from the school-room with head full of theories and untried plans, could take his place and improve upon his labors? Are those thus concerned actually engaged in carrying on some work of this kind on the side? Are they working their plans in some community? If they are, we western fellows will stop, look and listen. If we can follow someone who is doing more and better work, we are ready to step down and out of the way of those who can and will do the work.

The figures will vary, but the work is being carried forward by the hundreds of faithful, sacrificing, consecrated men and women pastors. The average western pastor is not far from the picture I have drawn. We do not feel that people are able to say what we are doing or what we are not doing; how much we understand of the needs of community, or fail to understand; whether we are a failure as pastors or are unsuccessful in solving the problems of the Church, unless those who judge us have at least passed through the great Mississippi Valley on one of our railway sleepers.

No specialist on Christian Endeavor work or Bible School work, who has become a specialist by book information only can come to the young people or Bible School teachers on the field and be of much service to them. No worker from America can tell the missionary on the field how and when to accomplish the most. Just so messages on "Social Service" from people who have been reading only, and criticism on the rural church problem from teachers who have spent their life in the school-room, come to the active pastor, under these multitudinous burdens as messages without a soul. We are always glad to listen to the man or woman who is "doing something."

Earlham, Iowa.

At the conference of foreign mission secretaries held last month in the city of New York, it was stated that the Protestant Churches of the United States and Canada gave last year for foreign missions \$16,458.00.

### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### XI.

"Where He leads me I will follow,  
I'll go with Him all the way."

Thus sang the congregation in a hymn of consecration, led by the young school teacher. A dozen prayers followed with petitions for the baptism of the Spirit upon all the membership and that the spirit of service might characterize all their activities. The theme of the sermon was a closer walk with God, and the resident minister gave an exhortation in behalf of the dedicated life that thrilled the membership and caused deep searching of heart on the part of all.

There was a melting of hearts and at the suggestion of the pastor, the entire congregation bowed in a consecration service, wherein the Spirit fell upon them and a deep sense of the presence of God pervaded every soul. Arising from their knees they tarried yet a while as in the very presence of the Lord, as one after another expressed a need of Divine guidance and a desire to have the life conformed to the will of the Father. The spirit of revival was manifest, and the best guarantee of its sincerity was the soul consciousness of a hunger to know their Lord in all His fullness.

When at last the opening minute was read, and before the Clerk had had opportunity to take up the business of the meeting, our friend the farmer, who led the Committee on internal organism, voiced the conviction that the time had come for the meeting to express itself in a special evangelistic effort both for the quickening of the Church and the salvation of souls in the community. He said the meeting had developed an activity that was unusual, but unless the whole neighborhood felt the touch of the religious life, unless men and women outside the Church were brought face to face with Jesus Christ, their efforts would not be abiding.

While two or three argued that the example of the meeting and of the members was already a potent force for righteousness in the community, and that whole families were being touched by an earnest desire to know God, the bulk of the members joined with the farmer in recognizing that there were scores of families in Newtown and the surrounding country which could never be gotten inside the doors of a church building except through the invitation of some special evangelistic effort. The question was referred to the pastor and the Evangelistic Committee with the suggestion that a series of meetings begin on Thanksgiving night.

It was reported that the Bible School Committee had opened a Sabbath School at the Bennett school-house two weeks ago with a charter enrollment of twenty-four, which a week later had grown to twenty-nine. The outlook was most encouraging, and the people of that neighborhood were loud in their ex-



pressions of appreciation of the work undertaken by the young people of Slow Valley Meeting.

The Christian Endeavor Society was growing, and the new Bible School at the Bennett school-house was an object of special concern to the Society. At the last meeting the subject of foreign missions was under consideration, and it was voted to send \$3.00 monthly to the work in Africa, being conducted under the care of the Foreign Missionary Board of the Five Years Meeting.

The new applicants for membership were reported upon favorably and were welcomed into the Church, while applications for two others were read and referred to the proper committee. One of these was a newcomer in Newtown, while the other was a man who had been raised a Friend, but had grown careless and had been dropped from the meeting rolls some fifteen years ago.

It was reported that the mission in the foreign quarter had been reorganized, but that owing to the incongruous character of the foreign element, the work was dragging somewhat. Conditions in many of these homes were deplorable, and little of the religious life was manifested. It was becoming apparent that a city missionary would have to be employed if the right person could be found, but no action had yet been taken, partly because no suitable person had been found, and partly because the funds for support were not yet available. The matter was passed by with little discussion, but not without a feeling that this was a problem, to the solution of which the religious forces of Newtown must apply themselves in the near future as they had not yet done.

"I think the time has come when every member of Slow Valley Meeting should be made to feel the financial responsibility of our Church activities." This was the closing remark of our friend the business man and merchant, who had made a strong appeal for the every-member canvass, and the envelope system of collecting contributions weekly throughout the year. For an hour the discussion had gone on, and it was evident that there was not entire unanimity on the proposition. Some were fearful that unless a definite budget was provided for by a direct assessment, the meeting would be in worse condition financially than it was at present. To this reply was made that conditions could not be much worse than they had been in recent years. It was reported by the treasurer that notwithstanding the recent revival of interest in the meeting, there was still a deficiency in two or three of the accounts, while the pastor's salary was still in arrears.

It was shown that during the past three months there had been an increase in contributions to foreign missions, which fact was seized upon by those who were friendly to the every-member canvass plan as indicating what would be the result on the entire income of the meeting if the old assessment plan were abandoned entirely.

Three of the members who had attended one of the United Mission Conferences in a nearby city were enthusiastically in favor of the plan of voluntary offerings, and outlined in detail the plan for a universal

canvass during the coming March. They said that where the voluntary method of giving had been followed, after a thorough canvass of the members had been made, the income had increased from forty to one hundred per cent.

The meeting finally decided to make a temporary canvass of the membership on the first Sabbath in December and directed the Finance Committee to secure envelopes to be used for the first time the first week in January. It was decided also that a more effective campaign should be made in March, and that meanwhile a special meeting should be called of the congregation to consider the details of the United Mission Campaign as applied to individual churches. While it had taken four or five months to break through the shell of conservatism, the progressive element of the meeting felt a sense of relief that an experiment was to be tried in which they had the fullest confidence, and which, when once applied to their activities, would solve the meeting's financial problems.

It was reported that the new roof was on the meeting house and that the addition for the Primary department would be completed within ten more days if the weather remained good. It was announced that \$113.00 additional had been subscribed to the building fund.

The Clerk reported that he had received replies from four more of the non-resident members, in which all expressed their appreciation of the message from the meeting and stated their desire to remain with Friends. After a prayer by the pastor, the concluding minute was read, and the congregation dispersed, conscious of the presence of the Spirit, and ready for any service to which they might be called.

(TO BE CONTINUED)

### Faith Tested

A jeweler gives as one of the surest tests for diamonds, the "water test." He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye."

Many seem confident of their faith so long as they have no trials; but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that true servants of God, like Job, shine forth as genuine jewels of the King.—*Homiletic Review*.

### A Prescription

To make a Sabbath-school attract the people in the community, have a "hand-shaking committee." Put the spiritual before the mechanical; make an atmosphere of genuine sympathy; have real teaching of the Word; give every member something definite to do; train the Christians in service and stress soul-winning.—*Baptist Standard*.



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### III. SEVEN FEATURES OF A GOOD FINANCIAL PLAN

1. *The details of its practical operation must be carefully worked out.* John R. Mott has given it as his judgment that the reason why so many churches accomplish so little for the world's evangelization is because they have no adequate plan in their church business. Whatever the plan, it must be diligently prosecuted. No plan for raising money will work itself. It must be made to work by intelligent, sustained effort on the part of members who have been wisely chosen and set apart for that particular line of church labor. The silver and gold belong to God, as Haggai teaches, but He calls for steady, systematic effort by His people to turn it into channels of His service.

2. *Its motto should be, "Every church member a contributor, and a cheerful contributor."* When Paul called for a collection in the church at Corinth his appeal was simple and direct: "Let every one of you give." The initial step toward providing adequate funds for the Church should not be in the direction of securing increased gifts from those members upon whom a large share of the financial burden already rests, no matter what their ability as compared with that of other members. The first purpose should be to rally all the membership to Paul's standard of giving, namely, "each one as God hath prospered him." There is such a thing as creating an atmosphere of cheerful liberality throughout a congregation. As one important means to this end, the fullest possible publicity should be given in regard to all church expenditures. So far as possible, every person who is called upon to contribute should be informed as to where every dollar that is collected goes. When the spirit of giving is aroused in all the members its stimulating influence goes far toward securing increased gifts from the customary contributors.

3. *It must conform to sound business principles.* No system is a satisfactory one that does not proceed upon "the theory that a man or body of men can plan more effective and constructive work if they know in advance what they have to work with." The bearing of this upon appropriations for the support of pastors, missionaries, boards and standing committees is too obvious to need comment.

4. *Its scope must be comprehensive enough to include the local expenses of the congregation and the work of all the denominational boards and standing committees.* The necessity for a more equitable support for all of our departments of work now needs to be squarely faced and earnestly acted upon. By way of illustration, take a single example. No one could wish that the growing enthusiasm of Friends for our foreign missions should suffer the least abatement. On the contrary, every reasonable effort to maintain

and to augment it is to be most heartily encouraged. But the time has fully come when strong emphasis must be laid upon the fact that other departments of vital importance to the cause of Christ in the world have been organized and put into operation by our denomination since the time when the claims of the heathen world obtained so strong a hold upon us. With every passing year, and especially since the last Five Years Meeting, the pressing claims of these newer departments are emerging into stronger light. The home base, which in the United Campaign was placed upon an equality of importance with the foreign field, is given lamentably small place in the financial offerings throughout all of our Yearly Meetings. Our departments of Evangelism, Bible Schools, Young People's Activities, Social Service, Education and Temperance, all stand today in most urgent need of larger respective shares of the money raised by the Church. The claims of these departments cannot longer be ignored without serious loss to the position and influence of the Friends Church in the world. They must be given generous recognition in any financial plan that can justly be regarded as adequate at this stage of our denominational development.

5. *It must constitute a constant education of the church membership in the obligations of Christian stewardship.* In this, whether it be promoted by the ministry, the Bible School instruction, the work of missionary societies or the special, occasional appeals of treasurers and finance committees, divine wisdom and anointing are as essential as they are in the preaching of a Gospel sermon or the exercise of any other spiritual gift.

6. *The raising and administration of funds must be entrusted to members whose personal integrity, benevolent spirit and business qualification recommend them to the confidence of all who are expected to give.* They must combine business sense with religious earnestness. The rule in the Apostolic Church was that those appointed to this service must be "men of good report, full of the Spirit of wisdom."

7. *Its ultimate reliance for success must be upon personal work among the members of the congregation.* The personal touch is as necessary and effective in raising money for the cause of Christ as it is in the larger work of saving souls. No other means, as a rule, can be used so successfully in influencing the member who is indifferent to his financial obligations to the Church, as a private appeal from a discrete personal solicitor (or better, two together), in which the claims of the work of the Church are, in a friendly spirit, tactfully and pointedly pressed upon him.

JOSEPH JOHN MILLS,

525 South Catalina Avenue,

Pasadena, California.

General Secretary.

A writer in *The Congregationalist* puts the truth very forcibly when he says that "belief in a miracle may not seem essential to salvation, but it may be exceedingly essential to the trustworthiness of the Gospels."



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**Pasadena.**—Pasadena Friends are planning to conduct late in March an every-member canvass for pledges to the annual budget of the church, an amount which includes the local expenses and the "benevolences." A committee of fifty members is preparing for the campaign.

O. B. and Mary S. T. Ong and family have transferred their membership from Mt. Pleasant, Ohio, to Pasadena, California.

On March 8th Sylvester Newlin preached a stirring prohibition sermon at Pasadena, arousing Friends to action in behalf of the prohibitory amendment which is to be submitted to the voters of California next November.

Dr. Calvin W. Pearson, formerly of Earlham and Beloit Colleges, now located near Philadelphia, is sojourning in Pasadena, and visiting nearby points in southern California.

**San Jose.**—Berkeley Quarterly Meeting was held in San Jose, March 6th to 8th inclusive. Delegates were present from Berkeley, Oakland and Denair. John T. Hadley, Yearly Meeting Superintendent, attended all the sessions of the Quarterly Meeting, and remained for a few days' meetings in San Jose. Robert M. Douglas was in attendance Saturday and Sunday and preached the Quarterly Meeting sermon on Sunday. Other messages were given by John Hadley, Levi Gregory and Olive Guyer. All were helpful and inspiring. The Sabbath School at San Jose is gaining in both interest and attendance. Friends locating in California will find an open door for helping on the Lord's work here in San Jose, a very needy field. Do not locate where you are not needed, but where you can lift and find service for Christ.

### INDIANA YEARLY MEETING

**Wabash.**—We feel that never before in the history of the South Wabash Friends' Church was there a brighter outlook for the future work of the Church. It is alive and at work. Its various departments are organized and have been accomplishing things really worth while, but have visions of greater things for the future. The interest of the people is shown by an increase of attendance at Sunday-school and church. A. J. Furstenberger and wife came to us last October and the Church has been growing under their efficient leadership. Mr. Furstenberger is a man surcharged

with energy and he manifests this not only in the pulpit but also in his untiring zeal outside. He is much interested in all movements that make for reform and the betterment of society and does not hesitate to preach his convictions straight from the shoulder. He has an able assistant in his wife, whose efficient work in the Sunday-school, Christian Endeavor with the music and other departments of the church work has been greatly appreciated.

We have recently been having a number of special services which have served to arouse much interest and enthusiasm on the part of the members. The week of prayer was observed from January 18th to 25th. Although the weather was inclement on Church Going Day, the pastor addressed an audience of more than two hundred people on the subject, "The Book of Books," which was a most fitting theme for the occasion.

One of the greatest blessings that has come to the Church in the last few weeks is the lifting of the church debt which has been hanging over us for the past several years. The trustees of the Church determined some time ago to lift this indebtedness by March 1st if possible, and by their prayers and earnest efforts together with the able assistance of the pastor, they raised \$2,609.83 within ten days, the Sunday-school giving more than \$250.00 of this amount. There was great rejoicing when it was learned that more than enough money had been raised to cover all indebtedness. The trustees have been men who have had the welfare of the Church at heart and have remained faithful to the end. We feel now that we can enlarge our borders and move forward more rapidly to great victories since we no longer have the burden of debt. Our hearts overflow with gratitude to our Heavenly Father who has so wonderfully blessed us. According to previous plans Sunday, March 1st, was set apart as a time to herald the good news and a special program was given which was in keeping with the occasion.

On March 6, 7 and 8 were held the various sessions of the Quarterly Meeting which proved to be one of the most successful meetings held here in many years. There were many in attendance from other meetings. On Friday evening Ancil Ratliff, Efficiency Secretary of Foreign Missions, gave an inspiring address on the subject of missions. He

made an earnest appeal to the Church in behalf of this work. He explained clearly the duplex system and recommended its use. We expect to take up this system in our meeting. Ancil Ratliff's energy, his keen insight, his great interest in this work makes him an Efficiency Secretary worthy of the name.

There was an excellent attendance at Quarterly Meeting on Saturday morning and the people listened to a very impressive sermon preached by Richard Haworth, our beloved pastor of former years. Following the business session on Saturday, the people repaired to the dining room of the Church where dinner was served to all. After this many remained to enjoy a delightful social hour together. The Christian Endeavor Society had charge of the services on Saturday evening. Dalton Lewis, of New Castle, addressed the people on the subject of Discipleship. It was an excellent address and listened to with intense interest by those present. He spoke in a clear, forceful manner, with such fluency of expression and with such directness and sincerity that people were deeply impressed. An interesting and unique program had been arranged for Sunday morning, at which time the people witnessed the burning of the mortgage. It was a sight which rejoiced their hearts and they sang, "Praise God From Whom All Blessings Flow." Aaron Napier, of Amboy, preached a strong sermon, his subject being, "In the Way." He presented the truth in a most convincing manner. The Church was filled almost to its capacity on this occasion. About three hundred people gathered on Sunday evening to listen to that splendid address given by Mrs. Elizabeth Stanley, the State Vice-President of the W. C. T. U. She is a woman of extraordinary ability and is one of the earnest and efficient leaders in the great cause of temperance. The people showed themselves to be in hearty sympathy with the cause which she represents by their enthusiastic applause and by their quick response when she called them to vote as a body for nation-wide prohibition. The people of the Church are now looking forward to the coming of Lindley A. Wells, who is to conduct a series of meetings from April 16 to May 3. We are praying that these meetings will result in great blessings to the Church and community and that many souls will be brought to Christ.



**Cashmere, Washington.**—Friends of Cashmere, Washington, were greatly helped and encouraged on Tuesday evening, March 3d, by visit of the Evangelistic Committee of Puget Sound Quarterly Meeting. Robert Pretlow, chairman, and also pastor at Seattle, Washington, gave an interesting address. Lettie Gregory of Everett, Washington, and Abigail Thomas, of Tacoma, gave helpful talks.

Friends at Cashmere, Washington, held their first meeting on the 8th of March in their new meeting house. This work while not yet a year old has grown from nothing to fifty and upwards, and from a small, humble dwelling to a fair sized building. Money has been freely given by people living in the neighborhood and by the labor being donated it is free of debt. Lettie Gregory, of Everett, Washington, had the privilege of talking first in the new house. Abigail Thomas, of Tacoma, also Claude Barker, of Peshastin, gave helpful talks. The building will be dedicated in the near future as at present it is not entirely completed.

**Traverse City, Michigan.**—Rev. Austice Harvey, pastor of Traverse City (Michigan) Friends Meeting has recently been appointed to the position of President of the Ministerial Association of that place.

Mr. and Mrs. Orval Chance have moved from Traverse City, Michigan, to Jonesboro, Indiana, where he will take up pastoral work in two meetings near that place.

The C. E. Society of Traverse City Friends Meeting is studying Margaret Fox of Swarthmore Hall, by Helen G. Crosfield, at their study hour just previous to their C. E. meetings Sunday evenings. The 11th district C. E. Convention was held at that place the 6th, 7th and 8th inst., which proved a help and added inspiration to that already wide-awake C. E. Society.

#### IOWA YEARLY MEETING

**Woolson.**—Revival meetings began at Woolson, February 22, following immediately the Quarterly Meeting held at Pleasant Plain. The pastor, Alvin Hosins, had charge, assisted by Miss Elva Jackson, of Oskaloosa, as singer. Much interest was manifested from the first. The meetings continued three weeks and besides the Church being built up generally, forty-two persons claimed definite blessings, conversions, renewals and baptism of the Holy Ghost. Twenty have given their names to become members of Friends and perhaps more to follow. All praise to Him who giveth victory.

**Earlham.**—E. Howard Brown gave his

popular address on "Friends History" here on Sabbath evening, March 8th. The address was illustrated with nearly one hundred stereopticon pictures of early ministers, places, Friends colleges and educators, also many churches and ministers of today of today. The pictures were good. We were made to feel proud that we belonged to a Church that, although small, had presented to the world so many great principles and forced them to be taken up.

The Earlham W. C. T. U. is composed largely of Friends. It has been carrying on a temperance educational campaign this winter, through the medium of a series of Demorest Contests. The last number was held in the Friends Church, Thursday evening. Regardless of inclement weather, the house was filled. They have all been of excellent quality.

#### KANSAS YEARLY MEETING

**La Harpe.**—Buffalo Quarterly Meeting was held at La Harpe, February 28. On Friday night a very interesting meeting on temperance was held in which C. F. Walker gave the principal address. On Saturday the regular session with good attendance and much feeling was held. There seemed to be a general awakening as to the real need of the church and more spirit of unity and fellowship was expressed by all. On Saturday night a live missionary meeting was held in which a number took part. On Sunday C. F. Walker gave the message with much interest. We are glad to note these different lines of work were well represented and expect to be maintained in future. They have been woefully neglected in the past.

**Rose Hill.**—A series of meetings began here February 19 and closed March 10, conducted by Thomas Hodgkin. Thirty-five sessions were held; about thirty professed definite blessings received; some conversions, others renewal and sanctification. We believe the Lord was with us from the first and people got nearer God and nearer to each other, and we are glad our brother came this way. The truth was preached in a strong and forceful manner that went straight home to the hearts of the hearers. He received a liberal contribution and some of the comforts of life to carry home to his family. "Freely ye have received, freely give."

**Elk River Quarter.**—Elk River Quarterly Meeting was held at Bolton, February 20-22. Henry L. Jones, of Wild Cherry, Arkansas, was in attendance, having come to that place February 11th, and had been engaged in a revival from the 11th until the time of the Quarterly Meeting. The attendance was small on account of the inclement weather. On

Saturday night after the temperance and foreign mission program, Brother Jones preached one of his forceful sermons. Two came to the altar and professed to be saved; two others, man and wife, had very bright conversions the day before. On Monday night, the 23d, H. L. Jones began at Independence, Kansas, and held two weeks, preaching the gospel as we understand it, in its simplicity and fullness and with the demonstration and power of the Holy Spirit, and while we did not see as much result as we had wished, only one making a public acknowledgment of salvation, we feel the meeting has been a wonderful uplift to the church and an eye-opener to many who thought the Friends Church did not amount to much on account of us not practicing the ordinances. He gave one sermon on Sabbath at three o'clock on our belief in regard to them. People from almost all the churches attended part of the meetings. Brother Jones left with a warm place in many hearts and we are arranging to have him come as a pastor for us, if he can so arrange to do so.

#### OREGON YEARLY MEETING

**Lents.**—Portland Quarterly Meeting held at Lents, a suburb of Portland, Oregon, March 6, 7 and 8, was a season of edification. The business was transacted in harmony. S. Alice Hanson, a minister, was granted a minute liberating her to any service in the will of the Master in case a way should open for her to accompany her husband, John F. Hanson, on his proposed visit to Norway and other parts of the old world. The presence and ministry of W. H. Perry, pastor of the Friends' Churches in Tacoma, Washington, added to the interest of the meetings for worship. The subjects of systematic giving and missions were each considered at different sessions. By reason of adopting the tithing system the problem of raising needed money for church work is less difficult. The plan seems to be gaining favor. At the missionary session an exercise illustrating the deplorable state of womanhood in heathen lands made a deep impression. The testimony and experience regarding their call to missionary service given by a number of young people was a most impressive feature of this session. Among the number was Carrie Wood, recently returned from the field in India.

On Sabbath afternoon a conference was held, the general subject being "Friends in the Northwest," a view of various phases of which gave an enlarged vision of our field and opportunity.



By invitation of West Piedmont Monthly Meeting the sessions of the Quarterly Meeting in sixth month will be held at that place.

The pastors of our various meetings being efficient evangelists the work in this line is well cared for, but not to the neglect of other departments. During recent months special revival efforts have been conducted in most of our meetings. At Lents, soon after taking charge as pastors, John and Nettie Riley engaged in special evangelistic meetings with good results. At Portland, the Mother Meeting of the quarter, Josephine Hockett and husband, late of Kokomo, assisted Homer and Blanche Cox in a three weeks' revival, which resulted in definite blessing to many. The presence and power of the Spirit was evident in unusual manifestations.

#### PHILADELPHIA YEARLY MEETING

**Haverford.**—Prof. Wilson's class of the S. S. entertained the members of Dr. Baker's class in the Haverford College gymnasium on the evening of March 14th.

Roy S. Wallace, Secretary of the Philadelphia Vice Commission, spoke interestingly before Dr. Baker's S. S. class recently on the work for the suppression of prostitution in Philadelphia.

A group of upper classmen has just finished a study of Mott's "Decisive Hour of Christian Missions" under the leadership of Yoshio Nitobe, '15. They are now taking up a study of Islam and its problem.

Augustus T. Murray, '85, Professor of Greek at Leland Stanford, spent the week of March 8-14 visiting his son and old friends at the college. He spoke before the students in class room, Y. M. C. A. and Meeting. On Tuesday evening he gave a thoughtful lecture on the "Spiritual Message of Whittier." In other more informal ways the students were privileged to meet Prof. Murray.

Rufus M. Jones was University preacher at Harvard for the first two weeks of February. During that time he had charge of the daily chapel exercises and oversight of the other religious activities of the University. At one of the Sunday services he spoke on "The Message of Quakerism." Dr. Jones also lectured on the same subject at St. Pauls, the Episcopal Cathedral in Boston, and at Wellesley College. In both of these places following the lecture, silent Quaker Meetings were held in which the attenders entered heartily. Rufus Jones was very well received in all the places as he presented the message of vital Quakerism.

#### WESTERN YEARLY MEETING

**Carmel.**—Carmel Quarterly Meeting Christian Endeavor Union was held at Noblesville March 8th, with a pretty good attendance, especially from Carmel. The meeting was addressed by Fred Emerson the General Superintendent. Carmel Quarterly Meeting was held the 13th, 14th and 15th of March. William J. Clever in his pleasing manner gave the Gospel messages on sixth and seventh days, creating in his hearers a greater thirst for right living and a proper preparation for the life that is to come. On Sabbath Helen F. Ford gave a missionary message making very plain our duty and responsibility in the missionary work of the Church.

Carmel Meeting observed AMERICAN FRIEND Day, but we seem to lack the power to persuade our members to be loyal to our church organ, and very few are taking it. We expect to have an every-member canvass for Missions in this month.

**First Friends, Indianapolis.**—Earlham Day was observed at First Friends' Church, Indianapolis, Indiana, by an exceedingly able sermon by the pastor, W. O. Trueblood, setting forth in a very forcible way, the necessity of our college boys and girls obtaining a moral and religious education along with the other branches of college work. He pointed out the fact that this phase is being emphasized by the leading educators now more than ever before, and has always been one of the strong points of Earlham College.

**New London.**—New London Quarterly Meeting was held the 6th, 7th and 8th of March. Arthur Hammond, of Carmel, attended services on sixth and seventh days, and gave helpful messages. Other ministers present on seventh-day

were Frank V. Stafford, of Dana, Indiana, James A. Parr, of Ridgefarm, Illinois, and Charles Axton, of Kokomo. Vincent Nicholson, of Richmond, was also present. Each had some part in the services. There was a feeling of the greatest harmony and soul-fellowship throughout. Vincent Nicholson presented the Endowment needs of Earlham College and tried to impress each member that it is our schools, and it is of supreme interest to the church that it be maintained and kept up to the standard it now holds. Frank V. Stafford brought the message on Sabbath morning in his convincing way showing man's duty to God and his work. The W. F. M. S. held an interesting session on Sabbath afternoon. Our Quarterly Meeting Superintendent Mary C. Hadley, is serving her eighth year in that position.

#### CORRESPONDENCE

THE AMERICAN FRIEND is a valuable paper, and should be in every Friend's home, and especially the isolated members should take their Church paper to keep in touch with the work. If such persons or others knowing of such Friends would send their address to be published in THE AMERICAN FRIEND, the paper could be sent to them and perhaps get them interested in it. In the southwest of Texas, New Mexico and Arizona, there are isolated members, and so many Friends moving West that if they knew the address of others already there, they might go to the same place and many meetings would be established when otherwise the members are lost to our Church. And by uniting their forces instead of scattering, the Church would be built up all over this new country and great good would be done in and for the Church.

A VERY MUCH INTERESTED MEMBER.

## No Substitutes

**R**ETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.



## BIBLE SCHOOL LESSON

April 5.

**Subject.**—Christ's Table Talk.

**Lesson.**—Luke 14: 7-24.

**Golden Text.**—Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

**Time.**—January A.D. 30.

**Place.**—In Perea.

The social side of the Christian life is one of its chief characteristics. It is the social touch that begets confidence. Hospitality is the friendly soil in which is developed friendship.

The quarter's lesson opens with a continuation of the events recorded in the last lesson. Jesus is at the table of the ruler of the Pharisees on the Sabbath day sitting with the guests at the table. He is being watched, but the social hour at a table is not conducive to deep suspicion.

Yet even at this congenial hour, Christ notices the selfishness of His guests, how they were crowding into the favored seats, and true to His custom He rebukes them and teaches a lesson of preferring one another.

He appeals to their love of place and position by pointing out the greater honor of being asked to a higher seat than the one they have voluntarily chosen. He that exalteth himself shall be humbled, but he that is humble shall be exalted.

It was a new doctrine to the Pharisees. Every man for himself was their rule of life. As some one has said, "To go down lower may mean to come up higher." "Blessed are the meek for they shall inherit the earth." It is the law of promotion in the Christian life.

Christ teaches a lesson of service. He was preaching against the doctrine of recompense, of showing favors for the sake of receiving favors. It was a greater thing to get a hold upon the needy and the outcast than it was to show favors to those of their own set. The needy, at least, would appreciate the service, which others are not always ready to do.

Herein was a lesson which revealed Christ's own purpose. His was a message to unsaved humanity. "Go out into the highways and hedges, and constrain them to come in." "Go ye into all the world and preach the gospel to every creature." These are parallel obligations. The whole world is bidden to the table of the Lord.

## CHRISTIAN ENDEAVOR

April 5.

**Topic.**—Twelve Great Verses. IV. The Power Verse.—Phil. 4: 13. (Consecration Meeting.)

The world is constantly striving for greater efficiency, for increased power, for the ability to perform its tasks. But men are not always willing to pay the price for power.

Too frequently they assume a waiting attitude, looking for some supernatural demonstration that will pick them up and set them upon the high road to success.

Power comes through consecration and through application. "And ye shall receive power when the Holy Ghost has come upon you," but the Holy Spirit cannot abide in any except a life that is dedicated and surrendered to the will of the Father.

Power is useless unless it be applied. The steam in the locomotive is wasted unless it have a track upon which to manifest its power. The energy of the dynamo is lost unless there be the wire to carry the current to the distant machinery.

Power in the religious life is lacking unless the Spirit of God have a chance to operate through a willing, surrendered life. This is the primary source of the Christian's power, a surrendered, consecrated life, in which the Spirit of God may abide and through which it may operate.

Assign texts embodying the idea of power, strength and efficiency to the members, and ask each of the older ones to amplify the meaning and application briefly.

### THE SOCIALIZED CONSCIENCE

We have received at this office a copy of Professor J. Herschel Coffin's "The Socialized Conscience," which came from the press of Warwick & York, Incorporated, Baltimore, the first of the year. The book is a condensation of Dr. Coffin's lectures in Ethics at Earlham College, and approaches the problem of morals from the social point of view.

The fundamental thesis of the book is that while morality is ultimately a personal affair, personality is ultimately a social affair; therefore the moral situation is always directly or indirectly social in nature. After an analysis of "socialized personality" the moral problems which arise in connection with the institutions of society—the home, school, vocation, state, and church—are discussed in the light of the "socialized conscience."

While the book is designed primarily as an elementary text in Ethics, the general reader will find it non-technical, clear, and interesting. It throws much light on many of the social service problems that our people are now attacking, and those interested in this phase of our work will do well to read it. The book sells for \$1.25.

### ONE HUNDRED AND FOUR

Mary Douglas Goddard of Brunswick, Maine, one of our subscribers who greatly enjoys THE AMERICAN FRIEND and who can still read some in it, passed her 104th milestone the 10th. She is an esteemed and much loved elder in Durham (Maine) Friends Meeting which

she attended until a year and a half ago, sitting on the platform and almost invariably speaking in praise of Him who saved her and of her longing for others' salvation.

On her birthday quite a gathering of Friends and others met in her home to join their prayers and testimonies with hers to Him who had so long upheld her by His grace. Albert F. Minott and Cyrus Cartland, ministers of her meeting had charge of the service. Songs of praise were sung. Alice May Douglas, State Superintendent of Peace in the W. C. T. U., read an original poem entitled "What Hath God Wrought." Many gifts of flowers, fruit, money, postcards and other things gladdened her birthday. Several lunched with her.

She is a sister of Nathan Douglas, a fearless herald of the gospel for seventy years, who visited in the love of Christ the Western Yearly Meetings many years ago. He died in 1904 in the triumph of faith, aged 92 years.

### Died

Stratton.—Anna E. Stratton died at Long Beach, California, February 8, 1914, in her eighty-second year. She took an active interest in all the work of the Church, and was faithful in attending its services. She was a teacher in early life and for a time was governess in Earlham College. Later she was matron in an orphans' home in Indianapolis. Her dependence was upon a crucified Redeemer.

### WANTED TO KNOW

#### The Truth About Grape-Nuts Food

It doesn't matter so much what you hear about a thing, it's what you know that counts. And correct knowledge is most likely to come from personal experience.

"About a year ago," writes a N. Y. man, "I was bothered by indigestion, especially during the forenoon. I tried several remedies without any permanent improvement.

"My breakfast usually consisted of oatmeal, steak or chops, bread, coffee and some fruit.

"Hearing so much about Grape-Nuts, I concluded to give it a trial and find out if all I had heard of it was true.

"So I began with Grape-Nuts and cream, soft boiled eggs, toast, a cup of Postum and some fruit. Before the end of the first week I was rid of the acidity of the stomach and felt much relieved.

"By the end of the second week all traces of indigestion had disappeared and I was in first rate health once more. Before beginning this course of diet, I never had any appetite for lunch, but now I can enjoy the meal at noon time."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## A Chart of the Life of Christ.

In a concise and orderly arrangement of five columns the entire life of Christ as recorded in the four Gospels is shown giving every reference in the Gospels. It presents at a glance every event in the order of its occurrence so far as the scholars have been able to determine such order and is therefore a great time saver.

A pastor in another denomination says, "It is just what we want, just where we want it. Its five-column arrangement admirably overcomes the confusion naturally arising from the various incidents being mentioned in different order in the Gospels."

### Price, Post Paid.

Printed on heavy manilla paper, size 36 by 40 inches, mounted on rollers, \$1.00. Unmounted, 50 cents. Pocket size paper folder, 10 cents.

The Board is prepared to furnish all kinds of Bible School supplies such as Booster Cards, Reward Tickets, Buttons, Record Books, for Schools or Classes, Maps, Bibles, or anything else needed in the Bible School. Schools will confer a favor upon the Board by ordering through our office because of the profit we receive by handling supplies from other houses. The same schools favor themselves and our denomination by ordering every thing through the same office. The price is just the same as it would be paid by ordering through other houses.

## Friends' Quarterlies

Our new Quarterlies and Lesson Helps for the second Quarter are now being distributed. Every Friends School should try them. They are equal to the best. They are prepared and edited by Friends.

The Penn Quarterly, for Teachers, 10 cents per copy; 7½ cents in clubs.

The Penn Quarterly, Adults, 5 cents per copy; 4 cents in clubs.

The Penn Quarterly, Intermediates, 5 cents per copy.

Child's Lesson Leaf, 5 cents per copy.

Lesson Sheets, 2½ cents per copy.

Youth's Friend, 10 cents per copy.

Address,

**American Friends  
Bible School Board**

FAIRMOUNT, INDIANA.

EDGAR F. HIATT, President.

JESSE A. WIECHMAN, Treasurer.

EVERETT R. LEMON, Secretary

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870.

### Real Estate Mortgage Loans

OUR Investment Department offers investors choice first mortgage real estate loans on improved Indiana and Ohio farms and city property, netting investors from 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No expense to investors for our services.

Our monthly list of loans sent on application.

We also do a General Banking and Trust Business.

3% ON TIME DEPOSITS. ——— CHECKING ACCOUNTS SOLICITED.

### DICKINSON TRUST COMPANY

Leading Trust Company in Eastern Indiana.

### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station LAURA N WILSON, 46 Bryant Street, Washington, D. C.

### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with ERNEST HOWARD, Adanac, Sask., Canada.

The Lord's Prayer: A Paraphrase in Verse. "Very charming."—Churchman. Beautifully printed on all rag paper, maroon cloth binding, gilt letters. A prized gift. 35 cents; three for \$1.00, to different addresses. Homosum Co., Aikin, Md.

### SANITARIUM BIGGS SANITARIUM

ASHVILLE, N. C.

For the treatment of Paralysis, Rheumatism, Dyspepsia, Asthma, Neurasthenia and other Chronic Diseases.

No Tubercular Cases Accepted.

Electricity, Hydrotherapy, Massage, Diet and other rational methods. Delightful Winter Climate. Moderate Charges. Pamphlet Free.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheerfully.

Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN E. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The Nursery

is Baby's Home  
and its floor is Baby's

## Field for Exercise.

THE breathing zone for the nursery child is very near the floor. At this point, pure mild air must be supplied to meet the needs of the lungs and muscles of the growing child. The

# "FARQUAR"

TRADE

## SANITARY HEATING SYSTEM

MARK

provides these conditions necessary to the health and the vigorous constitution of growing children who delight to romp and play on the floor.

This is not true of Hot Water and Steam.

Give us the opportunity to convince you of the truthfulness of these assertions, and give Baby the opportunity to develop into a beautiful, vigorous child.

## THE FARQUHAR FURNACE CO.

Manufacturers

WILMINGTON, OHIO

### CHARLES C. HAWORTH

Chas. C. Haworth, who returned to Cuba last fall, leaving his family in Colorado on account of his wife's health, has been obliged to return to his family on account of the continued poor health of Mrs. Haworth. Her physician does not think that she will be able to return to Cuba for a few years at least. Their present address is 2034 Spruce St., Boulder, Colorado.

Ask your neighbor to subscribe for  
THE AMERICAN FRIEND. \$1.50 per year.

### Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making  
and care of Farm Loan Investments.

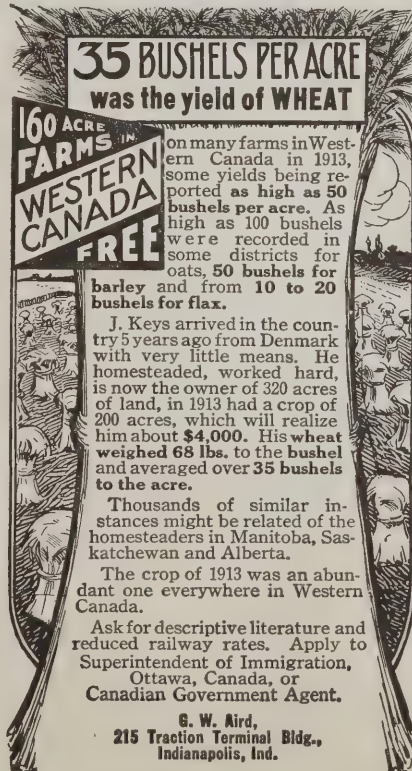
David N. Winton, Pres. Lindley M. Hoag, Secy.

### ROOMS TO RENT

Visitors to Washington, D. C., preferring  
lodgings in a Friend's home near Friends'  
Church (Orthodox), accommodated. Every  
convenience; excellent board near. Cars di-  
rect from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

### FOR SALE

Store, fixtures, splendid trade. Eight roomed  
dwelling, cellar, barn, cistern, well, electric  
lights, new, on same lots. Near Friends'  
University, Wichita, Kansas. Sell cheap. E. L.  
HODSON, 802 S. Fern Ave., Wichita, Kansas.



**35 BUSHELS PER ACRE**  
was the yield of WHEAT

**160 ACRE FARMS IN WESTERN CANADA FREE**

On many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

### WANTED

WANTED—The name and address of every  
Friend coming to Chicago Report for your-  
self or friends to Herman Newman, 1817 Republic  
building. Meeting for worship, 4418 Indiana Ave.,  
First-day, 11 a. m.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN  
EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHY-  
SICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



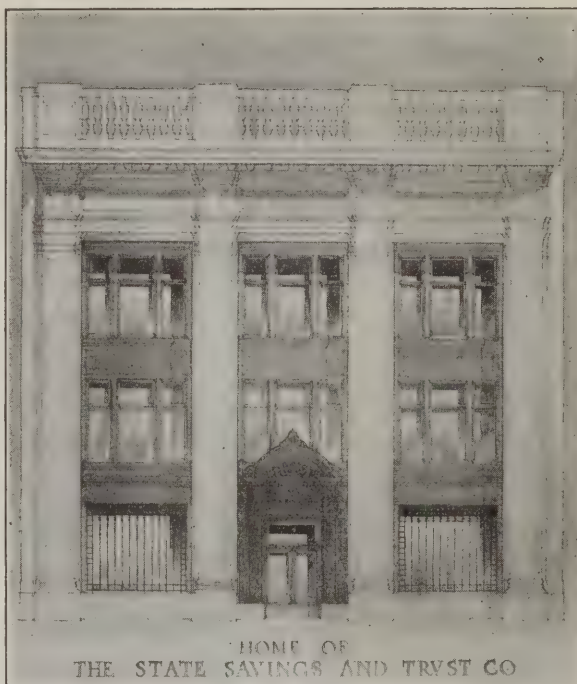
# THE STATE SAVINGS AND TRUST COMPANY

**Capital (Proposed) \$1,000,000.00**

**INDIANAPOLIS, INDIANA**

Permanent Home at Southeast Corner Circle and Market Streets  
about June 1st, or as soon as Vault and Fixtures are Installed

Stock in a well  
managed Trust  
Company is one  
of the safest and  
most profitable  
investments  
known.



The Directors are  
all well known  
Bankers and busi-  
ness men of wide  
experience and  
successful in their  
various lines, and  
are giving the  
Company close  
attention.



**No. 9 East Market Street.**



**MORD. CARTER, President.**

MORD. CARTER, Vice-President of the Continental National Bank, has been elected head of the State Savings and Trust Company and will give the Company his active attention. All departments will be organized for efficiency with experts in charge.

Books are now open for a limited amount of capital stock. Full particulars upon application to the President at the Temporary Offices, 605 Merchants' Bank Building.



# The American Friend

Old Series.  
Vol. XXI., No. 14.

FOURTH MONTH 2, 1914.

New Series.  
Vol. II., No. 14.

## The Way of Hope

MARCUS EMORY GUNN

I had a vision of a place,  
A woman's form, an angel's face;  
But when her smile full on me fell,  
Doubt intervened as if to dwell  
Insinuating that fair Hope  
Had neither being, place, nor scope;—  
But, when I saw the hope-light beam  
Intenser like some changeful dream,  
All doubt was lost in radiant air,  
Fair Hope herself envisioned there.

Hope's hand, a shapely, slender thing,  
Then quick began its beckoning  
The massive mount on which she stood,  
Towering aloft a many a rood.

With deepest yearnings of my heart,  
Made captive by her artless art,  
Gliding, I gained that altitude  
And seemed to taste seraphic food;  
The sweet fruition of desire  
A modulated holy fire.

Hope's hand I hold as one espoused  
Till her fixed gaze my fears aroused:—  
Her fair lips moved, they seem to say:  
"With us there is no holiday;  
We work and strive the while we live,  
And live that we may work and strive;  
The purpose of the strict ideal  
Is that in life we make it real,  
And ne'er an evanescent thing,  
Though whiter than an angel's wing."  
Her words had end, her form withdrawn,  
And e'en the mount dissolved and gone;  
My face was swept as by her breath,  
My soul renewed as if from death.

—*Western Christian Advocate.*



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain  
and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### The Universe of Love

BY THOMAS JEFFERSON HAMMER

When in that mysterious land,  
I can no longer walk alone,  
Take Thou my weak and trembling hand  
And lead me through the vast unknown.

Lead Thou where e'r my faith may climb  
The starry heights in ether-space,  
And there may I, through love sublime,  
Illumined see His holy face—

The face so firm on Calv'ry's night,  
All hail to Thee—Thou Spirit King!  
Who gave my soul eternal light  
And took from death its venom'd sting—

With Him sweep on, triumphant soul,  
To heights and depths in God above—  
On, on to that Heavenly goal—  
Celestial Universe of Love!

Los Angeles, California, 1914.

### The World Conference Commission Calls for a Truce of God Throughout Christendom

MARCH 21, 1914.

*To Our Christian Brethren in Every Land,*

*Greeting:*

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the approval and co-operation of a large number of Christian Churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established

beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God, and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order.

WILLIAM T. MANNING, *Chairman.*

ROBERT H. GARDINER, *Secretary.*

"There is something better than knowing why, and that is, knowing when to do the right thing."



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 14

RICHMOND, INDIANA, FOURTH MONTH 2, 1914.

New Series.  
Vol. II. No. 14

## The Local Option Election in Richmond

The local option election at Richmond, Indiana, on March 24th, resulted disastrously for the temperance forces, the "wet" majority being 1341. There has been such wide spread interest among Friends in this contest, on account of Richmond being the headquarters of the Five Years Meeting, that it is not improper to give the subject more than a passing notice.

The campaign was undertaken following a great religious awakening as the result of a tabernacle revival campaign, which closed on February first with more than sixteen hundred professed conversions. Five years ago Richmond had voted "wet" in a county option campaign by 1869 majority, a result which staggered the temperance element and brought lasting discouragement.

This year when the religious conscience of the city had been awakened, the first manifestation was an apparent universal demand among the better citizenship for another chance to vote on the saloon question. After careful investigation, the temperance forces decided to bring on a vote by petition, and arrangements were made to keep the tabernacle for the public meetings. These were a feature of the campaign, the people gathering by the thousands to hear some of the best temperance speakers on the American platform.

The liquor interests sent to Iowa and brought back to Richmond a former local editor to conduct their publicity campaign. The "wets" held no meetings, and had nothing to say throughout the campaign except through their paid writer, who in advertisements put forth the boldest claims of obedience to the law on the part of the fifty-six saloons of the city.

The temperance people endeavored to develop an ideal organization and succeeded in taking two polls of the city, which proved more or less inaccurate, because as the sequel showed, hundreds of men said one thing and voted another. The machinery of an ideal organization was perfected, which was later handicapped by the lack of enough men to do the personal work required.

A more formidable organization was developed, however, than the returns would indicate, especially on election day, but for which the majority for the liquor interests would have been much larger. It was

evident from the start that the liquor men would spare no expense to win the election, and this good old so-called "Quaker City" has been humiliated by the evidences of the grossest corruption. About ninety foreigners, mostly Italians, were hurriedly naturalized, and in certain instances there is testimony that the law had been violated.

Reports of the misuse of money were rife, the expenditure by the liquor interests reaching fabulous sums, and it is believed that hundreds of votes were influenced in this way. Testimony to this effect was ready to be put in the form of affidavits, and evidence of law violations in other directions was placed before the prosecutor, who decided not to approve any affidavits if made to the court, but to wait for a grand jury investigation after the election was over. Thus the temperance forces were handicapped on election day, and opportunities for fraud were made use of. It is believed that several hundred illegal votes were cast by persons who were brought in for that purpose, and who had no legal residence in the city.

But with all that Richmond is "wet," and already the natural harvest is being reaped. High-class citizens have been insulted and hooted at on the streets, a thing we have never seen before in any other city.

With few exceptions so far as is known, the Friends of Richmond threw themselves whole-heartedly into the campaign to make this a better city. They were prominent in organization work and refused to yield to the intimidation that was practiced upon the business interests of the city with brazen effrontery.

Yet with all the handicaps the "drys" increased their vote by 749 over five years ago as against an increase in the "wet" vote of only 221. The lesson to be learned by Richmond is the lesson which many cities need to learn throughout the Republic. There needs to be a constructive system of education that will awaken both the civic and business conscience, and show the commercial interests that in this enlightened age commercial prosperity cannot longer thrive with the open saloon.

The face of the nation is set toward the annihilation of the liquor traffic, and any community that hugs it to its bosom will soon find itself hopelessly entangled



in coils that threaten both its happiness and its prosperity. Alcohol has won another temporary victory, and its advocates are jubilant in their glee. But when this city and other cities take a sober second thought,

they will realize in their deepest consciousness that the price of such a victory is too dear for the citizenship to pay. There will be a battle lost now and then, but we will not lose the war. The saloon must go.

## What is Church Loyalty?

BY MARY M. HOBBS

For a good many years the matter of church loyalty was more or less a puzzle to me. I could see clearly that in other churches the superimposed decrees of their hierarchies, together with their iron-bound creeds, gave a very substantial backing for church loyalty of a kind which in not the slightest degree appealed to me.

The indwelling Holy Spirit, the immediate individual guidance of the same being the foundation of the Society of Friends, it rather appeared to me that when we were maintaining this doctrine and acting upon it, we were in fact manifesting our loyalty to the denomination. All of which about amounts to "doing that which was right in their own sight."

The thing that now astonishes me is not that we suffered so many squabbles and separations, but that we remained together at all. With each person as an embryo Pope and fully convinced that an adherence to his own convictions was the all-important thing, it is marvelous that there should have been so much unity. It speaks volumes for the power of the Spirit and volumes for the Christian graces of the Society. The lovely manner of those in opposition "being in subjection" to the prevailing decisions has many a time been the most tendering and cementing thing in the whole transaction.

For several years now I have seen things quite differently, and while not in the least abandoning "the root of the goodly tree" of our belief, I see quite clearly that the earthen vessel influences the variations of our magnetic needle; and in order that these inaccuracies may be eliminated, we need the careful comparison with the position of other needles. I will say, too, that what altered my view was the study of psychology. It was not any immediate revelation, but the divine guidance, in my case, of a small amount of scientific knowledge. What follows is as nearly as I can state it, the conclusion at which I have arrived.

In what does church loyalty consist? Is it an adherence to ancient forms and to the creeds of bygone days? If so, the ever-present, abiding guidance of our God is abrogated. Do we maintain that the framers of the creeds and the establishers of the forms and ceremonies were wise *for all time*? Then we announce ourselves by that very position to be Roman Catholics in faith, if not in doctrine. We take our stand upon authority and not upon a continuous direct guidance, which stand makes of us Catholics and not Protestants in fact and in spirit. As Protestants we believe in a progressive revelation, and this

is the only sensible attitude to maintain, as it enables us while developing with the present still to connect ourselves livingly with the past. We must believe that Jesus Christ is the same yesterday, today and forever; indeed we must, but we cannot help knowing that the human apprehension of Him and of His teaching advances as men become more and more like Him, more and more actuated by His spirit.

When we study closely the lives of some of the most heroic leaders of religious thought in past ages, we cannot but be shocked at the crudity and even barbarity of some of their positions. Luther, the great emancipator, was himself far from emancipated, and his treatment of the poor during the Peasants' War was simply barbarous. Calvin was terrible, ordering Servetus to be burned at the stake, commanding a child's head to be cut off because it struck its mother, etc. George Fox believed in witches; and the great Erasmus for fear of offending high patrons deserted his dying friend. It is a thankless task to pick flaws in great men, and these were every one, valiant souls, hewing the way for human freedom, but subject to the limitations of their times, infinitely in advance of the bestial Popes who sat on Peter's throne and dictated to the world. Slowly and with halting steps the church advances toward her Master's position. The most deadening thing which could happen would be to decide that it had already attained or was already made perfect.

If our religion is not a progressive, dynamic religion, it is not one which should command the loyalty of people who live in the successive advancing cycles of apprehension. Neither will it answer the question to say that church loyalty is loyalty to Jesus Christ. Necessarily this is included; and in the broad bond of Christian brotherhood, this is the keynote; but in our working systems this alone is not sufficient. Every Christian church contains souls loyal to Christ, but this, important though it be, is not a mark of differentiation. Perhaps the time will come when this again will be enough, but at present we are divided into working squads, and, if we are to ever bring about the time when the knowledge of the Lord shall cover the earth as the waters do the sea, there must be coherence and unity of effort in each. We must then believe that God is still leading His people by a progressive revelation, and that to whatever church we belong it is our duty to be loyal in order that that part of the work upon which we are set may not lag behind.

Hence, I conclude that church loyalty means loyalty



alty to the decisions of that branch of the church militant to which we belong; co-operation with the conclusions arrived at by the consensus of religious opinion, whether this be in conferences, synods, presbytery, councils, Five Years meeting, or our own yearly meetings. It means something to be a soldier and march in the ranks. If we are any good, we must be to be depended upon to help carry out the plans of the campaign.

We Friends have been so loosely organized; we have had such latitude for the operation of individual guidance, and we have carried this to such extremes, that we have missed the compact advance of the phalanx and rather straggled along in our ranks and endured many separations and much bickering. Some of our ancient customs have outlasted their days of usefulness and have become a stumbling block and a handicap in times when we should have been marching shoulder to shoulder to oppose the enemy. One of these I have mentioned, the exaggerated importance of personal infallibility in divine guidance. This has caused all kinds of vagaries, and while we have followed will-o-the-wisps into bogs, our main duties have been distressingly abandoned. Another which I am bound to put into the same class is, our manner of settling things in meeting "by weight" and often allowing one or two persons to block the course of progress. I do not yet believe in settling things by vote except in delegated bodies, but they should be decided by what is the sense of the meeting; that is, by the settled belief of the interested membership expressed, which in our time about amounts to the opinion of the majority. Times were when there were few of what we could call intelligent members in meetings, and it was needful to adhere to a kind of patriarchal authority. This condition exists no longer and the thought and ability of all should be used by the church for its upbuilding and advancement.

Hence, when a measure has been adopted after careful Christian investigation and discussion, it becomes the policy of the denomination, and should have the support of the membership. This I take to be church loyalty.

Now, if, after a course of action has been decided upon as above indicated and members refuse to conform to the general *modus operandi*, are they not separatists? Are they not claiming a leading superior to the consensus of religious opinion? This is disloyalty; and through their influence and example the solidarity of effort is wrecked.

I quite recognize the fact that some persons may find it difficult to submit, but I fully believe that it is better under such circumstances to hold one's own judgment in obedience than to become a kicker in the ranks. If you are right, the course of events will ere long justify your position and in the meantime, you will not be losing your influence by testifying against the decisions of your meeting.

Let us now consider a matter which has given and is giving the church much concern—the financing of our various activities. It is indeed a momentous

thing, and I believe that one reason why we are not coming up to the help of the Lord in any adequate way as a church is because we are attempting to "open the future's portals with the past's (time) rusted key." The methods which seem wisest now are not those which we imagine the early Friends used. They gave as it seemed good to them, we fancy, and since it does not seem good to us we do not give. That is about where those stand who are unwilling to adopt the methods which their meetings recommend.

There is another handicap. As Friends, I sometimes think that we have become so accustomed to having things done for us without money and without price that we have suffered a kind of atrophy of the hump of benevolence and depend upon those who have larger means and a more generous spirit, and certain ones who are readier to endure hardness for the sake of preaching the Gospel, to bear the burdens we all should share.

The Catholic Church is rich not from the large donations of the wealthy, but from the *constant contributions of the many*. And it is in this way alone that we shall ever be able to meet the oncoming and increasing opportunities for service. We need to learn to "play the game," to co-operate and to co-operate systematically, so we can be depended upon, and not to show our loyalty in a haphazard, intermittent manner. We are improving, but we need to hasten our steps. Contributions to our meetings should be a part of our religious exercise; contributions in service and no less contributions of money to help carry on those lines of service in which the meeting is engaged. Nothing short of this can we claim as church loyalty.

Our support of our church paper comes under this same head. Churches cannot do their work in our day without their denominational organs, and it is for us to see to it that the paper which has been adopted by the Five Years Meeting as its mouthpiece shall have our subscriptions. In no other way can it be published. There is no Fortunatus purse behind THE AMERICAN FRIEND. The constituency of the allied meetings must be loyal to it or it goes under.

We need a baptism of loyalty, of patriotism, of enthusiasm, for the cause we have been professing to represent. If we could only all be persuaded that every one of us is a necessary unit and in this belief willingly contribute our part, the grand whole would come up gloriously, and our General Secretary would be writing articles of thanksgiving instead of the perplexed appeal which has recently reached us. May God hasten the day.

Guilford College, North Carolina.

### Family Worship

BY JOHN S. KIMBER

God originated the home. He "setteth the desolate in families." Parents are commanded to bring up their children "in the nurture and admonition of the Lord." It seems but a near step from a Christian home into Heaven itself. Our nation, every nation,



needs more such homes. Jesus was once a child and He always loved children. They appealed to him. He laid His hands upon them and took them in His arms. He said, putting one in the midst, "of such is the kingdom of heaven." A spiritual Church is like a family, there are fathers and mothers "in Israel." There are babes needing the "sincere milk of the word." Children, both natural and spiritual, are an "heritage of the Lord." They are "arrows"; our "quivers" should "be full of them." The Jews were commanded to teach their children God's law, and the things which their eyes had seen of His statutes and judgments. They were to teach them even to their sons' sons. They were to talk of them when sitting down and when walking by the way, "When thou risest up, and when thou liest down."

How many a young man might have escaped "the snare of the fowler" had he been taught to read and obey God's word. We should read it as a family at least once daily, and then there should be a season of devotion in which all may be able to take a vocal part. The children should remember prayers that were offered by their parents; and no child however small should be shut out, but rather encouraged (as the Spirit touches the heart) to take part. Often "a little child will lead them," and a closeness will spring up at the family altar that could be brought about in no other way. The sweetest remembrance will be had of it, a Divine fragrance will seem to permeate even the thought of it; and this will only be deepened (not dissipated) by the removal of either a parent or a child. This prayer circle will prove a mighty source of power, so that the effect of it upon the day will be missed when it is not held. The father will get so that he will almost fear to go to business without having it; it will lighten the cares of a busy house-wife. Even the children will feel its spell and power. A boy at college, I have read, once wrote home a request to be remembered at the family prayers, for said he to his father, "I know God answers the prayers that are offered there!" It is said that two ungodly brothers once undertook to tear down the old homestead and build it anew. Each avoided a certain spot and wanted the other to tear it down, neither would do so. This spot was where their father had kneeled down and prayed for them. At last they went to the place together, and kneeling down there prayed to their father's God.

We have a promise that applies to family prayer, and makes its power irresistible—"Where two are agreed as asking anything upon earth, it shall be done of my Father which is in heaven."

From every stormy wind that blows,  
From every swelling tide of woes;  
There is a calm, a sure retreat,  
'Tis found beneath the mercy-seat.

There is a place where spirits blend,  
Where friend holds intercourse with friend;  
Tho' sundered far by faith they meet,  
Around one common mercy-seat.

There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place than all besides more sweet,  
It is the Blood-bought mercy-seat.

Abraham "commanded" his family aright, and was commended therefor by God. When he sought a bride for his son Isaac, prayer was made concerning that most important matter, and in all the annals of history is there a sweeter love story than that of Isaac and Rebecca?

Lot, in his grasping greed, seems to have neglected the privileges of a true Christian home, and paid the price in a wife destroyed for a heart that yearned for worldly things, sons-in-law that mocked at his warnings, and daughters that headed descendants that were at enmity with God, and a curse to the world.

Family prayers bring a sweet sense of protection to the home. They are like the Blood of old, sprinkled upon the door; all the sweetness of the promises of the 91st Psalm seem to hover over this hallowed spot. If our children learn naught else for the homes that they will some day have, this alone will be enough to shed an hallowed influence long after we have gone, and continue its mighty work to children yet unborn. Is it not in fact the best heritage that we could possibly leave to them, exceeding that of wealth or worldly fame? At one time feeling the need of legal advice, a lawyer who is now a distinguished judge called upon me by appointment. He was shown into the reception room at the time of our morning devotions. When my immediate part in these was finished, I withdrew from the dining room to see him. He could hear the voices in the next room and said, "Were you having prayers?" I replied that we were, but that I personally had finished. "But," he said, "let us wait"—and in spite of the great value of his time and the pressing day that may have been before him, he reverently bowed his head until the last child had prayed, nor would he turn his hand to the business for which he had come.

What safety the family prayers may throw about the absent ones! A classmate of mine told me that he went one day to get a letter at a postoffice then undergoing repair. As he stopped near the door to read the letter received, a stone fell that might have caused his death had he been about one step behind the spot where he stood. The seriousness of his escape made him thoughtful, and a little time afterwards he received a letter from a sister who was in the custom of faithfully praying for him, asking him where he was on a certain time upon a certain day because then she had received an impulse to retire and pray for him. This, he told me, was just the hour in which he had been delivered from the impending doom.

There was a time when Friends were more particular than they are now about the reading of God's word in the family. I make a plea that the custom be revived, accompanied with vocal prayer where the Spirit so leads. "Are the Holy Scriptures daily read in our families, giving time for reverent waiting on the Lord, and do you encourage the children under



your care to read and study them?" is a good query, and should be kept alive amongst us. If more Friends would go from family devotions direct to the meeting house, perhaps there would be fewer silent meetings. And the more time we spend in family and secret prayer, the better qualified we are to be of service to our fellow men.

Methinks the home at Bethany, where Mary sat at Jesus' feet and chose the part that should not be taken away from her, might well be reproduced today, and those who are cumbered with "much serving" might here find rest. Yea, and that those who are "dead in trespasses and sin" might here find life, and hear those blessed words, "loose him and let him go."

God grant that upon us may never fall the imprecation of Jeremiah when he said, "Pour out thy fury upon the heathen, and upon the families that call not on thy Name."

Newport, Rhode Island.

### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### XII.

The revival spirit had taken possession of Slow Valley Meeting. For many weeks a widening vision of responsibility, individually and collectively, had sent many a member to the secret closet of prayer for Divine help and guidance. Gradually the selfish spirit had been supplanted by the consciousness of brotherhood. Men and women were coming to understand that the vital element in their Christian life was discipleship.

In harmony with the growing interest in the welfare of the meeting and the community, there had developed an anxiety about the spiritual life not only of the membership, but of every family within the circle of the meeting's influence. Family visitation and personal activity had brought their natural fruition in the serious, thoughtful attitude of many who for years had given no thought to the religious life.

The Holy Spirit was finding open channels to many hearts, and it needed no prophetic vision to reveal the fact that the time was ripe for a revival effort in the community. On Thanksgiving Day at a special service, the members of the congregation felt the touch of a Divine fervor, and went on their knees in a consecration service of preparation for the great work that was before them. For more than two weeks a special series of meetings had been in progress, led at first by the pastor and resident minister, and for the past week by a visiting evangelist. At every service the gospel of a whole salvation was being preached, and many were coming under its influence.

Forty-two conversions were reported up to the time when the December session of the Monthly Meeting convened and the entire church was being revived under the operation of Divine truth. The absence of hysteria was remarked, and there was nothing of that

sensational excitement that sometimes has brought reproach upon evangelism. The example of a meeting which had set out to win the community for Christ was finding its response in an awakening that was felt in almost every home. Religion was the topic of conversation everywhere, and even the other churches were feeling the revivalistic influence. It was the culmination of the spirit that had been operating in Slow Valley Meeting ever since our friend the merchant had dared to voice a conviction that the congregation was in a rut and was not measuring up to its opportunities or fulfilling its obligations. The light of truth, smothered at first by custom and by conservatism, had at last broken into a flame. The meeting was entering into its rightful heritage; was becoming as a city set upon a hill that could not be hid, and was doing what every religious congregation ought to do,—justifying its existence by an endeavor to reveal the spirit of Christ in saving power to a normal community.

The devotional service of the Monthly Meeting was one long to be remembered. Never had the meeting witnessed such an attendance at a business session, and seldom had it ever heard such a message of power as came from the lips of the visiting minister. It was a call to a higher life; a call that awakened a new sense of responsibility in every heart, a call that revealed a new vision of the mighty tasks to which God is calling His Church. When finally the Clerk read the opening minute, the spirit of devotion was still prevalent, and a new importance seemed to be attached to the business of the Church.

Aside from the reception of new members and the satisfactory report of progress in the new Sabbath School at the Bennett school-house and in the Christian Endeavor Society, two subjects claimed the major part of attention. One was the subject of the every-member canvass which it had been felt by the Committee could be conducted to better advantage on the preceding Sabbath. As the result of the calls that had been made on that day, promises of contributions had been secured which would increase the income for current expenses about twenty-seven per cent.; for foreign missions, thirty-six per cent.; while other Committees that had never had an income except a nominal appropriation by the Monthly Meeting, were assured of substantial support that would enable them to enter upon aggressive lines of service. This was especially true of the Home Missions, the Bible School and the Christian Endeavor Committees. The Committee reported further that the canvassers had not been able to see every family, but that as this was a temporary canvass, the meeting should look forward to a more accurate and permanent canvass next March when the United Mission Campaign was to culminate.

In this connection the Committee on internal organism reported that until the Yearly Meeting should take action, there was little that could be done in a permanent way in the matter of combining departments of work, but suggested that an experiment be



tried the coming year, subject to the approval of the Quarterly Meeting. This was to the effect that two general Committees be named, one to have charge through sub-committees, of the work within the meeting, such as Pastoral care, Bible School, Christian Endeavor, Education, prayer meeting, invitation and visitation and ushers; and the other to have a care over work for others, such as Evangelistic, Foreign Missions, Home Missions, including work among the foreigners, social service or community work, temperance, and the various kinds of federated service which required the co-operation of all the religious elements of the city and community.

It was explained in support of the proposition that by such methods duplication of effort could be largely avoided, and where emphasis needed to be laid in any one direction at any time, the combined efforts of several departments could be centered through the influence of the Central Committee with a minimum of cost and a maximum of efficiency. It was argued that the processes of service in the Church should be simplified, and at the same time, be better and more systematically organized. Some felt, however, that under this plan certain departments would receive too little emphasis, but the advocates of the proposition replied that on the contrary, each department would receive new inspiration by being under a general managing board, and the work to be done would be more surely performed if it were under the direction of a Central Committee that could direct the operations of several departments of kindred importance in harmonious relationships.

It was evident, however, that sentiment was not united in favor of the proposition, and the subject was referred to the next Monthly Meeting for further consideration. The pastor gave notice that while he regretted to leave the meeting, he felt that the time had come for him to go elsewhere, which he was planning to do the first of the year. There were many expressions of regret at this action, for he was a lovable man, yet there was an unexpressed feeling that the new situation demanded pastoral care with a wider vision and larger capability than was possible under his leadership. Announcement was made that the revival services would continue indefinitely, and the Clerk called attention to the fact that all Committees were expected to make their annual reports at the January meeting. Following this the concluding minute was read, the resident minister led in prayer, and the congregation went to their homes under a pervading sense of the overshadowing presence of the Holy Spirit.

(TO BE CONTINUED)

"Character is what a man is as God sees him. There is no sham or pretense about it. Souls stand naked always before God. How silly and futile, in the light of this burning truth, seem all our miserable pretenses and subterfuges by which we seek to appear before men to be what we really are not."—*Young People's Paper*.

### The Moral Appeal Against the War Spirit

BY HAROLD E. TRENT

Some years have now elapsed since Norman Angell started his campaign against wars; his aim seemingly to show that quite apart from moral aspect, there is a great misunderstanding as to the commercial value of war. For some time past I have realized that the views of Norman Angell were being unduly labored, and I trust now and in the future we may make our appeal from and to a higher plane.

I would not have it supposed that the point of view assumed by Norman Angell has not done an immense amount of good; for it has undoubtedly attracted the attention of many who could not be approached on other lines of thought, and one feels that so rapid has been the spread of the belief of war being uncommercial and an inefficient method of settling differences, that the danger is now that people will not appreciate the fact that war is not so much a *cause* as a *result*.

The causes of wars are well known, a few of the most prominent being selfishness and greed both national and individual; these characteristics are worse than the result, i. e., war.

We do not want people to give up war and war-like arts because they are dangerous, uncommercial, and because they make great demands on the health, wealth and happiness of the community. These reasons are unworthy, and however necessary they may have been in the past, we must have none of them now. Peace gained for such sordid ends would bring about selfishness and general corruption in perhaps a worse form than war.

Let us be quite ready to admit some of the claims of the upholders of national armies and navies. We can well afford to do so. That war calls forth and maintains a love of country, supreme courage and resourcefulness, the spread of civilization (at a purely monetary valuation, be it noted); that commercial prosperity and a large measure of personal safety have resulted. We must realize that there is a measure of truth in these statements, and we cannot then be surprised that the details of wars are commemorated in stone and bronze all the world over.

We must frankly tell those who differ from us to wear the sword as long as they can and couple with it our belief, that war is immoral, that it is not an honest contest that pits brute force against moral worth; that it holds back the forces of civilization. Civilization has come from afar and will only advance as the educated intelligence of the people recognizes that it is now, whatever it may have been in the past, not in war but in peace, that progress is at all possible.

We do not want it to be supposed that we espouse the cause of peace as a sort of insurance policy against the privations of war. We must be ready to endure all the possible privations, dangers and inconveniences met with in war with a nobleness not inferior to the most warlike men, because we may have to suffer for our convictions. Are we prepared to do it?

The world requires a leader; who will dare?

Williamsburg, Pennsylvania.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Cadiz.**—John Reddick, of Arba, Indiana, came to this place and began a series of meetings on March 8th, which continued until March 22d. While there were not as many conversions as we had hoped for, many were reclaimed and much good was done. His messages were clear and pointed and were well received. We thank God for sending our brother this way, and believe that the seed that has been sown has fallen upon good ground, and will yet bring forth fruit for the Master.

**Spiceland.**—Spiceland Quarterly Meeting was held March 13-15. The Meeting on Ministry and Oversight on Friday morning was small, but all other sessions were well attended. Enos Harvey, of Bloomingdale, Indiana, was present with a minute, and on Saturday and Sabbath mornings delivered messages which were clear and convincing. Charles Tebbetts gave an address on foreign missions on Sabbath evening.

At Monthly Meeting held on February 7, eight young men were received into membership. At the morning service on the 15, the congregation gave them a welcome, and the pastor preached a sermon suited to the occasion. It was an encouraging service to all present.

**Muncie.**—The Friendly Helpers' Class, a Bible class of busy mothers at Muncie, observed the sixth anniversary of the class on March 12th. There are eighty-one members on the roll, an increase of thirty-seven the past year. Twenty-seven joined church during the year. \$209.67 was given to mission work; \$46.02 to the Bible School, and \$26.00 to the church as a thank offering. Thirty pot flowers and twenty-four bouquets of cut flowers were sent to the sick, and twelve sprays were given at funerals. 1,666 visits were paid to the sick and in the interest of the church. The sum of \$25.07 was collected at monthly socials, which was spent for flowers for the sick.

**Van Wert, Ohio.**—The Ladies' Foreign Missionary Society of Van Wert Meeting met at the home of Mrs. Thad Atkinson on March 13. About twenty-five were present. This Society organized a year ago with seven members, and now more than twenty are enrolled, and all are active and enthusiastic in the work. The Society is studying "The King's Business." Mrs. Tormohlen, wife of the pastor, is the leader.

**Marion.**—Milford H. Lyons, the noted evangelist, held a series of union meetings the first six weeks of the year in Marion, resulting in about 3,000 conversions, a generous proportion of whom have united with the First Friends' Church. Charles E. Hiatt, the pastor, afterward held a two weeks' meeting, which was very successful. Quite a number were converted. At the last monthly meeting, 185 names of those applying for membership were read and accepted, and since that time others have applied, making in all about 195 who have been added to the church, including thirty-five whole families and a large proportion of adults. The most of these were present in the monthly meeting, entering heartily into the devotional part of the service and remaining for the business session. The house is filled at nearly all the services each week, and great interest is manifested, both by new members and by many who have been in nominal membership with us, but have recently renewed their vows and are now actively engaged in the work of the church. A Junior Christian Endeavor Society has been organized by Mrs. G. B. O'Neil, and is well attended by an enthusiastic throng of little folks. The Sunday School has almost doubled, the adult classes especially having greatly increased in numbers and interest. On March 15, 447 were present, the collection amounting to about \$11.00.

On Wednesday, March 18, the Missionary Society personally invited every woman of the church to an all-day missionary meeting held at the church. At noon a bountiful dinner was served. About 150 women were present.

On Sunday evening, March 22, a public welcome was extended to all new members, with an address by W. E. Darter on behalf of the Sunday School; by Mrs. C. E. Hiatt, president of the Missionary Society; by Mrs. Frances Osborn, president of the Ladies' Aid Society; by Fred Lillard, representing the Christian Endeavor Society, and by E. C. Hiatt, on behalf of the church as a whole. Responses were made by two of the new members, Mrs. Ray Leamon and Patrolman Chance Hardy. At this meeting the S. R. O. sign could have been truthfully displayed, and enthusiasm and good fellowship were manifested by all. The church is rejoicing in its new life and vigor and we feel that we can truly say,

"The Lord hath done great things for us, whereof we are glad."

**Fairmount.**—The sessions of Fairmount Quarterly Meeting were fraught with unusual blessing to many persons attending. Jefferson W. Ford, Westfield, Indiana, a returned missionary from Jamaica; Charles E. Hiatt and Frank Stanley, of Marion, Vincent Nicholson, Field Secretary for Earlham College, and Arthur Williams, of Elwood, Indiana, were acceptably in attendance. Jefferson Ford was the principal speaker in the ministry on Seventh-day. On Sabbath morning he went to Bethel, six miles in the country; to Jonesboro in the afternoon, and back to Fairmount at night. His messages were very much appreciated at all these places. Messages of sympathy and love were sent to Ira C. Johnson, Yearly Meeting Evangelistic Superintendent, who is very sick, and to two of our own prominent members who were lying at the point of death. By a unanimous vote the Quarterly Meeting ordered a petition sent to Congress asking that a prohibition amendment to the national constitution be speedily passed.

Fairmount local meeting has completed an every member canvass for its local annual financial budget and for foreign missions. Twenty-four busy men made the canvass mostly on Wednesday afternoon. Two of these men are proprietors of stores and the others are all busy men. They organized on the apostolic plan, going two and two. The result is that the local expenses will be met with less difficulty than formerly, and \$175.00 more is pledged for missions than has ever been given for the general work by the meeting. The duplex envelope will be used and weekly payments made by the contributors. In almost every instance the individual subscribed more than the former assessment had been, and usually designated that the increase should go to missions. Several men have subscribed from five to twenty cents per week who had never before given to missions. Several have subscribed from two cents up to ten cents per week for local work who had not formerly been assessed. Many whole families ordered envelopes for each person in the family. The congregation is well pleased with the plan and its results.

Possibly one of the causes for the ease with which the every-member canvass met with success was the gracious



revival that was held by Lindley A. Wells in January. He is a pastoral evangelist and does his revival work from that point of view. He urges the members to give liberally of their means to the support of the church, including the general work of the meeting, to the pastor and for foreign missions, if they would enjoy a keen spiritual life and experience. He also preaches that Christianity is a social religion and that all churches should meet frequently in a social gathering for the development and acquaintance of all the members in a social way. Fairmount was in need of just such preaching from just such an evangelist, who also preaches that holiness is of as great importance to the church today as conversion. As a result of such preaching, many members of the meeting are deeper in their spiritual life, and the young people have reorganized the Christian Endeavor with many new active members. The weekly prayer meetings of the church are pulsating with spiritual life and fellowship.

**Portland.**—Portland Quarterly Meeting convened March 14 and 15th. Asa Woodard of Western Yearly Meeting, Levi Cox of Winchester Quarter, Vincent Nicholson of Richmond, and Ellis A. Wells of Upland, together with workers from Winchester, and ministers of the Quarterly Meeting and a goodly number of delegates from the different congregations, gave us a great quarterly meeting. It was a real spiritual feast. The business was unusual in interest and harmony, with George R. Wright and Lizzie Watson clerks, who handled the business in a beautiful way.

Dinner was served at the church and the social feature of the afternoon was a great favor. Vincent Nicholson spoke at both morning and evening services on First-day. His teaching was of a most logic and practical kind and calculated to establish members in practical Christian living, and was a great uplift to the meeting. The outlook for the future is very encouraging.

Class No. 9, taught by Alice J. Lewis and composed of young married people is building up rapidly. They are thoroughly organized and meet once a month to lay plans, transact business pertaining to their special work and to enjoy the social benefits. Thirty-one were present on the evening of March 18th at the home of Orlo K. Wright, including O. B. Manes, Superintendent, and Tennyson Lewis, the pastor. A few were absent on account of sickness. This class is working hard to get people to the Bible School and church, and their earnestness promises to be of val-

uable service to the entire school and meeting.

We find our building is entirely inadequate to accommodate the growing school with its future prospects.

#### IOWA YEARLY MEETING

**Casey.**—Howard Brown, of Earlham, Iowa, delivered two stereopticon illustrated lectures on "The History of Friends," and on "Peace," Monday and Tuesday evenings, March 16 and 17, to appreciative audiences at the Canby Church. We can only voice the sentiment of the people when we say that his lecture on "Peace" is in a class by itself, and is a superior production.

**Spring Valley, Minnesota.**—A revival meeting was conducted for four weeks at this place, with the pastor, Estella Stanley McCann in charge. Some additional workers came in answer to prayer and "helped us out." Some definite work was accomplished and family altars were erected. After a few days' rest, the pastor and her husband went to South Troy and conducted an old-time revival for the Wesleyan Methodists. From there they went to Zumbro Falls and conducted a union revival for the Methodist and Congregational Churches, lasting two weeks. About sixty knelt at the altar.

#### KANSAS YEARLY MEETING

**Prairie Vale.**—On the evening of March 1st, Carl D. Byrd, of Haviland, Kansas, closed a successful revival at Prairie Vale Meeting near Coldwater, Kansas. Thirty-three were definitely blessed either by renewal, conversion or the baptism with the Holy Spirit. At our last Monthly Meeting twenty-three united with the Church.

**Friendswood, Texas.**—Friendswood has been especially favored lately by visits from Louis E. Stout, of Wichita, Kansas, and Robert W. Douglass, the aged veteran of the cross, who stopped here on his way back from California. Both held meetings while here and their teaching has been profitable to us.

**Northbranch, Kansas.**—One of the most successful series of meetings held here in recent years has just closed. The meeting began the 24th of February and continued for twenty days closing March 15th. F. Olen Hunt, of Alba, Missouri, was the evangelist, while his sister, Miss Elsie Hunt, of Burr Oak, Kansas, rendered valuable help in song. The power of God was manifest from the first, and the ministry was peculiarly fitted to our needs. Differences of opinion on questions of local interest had divided the community and alienated many from the church services, but the gospel of love as it was faithfully

presented proved to be the healing balm for all our ills. As visible results of the meetings there were 123 professions of definite blessing, either in the pardon of sin, the renewing of the covenant by some who were backslidden in heart, or in the sanctification of believers. At one service, when the call was made for those to come to an altar of prayer who felt any need in their lives, forty-three persons responded and professed definite blessing as their needs were met in Jesus Christ. We are especially grateful for the splendid work done among the students of the academy, there being only three who did not identify themselves on the side of Christ. Many were led to definitely consecrate their lives to the Master's service and testify to the baptism with the Holy Spirit. We are truly thankful to our Heavenly Father for sending his servants among us, and earnestly invoke God's blessing upon them in other fields of service for Him.

#### NEW ENGLAND YEARLY MEETING

**Woonsocket, Rhode Island.**—Not many years ago Smithfield Monthly Meeting was composed of three preparative meetings. It now consists of one meeting, that in Woonsocket. It is a small meeting averaging in attendance between thirty and forty. During the last year and a half it has lost, by death, six of its active members. Two were elders, one was the Clerk of the meeting, another was a doctor, and another a young lady, just twenty-one who had entered a hospital for training as a nurse. The present minister, William I. Kent, expects to return to his home in the West in the fall and he will be much missed. It is hoped that some of the active, stable young people will feel a responsibility laid upon them to be spokesmen for God in the meetings for worship. Their lives are sermons, but during the appointed hour for worship, there are some persons in the congregation who would be helped by the preached word.

#### NORTH CAROLINA YEARLY MEETING

**Greensboro.**—New Garden Quarterly Meeting was held at Greensboro, March 14th. The Meeting on Ministry and Oversight was engaged in routine work, hearing interesting reports from the five Monthly Meetings. At the 11:00 o'clock meeting, Aldelbert Wood preached with great acceptance from II. Cor. 13-9, on "Your Perfection." Luncheon was served at the noon hour. Reports from the Monthly Meetings showed fairly good work. The services



of George N. Hartley of Fountain City, Indiana, in all the various meetings were noted with expressions of appreciation. The attention of the meeting was called to the "Militia Pay Bill," and a Committee was named to protest to the Senators and Representatives from North Carolina against the passage of this bill, the bill for the establishment of military training schools and similar measures.

#### OHIO YEARLY MEETING

**Mt. Pleasant.**—God has once more heard the cry of His children and poured out His Spirit on this place. Special meetings began Quarterly Meeting day, February 21st, and continued four weeks, closing Sabbath night, March 22d. We were favored with the presence of Daniel G. Hodgkin, whose ministry was in the power of the Spirit, also of Mr. and Mrs. Clarence Cosand, who had charge of the singing. The meetings were more largely attended than any held in Mt. Pleasant in recent years. More than a hundred souls were definitely blessed.

#### OREGON YEARLY MEETING

**Star, Idaho.**—Boise Valley Quarterly Meeting was held at Star, February 27 to March 1. The Meeting on Ministry and Oversight on Friday afternoon was a time of real blessing and power. That evening was given to temperance work, Mary L. Stanton giving the address. On Saturday morning, the Lord laid a burning message on the heart of Anson Cox, who emphasized the need of being Bible Christians, filled with the Spirit, and standing true to the Word of God. Luncheon was served at noon, after which the business of the meeting was transacted. The evening was devoted to Christian Endeavor work, each of the three Societies having a part on the program. Sabbath was a time of real blessing to those who remained.

Oliver Kenworthy, one of the pastors at Boise, Idaho, has been obliged to go to Portland, to a lower altitude, on account of his health. We trust he will soon be able to return. We are thankful that Isabel Kenworthy can stay and push the work for the salvation of souls and the building up of believers.

#### WESTERN YEARLY MEETING

**Bloomingtondale.**—A. Edward Kelsey, who is spending a few months in America, gave a very interesting talk on the mission work at Ram Allah, Palestine, at Bloomingtondale, on the evening of March 16th.

Twenty-four members were received by Bloomingtondale Monthly Meeting, held March 18th, as a result of the recent revival series, conducted by Robert A.

Pelt. Thirteen associate members requested to become active members.

**Danville.**—The meeting at Danville is in a very prosperous condition. The attendance is unusually good and the Sabbath School has outgrown the meeting house. The Christian Endeavor Society is two years old and has not asked once for a vacation. It has recently purchased a new piano and has also secured the Earlham College Glee Club for the 10th of April. Lindley A. Wells, of Portland, Oregon, will conduct a series of meetings for us, beginning the 26th instant, and the prospect is good for a very successful evangelistic campaign.

#### WILMINGTON YEARLY MEETING

**Leesburg.**—Friends of old Fairfield Meeting, Highland County, Ohio, have built a new commodious church house in the town of Leesburg, Ohio, at a cost of \$12,000.00, which was dedicated February 8th, free of debt. Until the day of dedication there had been only \$7,000.00 of the amount raised, but with the very efficient services of Thomas C. Brown, of Plainfield, Indiana, on the day of dedication, more than enough was raised to finish paying the entire amount. At the close of the day, after two specially favored services, T. C. Brown, in an earnest prayer on behalf of the Church, dedicated the new build-

ing to the service of God, and the memory of our worthy forefathers, who established a meeting and erected an altar to Jehovah about half a mile from the limits of the town of Leesburg, near the beginning of the nineteenth century. Since moving to town the attendance has more than doubled, both in the Sabbath School and Church service.

On March 1st revival services were commenced and with the very acceptable service of Ellison R. Purdy and wife, of Wilmington, continued nearly three weeks. The preaching throughout was with Divine authority and in the power of the Spirit, and the town of Leesburg and vicinity have been much blessed by the revelation of truth and its practical application to all the interests of life. The manifest results of the meeting were about twenty conversions and renewals and seventeen applications for membership with a prospect of more to follow. We look for an abundant harvest yet to come from the splendid seed sowing. Mrs. Purdy's ringing testimonies and her prayerful earnest spirit was a constant inspiration to the people.

J. Elwood Cox of High Point, North Carolina, has recently returned from a trip to the Panama Canal. He gave a fine address on the Canal at Guilford College.

## ROYAL BAKING POWDER

**ABSOLUTELY PURE**

**Insures the most  
delicious and healthful food**

By the use of Royal Baking Powder a great many more articles of food may be readily made at home, all healthful, delicious, and economical, adding much variety and attractiveness to the menu.

The "Royal Baker and Pastry Cook," containing five hundred practical receipts for all kinds of baking and cookery, free. Address Royal Baking Powder Co., New York.



### PENN COLLEGE NOTES

The recent number of the *Penn College Bulletin* was a "Booster" number. The announced slogan was "550 students in 1914-15."

The attendance at Penn College has been gradually increasing for a number of years. Last year it reached its highest point, 508.

Floyd E. Thomas of Iowa City, has been secured to serve as athletic director for next year. He is a man of wide experience in athletic matters.

President Edwards has recently been honored by an appointment by Governor Clark as one of the Iowa Commissioners of the World's Peace Foundation.

Penn College entertained the conference of the Presidents of the Y. M. C. A.'s of the state of Iowa, on March 27-29. Several noted speakers were present.

A new department has been established, that of Applied Mathematics. Professor C. L. Coffin, '06, has been secured to head the department. Courses in surveying and mechanical drawing will be opened next year.

At the last Thanksgiving "Home Coming" a new organization was effected known as the "Penn Letter Club." All those who have won letters in any line of college activities are members. Its object is to create and foster interest in the college and all its departments.

### PERSONAL MENTION

Bertha Day of Rockford, Ohio, who underwent an operation for appendicitis in the Lutheran hospital at Ft. Wayne, Indiana, is getting along nicely.

On account of a threatened nervous breakdown, Daisy D. Barr, pastor of the meeting at Muncie, Indiana, has been taken to the Rural Sanitarium at Madison, Tennessee. A speedy recovery has been promised by the physician. Vincent D. Nicholson has been engaged to fill her place temporarily in the Muncie pulpit on Sabbaths.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### A SUMMER IN EUROPE

Party limited to eight. Good accommodations everywhere. Trip includes Italy—Amalfi drive, all important cities; Switzerland—Chamounix, Zermatt, Lucerne, etc.; Germany; France; England and Scotland—Cathedral and College towns, Homes of Literary Men, Coaching in the Lake districts, Jordans, Penn's Meeting House, Grave of George Fox, etc. Entire expense, \$650.

CONDUCTOR, MARY K. HARRIS, 3d Season. Poplar, 23-32 Pa. 1623 Master St., Philadelphia.

NOTE.—You can refer to four readers of Friends' Intelligencer, whom she conducted last season.

### PROPOSED CONFERENCE OF MEN

At the March session of Sandwich Monthly Meeting, held at West Falmouth, Massachusetts, the proposition of a Men's Conference to discuss the problems now facing the church, and to suggest plans for successful and aggressive work, was most heartily endorsed.

LOIS H. BOWERMAN,  
Clerk for the day.

I would favor the proposed Conference of men Friends, and also a conference of women Friends. One could be held on the Atlantic Coast and the other on the Pacific Coast. I should prefer that the conference of women be in California. I hope great good may be the outcome of each if they are so held.

ANGELINE RICKETSON.

Pasadena, California.

Communications continue to be received concerning the proposed Conference of Men. The following will suffice as samples of those on hands:

Resolution passed by the Brotherhood of University Friends Meeting, Wichita, Kansas, March 12, 1914:

*Resolved*, That this Brotherhood favors the proposed meeting of men, but under the circumstances existing, it is our opinion that the sectional meetings are rather more feasible than the central meeting.

A. F. STYLES, *President*.  
JAMES A. COX, *Sec'y-Treas.*

From this far away shore I have noted with interest intensified the discussions on the call for a gathering of *Quaker Men*. From the first, I said "Amen." Having had some evangelistic experience, I have often noted that definite results in reaching *Men* are much more readily obtained in *Meetings for Men* than in mixed audiences. It certainly would not be amiss for Quaker Men to get together on the *important issues of the Church*. One topic for discussion might be, "Does the *Ministry of Women* hold the place in *Quakerism* today it once held? If not, Why?"

EMMA F. COFFIN.

San Jose, California.

From the very first notice, I have been in hearty, cordial sympathy with the movement for a "Men's Conference"—with some limitations. The identical ones that had been on my mind, are given in better form than I could use by Luke Woodard and J. Edgar Williams in THE AMERICAN FRIEND of March. The burning vital question in the Friends Church is the Finances. A suggestion: Might it not be well to call

for volunteers to attend a "Men's Conference" at their "own charges," thus ascertaining the real status of the case? If from three to five hundred sent in names, the Conference could go successfully forward.

Thine for Success of Quakerism and  
THE AMERICAN FRIEND.

R. B. PEELE.

Wilmington, Ohio.

### CORRESPONDENCE

VERMILION GROVE, ILL.,

March 11, 1914.

Editor of *The American Friend*:

Thank thee for the editorial, "Hungering after Righteousness." I trust that all young Friends everywhere will read it.

ONE OF THEM.

OAK PARK, ILL., March 16, 1914.

I want to tell thee in contradistinction to my former communications that thy editorials in the last two numbers of THE AMERICAN FRIEND are entirely in accord with my own ideas of the heart needs of mankind, and the clear-cut remedy for the blighting effect of sin, through faith in the crucified Son of God. I am so zealous for the Atonement, and all it brings to mankind through the blessed Holy Spirit.

M. H. RATCLIFF.

### CHARLES H. AND H. ELIZABETH JONES

Charles H. Jones and his wife, H. Elizabeth Jones, have left to New England Yearly Meeting and to American Friends a legacy rich in the things which are eternal. In character, in service, and in devotion to the Kingdom of their Master they stood pre-eminent. Their consecration was not the kind which needed wordy declaration, but expressed itself in a loyalty to duty which recognized no distinction between the small task and the great undertaking. Their early life was spent in the interests of education among Friends of New England, and the atmosphere of this experience lingered with them as a sweet and encouraging influence for every young Friend whom they knew. Because of this Friends never realized that they were growing old until physical infirmity forced from their ever willing hands the many duties, responsibilities and offices of trust which their consecration had led them to accept.

As a home-maker and preacher, H. Elizabeth Jones will long be remembered for those qualities of disinterested love, patience and sweetness. Her message had the gentle persistent winning note which reached the heart by



its very pleading. She was deeply interested in promoting social purity, and was for many years an active force in that department of the Yearly Meeting work. The note of Charles H. Jones' preaching was strong, virile, dominating, compelling. He was at one time Evangelistic Superintendent for New England Yearly Meeting, and then President of the Board of Evangelistic and Church Extension Work. Here his qualities of spiritual leadership rose to the surface. He was universally sought after and welcomed in every meeting. He fulfilled in a remarkable way that prophecy of the sacred writer when he said, "A man shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land."

When two lives have lived before the world as one in love, in service and in purpose for so long a time, it is not unfitting that as one and together they should begin their higher and heavenly service. So it was with these two. Within eight days Charles H. Jones followed his wife into the Great Presence. Their places are vacant, but all around them are rising up strong souls vitalized by their message, who today pray and humbly wait for a touch of their mantle, and a portion of their rich spirit.

CHARLES M. WOODMAN.

## BIBLE SCHOOL LESSON

April 12.

**Subject.**—Journey to Emmaus. (Easter Lesson.)

**Lesson.**—Luke 24: 3-25.

**Golden Text.**—It is Jesus Christ that died, yea rather, that was raised from the dead. Rom. 8: 34.

**Time.**—Sunday afternoon, after the crucifixion.

**Place.**—The road to Emmaus from Jerusalem.

There is no more dramatic story in all the Bible than the story of this journey to Emmaus. The great tragedy of human history had been enacted two days before. Jesus had been taken, had been crucified, had been laid in the tomb. His disciples had been plunged into the depths of despair.

"But we hoped that it was he which should redeem Israel." They persisted in misunderstanding to the very last. It was the last sad wail of a supposedly lost cause.

The first day of a new week had come, and with it strange rumors, unbelievable ones. The tomb was empty, but as yet they could scarce believe the story of the angel that He whom they had seen crucified was now alive. In their perplexity two of the disciples were walk-

ing down to Emmaus, distress upon their countenances communing about the tragedy which had come into their lives.

They were joined by a stranger, to whom they open their hearts, and reveal the doubts and uncertainties which crowd their minds. Then it is that Jesus reveals Himself. No wonder that their hearts burned within them. Jesus was with them, and in their distress they did not recognize Him. How true to the experience of human life in all the ages! Jesus is ready today to reveal Himself to men as He did on that road to Emmaus, but so many turn away and will not be interested in His counsel.

Jesus proved His Messiahship by the Scriptures. Probably He began with the declaration in Eden, expounded the promise to Abraham, reminded them of the Exodus and the Shekinah, and interpreted the visions of the prophets. "Thy word is a lamp unto my feet, and light unto my path."

"And their eyes were opened." Then they knew Him, and a hope that had grown dim was kindled into new life. The resurrection of Jesus is the hope of the world. By it immortality is brought to light, and all the ages to come have proof of the Divinity of our Lord.

"The Lord is risen indeed." That was a glad Easter morning, and the disciples made haste to proclaim the glad news of a risen Christ. It is the vital element in the gospel message. It was glad news when the Messiah was born. It became glorious news when He triumphed over death and became alive forevermore. Well may we join with Henry Burton: "Have you found the heavenly light? Pass it on."

## CHRISTIAN ENDEAVOR

April 12.

**Topic.**—A Long Look Ahead. I. Cor. 15: 35-58. (Easter Meeting.)

Paul here gives a vision of the final resurrection. It is not so much a lesson in theology as it is a practical lesson in preparation for the final reckoning.

The wise man prepares for the future. The thoughtful family lays by for a rainy day. Easter is a day to beget thoughts of heaven and immortality.

No man expects to miss heaven. At least he does not in his earlier life. Few men who live in a Christian civilization feel that death ends all. Jesus broke the bands of death and established for the ages the fact that there is a life beyond the tomb.

Eternity has no hope except in the Christian life. To the Christian this present life is but the beginning of endless joy. Sin has no future hope. Sin has only the power to destroy. It is the destruction of sin that creates the possibility of the "endless life."

Emphasis should be laid upon the fact that this is a life of preparation for the ages yet to come.

Try a few lines in the "Want" columns of THE AMERICAN FRIEND. They reach a wide constituency of the highest grade.

## NOTICE FOR PUBLICATION

There will be a pilgrimage to Brooklyn Meeting, 110 Schermerhorn Street, under the care of the New York Joint Fellowship Committee, on Fourth month fifth. Meeting at 11:00 a. m., First-day School at 10:00 a. m., Conference at 2:30 p. m. A community box luncheon will be served at noon, at which time reports from the various Friendly Circles within the neighborhood of Greater New York will be given. The topic for the afternoon conference is "How Shall We Find God?—In the Bible or Literature; in Meeting; in the Subway," and will be introduced by Eleanor D. Wood, Dr. O. Edward Janney and Edward Cornell. Friends from neighboring meetings are cordially invited to attend.

## CLEVER WIFE

Knew How to Keep Peace in Family

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum on the beverage at meals.

There is nothing surprising about it, however, because the harmful alkaloid—caffeine—in coffee is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from something I had been accustomed to, and asked me to try and remember what disagreed with me.

"I remembered that coffee had always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the 'coffee' is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



## AT MINNEAPOLIS

The subject of missions has recently claimed in an unusual way the attention and interest of Minneapolis Friends. Sunday, March 8th, our former pastor, Edward Kelsey, now Superintendent of Friends Mission Schools in Ram Allah, Palestine, spoke both at the morning service and at the C. E. meeting in the evening. The success of the Ram Allah girls' school and the outlook for the new boys' school, that is just being established, promise great things for Friends' mission work in the Holy Land. Although this mission is under the control and direction of New England Yearly Meeting, Minneapolis Friends shall always feel a keen personal interest in its welfare.

Following the Christian Endeavor Meeting, Mr. and Mrs. Keyes, African missionaries, gave an illustrated lecture on Methodist mission work in Portuguese East Africa. While one learns with great satisfaction of the splendid work of Christian missions, even in darkest Africa, he is made to realize at the same time the colossal work of civilizing and Christianizing that is yet to be done.

Neither is this work limited to the dark continent, nor even to the eastern hemisphere. When we speak of foreign missions, we naturally think of Africa, India, or China, perhaps overlooking the fact that some of our greatest mission problems and opportunities lie at our very feet. This was brought home to us in a most interesting and convincing way when, on the Thursday evening following the mission talks on Palestine and Africa, Evelyn Haworth addressed the Quakerism Study Class on "Friends Mission Work in Cuba." In few places could there be a greater need for Christian missions, and in few places, too, could results be more immediate and gratifying. The four Friends mission stations, Gibara, Holguin, Banes, and Puerto Padre, have led all other Friends missions in material growth, and are exerting a powerful educational and religious influence in eastern Cuba. These missions were established under the direction of Iowa Yearly Meeting.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE**,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.  
**ARLANDO MARINE**,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

Ask your neighbor to subscribe for **THE AMERICAN FRIEND**. \$1.50 per year.

# The Provident Life and Trust Co.

## OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.**

**Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate**

**All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company**

## OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

## DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON

## CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD**, Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS HERE "THE SIMPLE" FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON**, 46 Bryant Street, Washington, D. C.

**WANTED.**—A responsible position in a public institution by a woman Friend in vigorous health, who has had twelve years' experience as an officer in a state institution. For further information, address **TIMOTHY NICHOLSON**, Richmond, Indiana.

**WANTED.**—A teacher; Friends' School, Atlantic City, New Jersey. College graduate, or Normal trained. Departmental work; Grammar grades. Address **THE PRINCIPAL**.

**WANTED.**—A Young Friend acquainted with Brooklyn, to act as Secretary, appear in Churches, arrange card catalogues, write follow-up letters, etc. Reply to **L. H. WOOD**, 2 Wall Street, New York.

## 400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.

**G. W. Aird**,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## Minnesota Farm Mortgages TO NET 6%

Owned and offered by  
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.  
12 years active experience in the making and care of Farm Loan Investments.

**David N. Winton, Pres.** **Lindley M. Hoag, Secy.**

## FOR SALE.

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. **E. L. HODSON**, 802 S. Fern Ave., Wichita, Kansas.



# Have you cold feet?

Can you warm them by propping them up against a hot-water or steam radiator?  
Cultivated and discreet people prefer a different way.

THE

## “FARQUAR” TRADE MARK SANITARY HEATING SYSTEM

draws off the cold air stratum at the floor and replaces it with a warmer stratum until the feet are surrounded with a mild, comfortable air. Like the accomplished and refined orator, you are unconscious of your feet. Our system of ventilation is unequalled. We shall be pleased to furnish the evidence.

**THE FARQUHAR FURNACE CO.**

Manufacturers

WILMINGTON, OHIO

### Married

**McCue-Youst.**—At the McClure House, Wheeling, West Virginia, March 12, 1914, Walter R. McCue and Della Youst, I. L. Kinsey, of Mt. Pleasant, Ohio, officiating.

### Born

**Collins.**—Near Upperville, Chenango County, New York, February 24, 1914, to Clarence and Flora Collins, a son, Levi.

**Pennell.**—At Traverse City, Michigan, March 8, 1914, to Mr. and Mrs. Ray Pennell, a daughter, Kathryn Emily.

### Died

**Edgerton.**—Sarah Elizabeth Edgerton, daughter of L. John and Elizabeth Moore, was born in Wayne County, North Carolina, January 10, 1848, and died at Guilford College, North Carolina, December 31, 1913. She was married to John Henry Edgerton in 1869. She was a birthright Friend, living loyal until death, and leaving a testimony of abiding trust in a personal Savior.

**Holland.**—Anna Jane Holland was born December 11, 1855, and died at the home of her daughter at Richland, Iowa, February 27, 1914. She was married to John Holland in 1872. She was converted in early life and joined the United Brethren Church, but later joined Richland Monthly Meeting of Friends. She lived an earnest Christian life.

**Jackson.**—Oliver Jackson, son of Charles W. and Lida A. Jackson, formerly of Pond Creek, Oklahoma, was born January 7, 1894, and died at Friendswood, Texas, December 4, 1913. He died triumphing in the Redeemer's grace.

**Jerow.**—Cornelia A. Jerow, widow of the

late Isaac Jerow, died January 17, 1914, aged 89 years 11 months and 30 days. She had lived at her late residence, Plattskill, New York, for seventy years, except for five years following her husband's death. Her bodily strength had failed in her last days, but her faith in the Savior was clear and bright. When health permitted she was a regular attendant at Friends' Meeting. Two children survive her. Funeral services were conducted by J. Edward Ransom and Ida T. Parker. Interment in Plattskill Friends Cemetery.

**Johnson.**—Hiram Johnson departed this life March 8, 1914, after a lingering illness. He was a member of South Fork Meeting of Friends, North Carolina. He died trusting in his Savior.

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

#### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



# THE STATE SAVINGS AND TRUST COMPANY

**Capital (Proposed) \$1,000,000.00**

**INDIANAPOLIS, INDIANA**

Permanent Home at Southeast Corner Circle and Market Streets  
about June 1st, or as soon as Vault and Fixtures are Installed.

Stock in a well  
managed Trust  
Company is one  
of the safest and  
most profitable  
investments  
known.



The Directors are  
all well known  
Bankers and busi-  
ness men of wide  
experience and  
successful in their  
various lines, and  
are giving the  
Company close  
attention.



**No. 9 East Market Street.**



**MORD. CARTER, President.**

MORD. CARTER, Vice-President of the Continental National Bank, has been elected head of the State Savings and Trust Company and will give the Company his active attention. All departments will be organized for efficiency with experts in charge.

Books are now open for a limited amount of capital stock. Full particulars upon application to the President at the Temporary Offices, 605 Merchants' Bank Building.



# The American Friend

Old Series.  
Vol. XXI, No. 15.

FOURTH MONTH 9, 1914.

New Series.  
Vol. II., No. 15.

## Christ Has Risen

BY EDWARD WING

He has risen, Christ has risen,  
Worship Him ye host of heaven;  
Sing, O earth, in glad acclaim  
To the music of His name.  
Gather not around His tomb,  
Gather where the lilies bloom.

Let this day be bright with cheer,  
Gladdest day of all the year;  
Let the children shout and sing  
Praises to their Savior King.  
Hoary age and manhoods prime,  
Lift your voice in notes sublime,  
Gather not around His tomb;  
Gather where the lilies bloom.

All our faith in the unknown  
Out of this glad day has grown;  
He has triumphed o'er the grave,  
He arose with power to save,  
Gather not around His tomb;  
Gather where the lilies bloom.

O, the joy that we may know  
Where our dearest loved ones go!  
O, the name that lights the gloom  
With the smile of love and home!  
O, the faith that lifts our eyes  
To a land beyond the skies!  
We're not traveling to the tomb,  
But where fairest lilies bloom.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain  
and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

Oh, glorious Easter morning!  
Oh, day of peace and light;  
One precious name adorning  
With lilies pure and white;  
A gladsome message bringing  
Of love that knows no fear;  
The sweetest anthem singing—  
"The risen Christ is here."

Christ is risen! He is risen! He has left his rocky prison,  
And the white-robed angels glimmer 'mid the cerements of  
his grave;  
He has smitten with his thunder ev'ry gate of brass asunder;  
He hath burst the iron fetters, irresistible to save!

## Now We Tell the Story

Now we tell once more the story  
How the wine press hath been trod;  
Zion hath despised her glory;  
Men have crucified their God!

Dark the day and sad the morrow  
Of redemption finished thus;  
Fain would we with holy sorrow  
Mourn for Him who died for us.

Roman soldiers keep their station  
Watching where His form is laid;  
Zion's King, the world's salvation,  
Sleepeth now in death's cold shade;

But the Sabbath now is waning,  
And the first Lord's day is nigh;  
Christ, o'er Death as Victor reigning,  
Soon shall bid all sadness fly.

So each year is told the story  
Of the story and the joy  
Till as Judge He comes in glory,  
And His arm shall Death destroy.

—Mary Ann Thomson in *Herald and Presbyterian*.

## Wanted

We want three additional copies of THE AMERICAN FRIEND, issue of March 5th. If any subscribers can furnish us with these, we will appreciate the kindness. Address THE AMERICAN FRIEND, Richmond, Indiana.

## The Great Easter Thought

BY E. F. WIEST, D.D.

It is immortality. Christ's coming back from the spirit world and revealing Himself to many credible witnesses was God's answer to the agelong guess, hope, longing. The guess, the hope, the longing for an assurance of lasting existence has been realized. Who can describe the consolation that has come to the children of men when they have seen the earth swallow up the mortal part of their beloved by the words, "I am the resurrection and the life?" Who can tell us how much the resurrection has done by way of inspiring men to noble living?

The resurrection of Jesus has changed the attitude of man toward death and what is beyond. He lives. He has given assurance that where He is all those shall be who live and die in Him. To be where He is! Ah, that is heaven enough for anyone. Jesus showed that death is not the extinguisher of life, but part of the way to triumph and glory.

We do not speak of our departed friends as of those who "were" or "have been." No, we speak of those who are in better worlds. The range of death is but narrow and but momentary in duration. Death makes the entrance into fuller, perfect life possible. If it were not so, God would never permit death. He has a better sphere in store for us. This earth is a place for temporary sojourn; there is another sphere in which is the permanent home. Death is necessary only that we may pass from this temporal life into the eternal glory.—Ex.

## Alive for Evermore

The resurrection of Jesus Christ is not a culmination but an introduction. It is not the climax of Christ's career; it is the opening of a new epoch in his continuous ministry among men. Wonderful in cumulative strength are the demonstrations of his triumph over death which our Lord made. His emergence from the tomb convinced multitudes of contemporary skeptics. Forty days he continued in cheerful intercourse with the disciples and friends, giving, as Luke says, "many infallible proofs," after which he ascended to the Majesty on high in the presence of witnesses who have told us the story with surprising simplicity, but with sufficient detail. Ten days later, in accord with his explicit promise, the Holy Spirit, swept down upon the assembled disciples with marvelous power, and the physical miracle of the burning tongues was quickly translated into the spiritual marvel of transformed characters and overthrown kingdoms. Speedily came the conversion of the Apostle Paul, an event of almost immeasurable significance, since it was accomplished in the face of his resolute purpose to exterminate Christianity and was entirely due to the overpowering conviction in his soul that the Jesus whom he had sought to persecute was the Lord of Glory. To this great-brained man, in some manner unexplained, Jesus Christ appeared, leaving him with an unshakable belief that the crucified one was none other than the Son of God.—Ex.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 15

RICHMOND, INDIANA, FOURTH MONTH 9, 1914.

New Series.  
Vol. II. No. 15

## "He Is Not Here, But Is Risen"

To the apostles, the resurrection of Jesus was the most glorious fact they had ever known. To them it meant the stamp of approval upon all that Jesus had said and done and the assurance of faith in Him as the Savior of the world. With all the earnestness of men who had caught a vision of a new day for the world, they set about the task of making the world see and comprehend the same glorious vision.

Without the resurrection, the Christian world would probably still be bowing down to images of wood and of stone. It is the story of the empty tomb that has convinced the world of the truth of the gospel of the risen Christ. Without its memory, hope would grow dull and faith would die out in many a soul. It is no wonder that the apostles literally "turned the world upside down" as they went about proclaiming the resurrection story.

Why should Paul face shipwreck and encounter perils by land and by sea? Why should he fight with the wild beasts at Ephesus? Why should he submit to prison bars? There is only one answer. He had seen his risen Lord on his way to Damascus. Why should the martyrs face the fagots and the jibbet with a smile upon their faces? They by faith had seen the risen Christ, and knew that beyond the tomb there was the assurance of a glorious immortality. Why should men and women today leave home and country for the unknown dangers of heathen and even savage lands, to tell once again the story of human redemption? They too have seen the risen Lord, triumphant over death, alive forever more.

Friends are not accustomed to observing the times and the seasons. Outward ritualism has been discarded for the essence of truth. Yet the memory of Jesus' birth, His ministry, His crucifixion, His resurrection come to us as holy benedictions, and at the recurrence of the spring time year by year, our faith grows stronger as we contemplate the glorious life we have, and all the ages will have, in the risen Redeemer.

The resurrection brought to the world the day-break of a new morning. Because of it Paul could count all things but loss. Because of it we may rise into newness of life with the Savior. The doctrine

of the resurrection accords with all the fundamental principles of the gospel. The fact that men today are being rescued from spiritual death is additional proof that Jesus is yet alive, with the same life-giving power at His command as He possessed on that first Easter day.

"O grave, where is thy victory?  
O death, where is thy sting?  
The stone, the seal, alike are vain,  
The Royal Captive breaks his chain.  
Upraise the halleluia-strain  
To our all-conquering King!"

### Shall We Have a Conference of Men?

For some weeks we have purposely avoided editorial discussion of the proposed conference of men of our denomination. We have preferred that the membership have opportunity to consider the question without prejudice or without undue pressure from any quarter. While the suggestion of such a conference originated in these columns, we have no purpose to press its claims, unless it appeals to the best judgment of our members.

The volume of correspondence upon the subject which has reached this office is taken as evidence that the proposition has struck a responsive chord both east and west, and that a considerable portion of the church is really thinking about it. This is our sole justification for further consideration in the editorial columns of THE AMERICAN FRIEND.

What little opposition there has been has centered chiefly about the fact that women are not included in the proposed conference, and the claim that the expenditure to the church will be too great. If the conference be a luxury and not important or essential to the life of the church at this time, the latter objection is well founded. If its importance can be substantiated, and if the church really needs the inspiration of such a gathering, no expense within reason is too great. There is apparently a growing belief that unless the manhood of the church can be stirred to a mighty activity in the near future, the church as a whole is slated to go backward. It may seem disloyalty to admit this or even suggest it, but the church cannot afford to refuse to consider the



strong probability of it for a mere question of expense.

So far as the question of the non-participation of women is concerned, the church can never afford to get in bondage to any custom. They who insist that the equality of the sexes is a governing principle of our denominational life, must take care that they do not strain its application to a point that will cast discredit upon the worth of the principle. If the men of the Society of Friends need as men to feel the tug of a great call that can only be voiced at the council chambers of our Quaker manhood, we are sure that the sober second thought of our women will not permit them to padlock the door of opportunity against the possibility of such an achievement. This proposition involves no problems of executive or legislative polity, wherein both men and women are yoked together in a common cause. It is rather a question of getting our men to see that there are denominational problems that are worth while, that call for the application of their best endeavors, that will enable them to get a vision of the great need of consecrated service in the face of the mighty tasks to which God is calling His Church.

Friends have exacted no service of their men as men, while they have opened the door wide for their women to band themselves together as women in ladies' aid societies, in support of missions, and, in some of the Yearly Meetings, in social fellowship groups. The result has been that all too meager a percent. of our men have interested themselves in any constructive, leading way in behalf of our problems which are pressing for settlement. In many meetings the women outnumber the men, two to one, at the Sabbath service for worship, while in the majority of our meetings, far too many of our strong, virile men, young as well as old, never present themselves at a business session.

If the roll were called of the strong young men who have been lost to Friends within the past twenty-five years and who are in grave danger of being lost today, through their inability to feel that a man's job awaits them if they remain, we would have presented a rather startling picture of a condition which the church thus far has refused to face seriously. Our women have heard the sad wail of their heathen sisters across the seas, and have seen the heart of motherhood bleeding and torn because of sin in our own land, and they have banded themselves together as women to render whatever assistance they may. But as yet no appeal to touch the heart of the manhood of the world has gripped the men of our church in any tangible, constructive, impelling way.

We have heard much about the suffering of womanhood and degradation of childhood in the heathen world, and, God pity them, they need all the succor which the redemptive power of the Atonement and

the uplift of a Christian civilization can bring them; but the dark picture of the world's manhood groping in sin, impelled by selfish, un-Godly motives in the performance of commercial, social and governmental functions has as yet, failed to stir our Christian men in any manner adequate to the task which the existence of these conditions imposes.

As a denomination, we have hardly kept pace with the awakening that is coming to the Christian Church throughout the world. It is largely a question of seeing visions of responsibility and opportunity and of the inspiration which such visions are sure to bring. If by any process our Quaker men can be made to see the work which is waiting to be done, and can be inspired with a yearning of soul to have a part in its accomplishment, both the denomination and those who come within the circle of its influence will feel the inspiration of a new life for many years to come.

Criticism is often cheap, and God forbid that we should criticise, except to help! He is no friend who sees danger and does not warn of its existence; who sees a wasting of energies and makes no effort to seek its cause. We are not blind to the splendid qualities of the life and mission of the Society of Friends in America when we voice the conviction that denominationally we are in a rut. Otherwise, it would not be such a difficult task to stir the whole church to action. Our Quaker life is far too provincial. Too often we fail to see beyond the boundaries of our local membership, or at most of our Yearly Meeting. We lack denominational spirit; we lack a constructive, unified purpose; we lack cohesive organism; we lack a responsibility that will solidify practically the entire membership back of a few well organized constructive lines of work, and we lack the aggressiveness that will make our church a progressive, evangelistic force in every community where we have meetings, and in scores of communities where Friends ought to have a foothold.

Of course every problem is subordinate to the overshadowing need of a life, collective and individual, dedicated to do the will of the Father, but in so far as we have problems that call for our serious attention, they seem to us to center about our financial situation, our internal organism, and our relations to other bodies and to the great tasks which the Church should face in every community and in the world at large.

Yet, after all, the value of a conference lies not so much in the light that is thrown upon detailed methods, as in the vision which comes to minds trying earnestly to see the same things, and the inspiration which takes possession of those who are brought face to face with great opportunities to render large service in the uplift and betterment of humanity. The men of the Society of Friends need such inspira-



tion as that; they need a vision of community work and of world work that will start every fiber of their being pulsating with a purpose to have a man's part in bringing the Kingdom of God into the community life; into the world of commerce and trade; into the ranks of statesmanship, no less than into the life of the manhood of the heathen world.

If there can be a conference that will produce results like these, even in any appreciable degree, who is there to say nay to the proposition? The destiny of the Society of Friends in America will wait in large degree upon the answer which the church is going to give to this question.

## Great Educational Program Proposed

BY H. D. WILLIAMS

On the evening of March 9th more than one hundred Friends assembled as the guests of Whittier College at Hotel Hayward in Los Angeles, where they enjoyed a social hour and a banquet, followed by a program and discussion bearing on questions vital to the future of the Friends' Church in America. The occasion proved to be of surpassing interest to all present.

Dr. W. V. Coffin, president of the college board, in opening referred to the startling achievements and great religious activities that mark the opening years of the twentieth century, prominent among these being the Laymen's Missionary Movement, the Men and Religion Forward Movement, the Federation of American Churches, and the recent great Student Volunteer Convention, with 5,000 delegates representing 800 colleges and universities, indicating that a rising tide of missionary and evangelistic interest sways the educational forces of America.

Dr. Coffin spoke of the efforts of individual denominations to find their proper share in these great movements, and to adopt methods that shall make for greater efficiency and fruitfulness. He closed with the question: What of the Friends' Church in America; has it awakened to its opportunity, and is it making an adequate contribution to this generation?

Dr. J. J. Mills, General Secretary of the Five Years Meeting of American Friends, spoke next on "The Present Status of American Quakerism." He spoke of the splendid heritage bequeathed to the church and the world by George Fox in his interpretations of the gospel, a prominent feature of which was his discovery of the individual man, and his worth and importance as having access to God through Jesus Christ, the Mediator of the new covenant. This vital truth and distinctive feature of Quakerism has gradually permeated the thought of the religious world, and is today shaping its activities in an increasing degree. This estimate of the individual man early led Friends to promote prison reform, and to oppose slavery and war, because the individual man must not be made the prey of his fellows, with whom he stands equal before God. Under the widening acceptance of the priesthood of believers, and personal communion of the individual with God, types and shadows have become scarcely more than nominal features in Protestant creeds, and the Quaker thought on this line, still steadfastly maintained by our

church, is largely that of the religious world today. Dr. Mills, enlarging on this line with his wonted force and clearness, certainly gave to his attentive hearers a widening vision of the mission of the Friends' Church, and the opportunities that lie before her.

President Thomas Newlin then reviewed briefly the educational status in the United States and the educational interests of Friends in America. He showed what a standard college is according to the standards set by the Carnegie Foundation, and also what a great change had taken place in college standards and college life in the last generation, but he also showed that most Friends' colleges have kept pace with the advancing standard. Only three Friends' colleges are strictly collegiate,—Haverford, Earlham and Whittier,—all the other six colleges have preparatory departments. In the number of collegiate students, Whittier stands fifth among Friends' colleges. Whittier College is organized under twelve departments, carrying more than 130 courses in the four years. This work is all done by a faculty of trained and devoted teachers that receive in the aggregate no more than the presidents of some of our state universities.

The speaker showed that certain things stand out in the history of Christian education in America. Among these are:

1. There should be in every denomination a strong supervising board backed by enthusiasm and financial support.
2. There should be the fullest co-operation within each denomination and comity with other bodies. Every denomination should ask itself two questions: How can we greatly increase our efficiency? How can we greatly increase our unity?
3. There is a crying need of a campaign of education. This is our greatest need.
4. New and larger buildings will not avail unless we place the emphasis where it belongs, namely on the faculty.

The ideal of Whittier College is the formation of Christian character, and seeks for its students the highest equipment for service to the church and to the world, and the thoroughness of its Teacher Training work, its Biblical Department and its Christian Associations emphasizes this central purpose.

The whole spirit and trend of the meeting was much wider than the interests of Whittier College. May we not hope that this may prove the beginning of a movement that shall bring our yearly meetings and colleges into better working relations, and closer



co-ordination in furthering their missionary and educational interests; a movement that shall bring these interests under a central authority? This central board could establish standards and inaugurate methods throughout our church and educational work which will invite financial investments in their support by assuring efficiency and permanency.

This is in harmony with the wider work of the Council of the Church Boards of Education, of which President Robert L. Kelly is a member, and agreeable to suggestions made by him in a recent issue of THE AMERICAN FRIEND. The important action referred to by this meeting of the friends of Whittier College, was the introduction by Absalom Rosenberger, President Emeritus of Penn College, of the following resolutions and their unanimous adoption. Hon. A. F. N. Hambleton also introduced a resolution pledging to Whittier College the hearty support in its effort to add \$75,000 to its endowment, and to raise \$25,000 for a Library Building.

#### RESOLUTIONS

In view of the larger vision that is coming to the Friends as to their proper place in the great world movements and as to their responsibility in co-operating with the other branches of the Christian Church in their efforts to advance the cause of the Redeemer's kingdom on the earth: Be it resolved, That we favor submitting to the Friends in America the following propositions:

1.

That the time has fully come for the church by a united effort to endeavor to secure large funds for the purpose of carrying on its departmental work as outlined by the Uniform Discipline of the Five Years Meeting.

2.

That an Education Secretary should be appointed who shall devote all his time to the cause of education among Friends and be under the advice and direction of the Board of Education of the Five Years Meeting.

3.

That the General Secretary of the Five Years Meeting, the Secretary of Education and the Secretary of the American Board of Missions should jointly institute a campaign for raising two million dollars, one half of which shall be turned over to the Board of Education for the better endowment of Friends colleges and the other half to the Board for Home and Foreign Missions.

4.

That, since the future of Christian colleges depends upon their ability to attract, hold and equip both intellectually and spiritually all classes of their youth for the highest service in church and state, the Board of Education should make this fact prominent in its educational policy, and require the colleges to maintain high educational standards, employ faculties of recognized intellectual ability and lay especial emphasis upon noblest Christian ideals.

5.

That each college shall maintain a strong department of Biblical Literature which shall be equal in standing and requirements to the other departments of the college, giving such instruction as will better equip ministers of the gospel, Bible School teachers and other members for Christian work, in order that these may offer more efficient service to the church.

6.

That ministers of the gospel, pastors, Bible School superintendents and other prominent Friends should be diligent in helping direct our youth into Friends' colleges and in urging upon them the importance of thorough educational preparation as an essential to the highest efficiency in service for the Master.

Whittier, California.

#### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

#### XIII.

A new year had come to the world, a year that marked the anniversary of the rebirth of Slow Valley Monthly Meeting. It was little wonder that early in the first session of the new year, the congregation broke forth into song:

Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost.

The spirit of revival which had swept through every home in the meeting and throughout the community, was still in every heart. The attendance was record breaking for a business session, and while they tarried in the devotional service, one after the other expressed their gratitude to God not only for personal blessings but for the outpouring of the Spirit which had come upon the meeting and the entire neighborhood.

"It just seems to me I'll never get through praising God for the great change which has come to Slow Valley Meeting," said one of the leading women. "Here we were a year ago all in the dumps, thinking we could do nothing and ready almost to yield to discouragement, but by the application of a little consecrated common sense, which started us out to do something and to show the neighborhood that we were really interested in the spiritual welfare of everybody around us, God has literally showered His blessings upon us, and has given us an abundance of souls for our hire."

"It all came about when we were ready to forget ourselves and began to think about our neighbors in the community," said another. Even the retired farmer shared in the general rejoicing, and said that "no one is gladder than I am at the general evidences of religious prosperity in our midst."

"What God has done for us, He can do for anybody else," was the comment of the young school teacher, who voiced the unanimous sentiment of the young people when he said, "We feel that we owe the best of our lives first to our Heavenly Father and then to our meeting which has demonstrated a sincere desire to lend a helping hand wherever it is needed. We feel that there is no sacrifice too great for us to make in support of whatever the meeting undertakes in Christ's name."

The resident minister preached a sermon that was the talk of the town for days, so deeply did it



touch every heart. It concerned the parable of the sower and was an earnest appeal for the cultivation of the "good ground" for a bounteous harvest of soul winning and the building of Christian character.

In the business session, every report had a hopeful tone that was in strong contrast with the reports of a year ago. The Bible School had increased its attendance and on the previous Sabbath had reached high water mark with a total of 212 present. The foreign mission report showed a net increase in contributions for the year of \$78.49, the increase being most marked during the past two months. The Finance Committee reported that during the previous week the last deficit had been paid, except a small balance of \$46.00 on the building fund and that as a result of the every-member canvass, imperfect as it was, the financial outlook was most encouraging.

The report on the state of the church was emphatic in the belief that never had the meeting been in such good condition, and remarked especially upon the good work being done by the young people. The Evangelistic Committee reported a total of 147 conversions at the recent revival and said that arrangements were made for a service of worship every two weeks at the Bennett school house, following the Sabbath School which now had an enrollment of seventy-eight.

A letter was read from residents of the Turkey Hollow neighborhood, six miles to the northeast, expressing the feeling that a Sabbath School was needed in that community. After discussion this was referred to the Bible School Committee with power to act. The C. E. Committee had an optimistic report, and recited the fact that two of the young ladies had gotten together a class of fourteen neglected children to whom they were teaching Bible lessons in connection with simple sewing, on Saturday afternoons in the new primary room of the meeting house.

The Pastoral Committee reported that arrangements had been made for a new pastor, one of the strong men of the denomination, a true leader, a college graduate with the love of God in his soul and a passion for pushing the work of the Lord zealously and with effectiveness. He would not be able to come until the first of February, and meanwhile the resident minister with others in the congregation could be relied upon for public service both at Newtown and at the Bennett school house. It was a matter of congratulation that the young school teacher and one of the young women active in the C. E. Society were developing the ministerial gift as frequent opportunities for its exercise were offered both in the meeting and in the neighborhood.

As unfinished business the meeting took up the proposition for two general committees with sub-departments, one to have general charge of the work the meeting was doing for itself, the other to look after the work which the meeting was to do for others, according to the plan outlined at the December meeting. It was still evident that the power of custom had a strong hold upon some of the members, who were loth to give up the old plan of separate committees. So strongly, however, were the claims of the new proposi-

tion urged by its advocates, both from the standpoint of efficiency and of economy, that the meeting finally decided to try the experiment, subject to such limitations as were necessarily imposed by the Yearly Meeting system and that of the Five Years Meeting.

"We are wasting a tremendous amount of energy," said the farmer during the discussion. "We find that certain committees are continually overlapping in their work, with the result that frequently the work is not done at all because some committee has come to expect some other one to do it. Then again we have seen over and over that certain members of committees have only a nominal interest in the work assigned to them and need the impetus and re-enforcement of a central committee, some one member of which is expected to have a special interest in a particular department under its care. By this method we will save duplication largely, we will save unnecessary expense, we will make more sure of the work being done. Instead of the work being divided among a lot of committees more or less irresponsible, the responsibility of the whole plan of service will center in two committees, which by their general oversight, will not only insure the performance of the service, but will see that it is done efficiently and economically."

To some the arguments of the farmer seemed theoretical; to others, who understood human nature a little better, they seemed intensely practical, and it was agreed to appoint a nominating committee to bring forward names in February to constitute the two central committees. The question of the appointment of the sub-committees representing the departments caused some discussion, but finally this was left to the central committees when named, as they were to be made responsible for the work to be done, although some felt that this savored too much of the centralization of power.

The overseers reported forty-nine applications for membership, which caused the congregation to break forth again with the doxology after which the customary committees on visitation were appointed. An appeal for the aid of charity in the city was made, and a collection brought in the sum of \$34.37 for this purpose and two Friends were named to solicit additional amounts during the coming week. The committee on work among the foreigners reported progress, although the problem was a complex one, which had not yet been worked out satisfactorily.

Announcement was made that on the following Wednesday the churches of the city would hold an all-day session in the interest of the United Mission Campaign, and that one week later, Slow Valley Meeting would have a denominational conference of its own on the question. The concluding minute was read, and the members dispersed conscious of the fact that they had held one of the most important meetings in the history of the congregation.

(TO BE CONTINUED)

"The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue."



### "He Surrendered Himself"

BY ALBERT J. BROWN

We were on a night train whose destination was Indianapolis. There were few passengers, most of whom were commercial traveling men. I was attracted toward two men whose conversation was interesting and intelligent. In the course of time the usual question came up—*What is your line?* On stating my business, one of the two gentlemen put out his hand and said:

"Your company has a great salesman in this territory. A friend joined me, one morning of the Convention, in a curiosity stroll through the great Exhibit Hall. We became conscious of a young man's attractive manner and pleasing facial invitation to come his way. We went his way. Presently we passed on, but not alone. The young man's product was with us. Its claims, its merits, its structure, its principle were living things with us. That young man sold us then and there, but, singularly enough, I have no distinct recollection of him. My friend could not recall any striking feature or characteristic of him when next we met. In fact, he said the young man did not possess personality.

"But, we are salesmen and felt we must analyze the sales method employed. We concluded, and we think wisely, that the young man possesses great personality, and that the secret of his power was his self-surrender that his product might live in vividness and commanding desire."

The lights of the city were in view. The streets were deserted for it was midnight. The speed of the train perceptibly slackened; the air brakes were set; the car trembled, lurched slightly and was still. I was on the quiet street, but not alone. The commercial traveler's story was with me. I thought of our church. Its great past, its heralds of the Gospel who lost sight of self that the institution might live. When sleep came to my eyes I was meditating on those thrilling words: "The children of this world are in their generation wiser than the children of light."

Wilmington, Ohio.

### Southland College, Arkansas

Readers of THE AMERICAN FRIEND are aware of the fact that Indiana Yearly Meeting has in its care a school of Academic and Industrial training for the Negro, located near Helena, Kansas. We are asking space, therefore, in our paper for a short account of our late visit to the college.

Leaving Richmond, Indiana, on Friday morning, March 19th, by continuous travel we reached Lexa, Phillips County, Arkansas, at 10 a. m. the following day. We were met at the railroad station by H. C. Wolford, President of the school, and a farmer ready to escort us to the college, three miles away, in their open spring wagon. Reaching the college we were heartily greeted by Mrs. Wolford, matron, and the corps of teachers from the north, who were looking for our coming.

After a short rest the dinner bell sounded and was

as welcome to our ears as to the ears of the 160 who listen for its music three times a day. This being Saturday there was no school, but the boys and girls, assigned to their different duties, were all busily engaged in their regular appointed work for the day. It afforded us much satisfaction to see how heartily they entered into their work and how expeditiously it was accomplished.

We were informed that this was Southland Monthly Meeting day and gladly accepted the invitation to attend. President H. C. Wolford presided and thirty-four persons were present. The meeting was opened by singing, after which Mrs. Wolford read from the New Testament the story of Jesus' interview with the Syro-phenician woman, making some very wholesome and appropriate comments. Prayer was offered by Mrs. Busby, in which she gratefully acknowledged the benefit that had come to their family through the care and religious influence that their children had received in this institution.

Many took part during the devotional period, and the time of silence was very solemn. At the proper time the recording clerk was called to the desk, and the business was conducted quite like our northern Monthly Meetings in good order and unity. The one peculiar thing was that a collection was taken at the close of the meeting.

We spent the balance of the afternoon looking over the campus and the buildings. We found all in good shape, indeed, much better than we had anticipated. Some of the buildings have been erected since our last visit five years ago. We mention especially the boys' dormitory, which was made possible by the gift of Luzena Thornburg, a friend of the institution; the carpenter shop, a gift from the President and Matron, and the new laundry, replacing the one destroyed by fire.

At ten o'clock Sunday morning we attended the Bible School. 239 persons were present. The opening hymn was well rendered. Prayer was offered by the Superintendent, after which the classes adjourned to their respective recitation rooms. Although the classes were large all appeared attentive to the instruction given.

After a short recess the morning meeting assembled in the Chapel, about 300 being present and the President presiding. Following the Scripture reading, prayer was offered by several members of the Church, after which a choice selection of music was rendered by some young girls about sixteen. The sermon was given by Herschel Folger, principal of the school and a minister in the Friends Church. His subject was "Growth," and he handled it well for his audience, showing that there is a possibility of two kinds of growth, viz.: growth upward or growth downward.

At three o'clock the Y. P. S. C. E. gathered in the Chapel under their own management. Ninety were present. This meeting was opened by song service. The Phoenix Band had special music for the occasion. Very many of the pupils took part in the service, either by comment or the reading of Scripture passages pertinent to the topic of the day. It was not only an interesting but a profitable meeting. The Sabbath evening



### Write Your Congressman in Behalf of National Prohibition.

Hearings are to be had at Washington in behalf of the Sheppard-Hobson resolutions for National Prohibition, before the House Judiciary Committee on April 15th, and before a sub-judiciary committee of the Senate on April 16th. All Friends are asked to write letters at once to their U. S. Senators and their member of the House, urging speedy and favorable action upon the resolutions. Letters should be written also to Senator W. E. Chilton, Chairman of the Senate Sub-Committee, and Hon. Henry D. Clayton, Chairman of the House Judiciary Committee. Now is the time for the voice of the Nation to be heard.

services are conducted separately, the boys in their dormitory, under the direction of the Governor, and the girls in their dormitory in charge of the Governess. We devoted Monday and Tuesday to visiting different departments of the school, and found most of them in very satisfactory condition, always bearing in mind the difficulty of getting the best of teachers for every department.

We were especially pleased with what we saw of the vocational training, more recently introduced into the school. In the carpenter shop we found Russell Brown teaching the lads how to make gates and other things that his pupils will need to know how best to do in their after life. They were engaged on a model of house building, such a one as they might need for themselves after while. The shop has ten benches. They could use four more if there were room. The boys are very anxious to get into this class. The domestic science department was equally attractive to the girls. We saw them as they went over their lesson of how to prepare and cook some articles of food properly. We realized as never before the great benefit this vocational training will be to these students, coupled with the good academic, highly moral and advanced spiritual teaching they are getting at Southland College. About 5 p.m. Tuesday, Mr. Woodin and wife arrived at the college in their automobile to inspect the electric light plant which he had installed on the college grounds and which was to be put into operation that evening. The engine was first started to run part of the 125 lamps and under the pleasant and safer light the student body and faculty partook of the evening meal. Just before the students entered their dining hall, Mrs. Woodin, who had never before been at the college, was taken into this room with eighteen tables, each seating eight persons and the room lighted with electricity. To her it was a vision of what Northern Friends are doing for the Negro, and it will have its influence for good.

We have written this in the hope that Friends in Indiana Yearly Meeting may become more practically interested in the work that is being done at Southland. There will be opening for two teachers from the North, possibly more, for the coming school year. The President and Matron are looking forward to making a change as soon as suitable persons can be secured to take their places.

Shall be pleased to answer any inquiries.

EDWARD BELLIS, *Cor. Secretary.*

"Suspiciousness is as great an enemy to wisdom as too much credulity."—*Fuller.*

### Important Notice

We can furnish no more March numbers of THE AMERICAN FRIEND to new subscribers, the supply having been exhausted. During April we will credit new subscribers at \$1.00 until February 1, 1915.

### Easter

BY JOHN KENDALL

Memorial of death and Life,  
It bids the world to cease its strife,  
Renew its hopes, forget its grief,  
And trust in Him most Righteous Chief.

A Resurrection from death's decay,  
Evidence of a heavenly way,  
Without it, all would be in vain,  
For to live is Christ, to die is gain.

All hopes adrift on stormy sea,  
Nothing afloat to which to flee,  
All anchors hold in trouble's storm,  
Since the miracle, Christ performed.

Except the grain die, there's no reproduction,  
By Grace through Faith, there is salvation,  
Unless a man die to self and to sin,  
There's a resurrection of damnation for him.

A lasting monument—Life from the grave,  
A rebuke to the wicked and sinful slaves,  
Who would sleep on duty, with lies,  
To cast a doubt on the Savior to rise.

A birth, a death is the order of things,  
The Savior fulfilled it, knowing no sins,  
Triumphed o'er his enemies, death and the  
grave,  
And proclaimed to the world, come and be  
saved.

The flower—the essence of nature revived,  
The egg—the emblem of all that's alive,  
The Savior—a Savior of all that are dead,  
But repent—turn about and in His path tread.

The full orb'd moon—some darkness dis-  
pelled,

In the fullness of time, the True Light's  
beheld,

Who lived, worked, died and arose  
again,

And goes beyond the cloud, out of the  
view of men.

Mooresville, Indiana.

Acts 12: 4.

Matt. 27: 50-53.

Luke 2: 14.

Heb. 13: 17.

I. Pet. 1: 13.

Luke 23: 47.

I. John 2: 1.

Acts 13: 35-37.

John 11: 25, 14: 16.

I. Cor. 15: 13-17.

Phil. 1: 21.

I. Cor. 15-19.

Acts 27: 27.

Heb. 6: 19.

Mark 4: 37-39.

John 12: 24.

Eph. 2: 8.

Rom. 6: 2.

John 5: 29.

Matt. 28: 6.

Matt. 28: 12, 15.

Matt. 28: 13.

John 10: 18.

Heb. 9: 27.

II. Cor. 5: 21.

Mark 16: 6.

Luke 24: 51.

Matt. 11: 28.

Matt. 6: 29.

I. Cor. 15: 22.

Matt. 9: 13.

Acts 26: 20.

Gen. 1: 14.

Gal. 4: 4.

Acts 1: 9-12.

Mark 16: 19, 20.

Luke 24: 53, 54.

John 14: 16, 26.

John 16: 13.

"The youth who thinks only of his manners attain nothing but manners; he who thinks only of the comfort and pleasure of others is the gentleman."



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

**Baltimore.**—Baltimore Quarterly Meeting was held on the 28th and 29th ultimo with about the usual attendance. In the meeting on Ministry and Oversight a discussion, arising from the appointment of elders, as to the relation of these officials to the life and activities of the meetings, was very helpful. A digest of this discussion was formulated by the clerk and directed to be sent to the local meetings. The meetings for worship were helpful. The evening meeting on Saturday was devoted to an address by Rayner W. Kelsey, Professor of History in Haverford College, on "Some Lessons from Our Past." The speaker logically showed why the Friends about the year 1700 passed into a "dead level period," during which the life of the Society was absorbed in the effort to keep to the letter of the ancient testimonies. They built their walls wide and high to shut out the world and from their fear of a "hireling ministry" left no room for the service of well equipped and efficient men who could respond adequately to the call of a spiritual impulse. Consequently when the walls of exclusiveness were forcibly broken from the outside we discarded not only many needless formalities, but some of our most valuable possessions, chief among which was our distinctive type of meeting for worship. There is a need today for the constructive leadership of adequately trained and compensated workers who value and seek to conserve this type of meeting, having a clear conception of the fundamentals of religion upon which it rests. The address aroused much interest. On Sunday evening A. Edward Kelsey gave an account of the Ram Allah Mission in Palestine and of his work there. The sessions were all profitable and inspiring.

### CALIFORNIA YEARLY MEETING

**Lindsay.**—Evangelist E. P. Loose, of Waukesha, Wisconsin, and Prof. A. C. Willgus, of Cedar Rapids, Iowa, conducted a month's evangelistic campaign here during February. The meetings were a great power in the community, and all moral and Christian forces are greatly strengthened and encouraged. Four churches united in the campaign, the Friends' being one of them. About five hundred confessed Jesus Christ as Savior, and many others were led to send for church letters and identify themselves with churches here. As di-

rect and indirect results of the campaign the Friends' Church received about forty new members, about one-half being children. A few others will yet be received as soon as their church letters arrive. The Lindsay Church was organized July, 1912. In May, 1913, they dedicated their new church building. The membership had reached sixty-five before the Loose campaign. With this large increase (amounting to sixty-five percent.) the work takes on new life and vigor. The morning attendance runs about ninety and the Sunday School about seventy to seventy-five.

### INDIANA YEARLY MEETING

**West Branch, Marion Quarter.**—West Branch Church had a two weeks' meeting in February that resulted in great good to the meeting and to the community. The entire monthly meeting was stirred as never before. Aaron Napier, pastor of Amboy meeting, was the evangelist and the gospel was presented in such a plain way and with such love and tenderness, that people were made hungry for Godliness, and a great number sought and found a satisfying Savior. The meeting was held during the very worst weather of the winter, but that did not interfere with the meeting in the least. The church was filled every night from the first, and the last four or five nights many that came were unable to get inside at all. Aaron Napier held a two weeks' meeting here last spring, and the work done then was so thorough that everyone that was converted stood true and was ready for service this year when the meeting began. One week after the revival closed the evangelist returned and preached on "What Friends Believe and Why They Believe It." The message was so convincing that many applied for membership with Friends. The day following this meeting, Aaron Napier attended Monthly Meeting at Maple Run, and brought a message that was so filled with love and tenderness that there was a real melting time before the Lord. This Monthly Meeting was more largely attended than any one in years.

**West Elkton, Ohio.**—Nettie Springer and Effie Minehart came to us the middle of February and held a two weeks' meeting. Their ministry and song were well received. The very inclement weather throughout the meeting, and the heavy drifted snow, made

the country roads impassable for a few days. Yet the attendance of the townspeople was good most of the time. Much interest was manifested in the meetings, and we believe the church was helped and good accomplished, though not what we had hoped, or perhaps what would have been had conditions been more favorable. We can heartily recommend the efficiency of both these workers.

**Lynn.**—Lindley A. Wells, of Portland, Oregon, began a series of evangelistic meetings at Lynn, March 5th. Twenty-eight sessions were held, closing March 22d. From the very beginning a deep interest was manifest and the attendance was large. The three Bible School services during the series numbered respectively 305, 340, 310, with over 500 in one evening service. Lindley Wells' ministry was one of scriptural teaching and not sensational. He preaches the old established doctrines of repentance, conversion, and the baptism with the Holy Spirit, clearly and scripturally. His methods of work and appeal are sane and without excitement. About fifty-five persons were definitely blessed either in conversion, renewal, or sanctification. But arithmetic can not measure evangelistic efforts and much more was done than the above figures show.

On Sabbath morning, March 29th, at the call of the pastor, twenty-three, all adults but two, came forward and united with the church, receiving an impressive welcome from the pastor, the chairman of the pastoral committee, and the congregation. We are very grateful for the services of Lindley Wells and for the outpouring of God's blessing upon us.

**Little Ridge.**—Little Ridge Friends' Church, four miles south-west of Fairmount, Indiana, is one of the best, if not the best, examples of a live rural church to be found among Friends, and probably is not surpassed by a congregation of any other denomination. They have a successful Bible school of which Mrs. Denny Winslow is the Superintendent. Two adult classes, with Ancil E. Ratliff and William W. Ware as teachers, are successfully conducted, and have been the means of adding much life to the school and meeting. Their strong influence was supplemented recently by a series of meetings conducted by Aaron Napier, of Amboy, which resulted in much spiritual good that cannot be measured by numbers,



and fourteen accessions to the church, of such character as to give new strength to the church. A power for much good goes out from this center to the surrounding community, and if Friends' churches everywhere were at work with an equal amount of influence, their force as a factor in our national life would be much increased. On Sunday, March the 29th, educational day was observed, and Prof. David W. Dennis, of Earlham College, by invitation, gave the sermons both morning and evening. There was a large attendance, and the building was decorated with banners from schools attended by members of the congregation. Many schools were represented in this way, including Fairmount Academy, Earlham, Penn, Haverford, Purdue University and Yale. Fourteen persons from a tile factory in the neighborhood, went in a big wagon both morning and evening. The sermons of Prof. Dennis were suited to the occasion, instructive and inspiring, and greatly appreciated by the audience. It is a day that will long be remembered by those who were so fortunate as to be present.

#### KANSAS YEARLY MEETING

**League City, Texas.**—The Friends' Church at League City was dedicated March 29th, and enough money was collected and subscribed to pay the \$150.00 which was still due on the seats. The house is all finished and furnished completely, with a cost of something over \$2,000.00. All the bills are paid, and there is no debt to be worrying the membership in the future, for which everybody feels thankful. Robert W. Douglas, of Ohio, preached the sermon. He has been spending the winter in California and, on the way back home, spent a few days at Friendswood, preaching three times. He then spent a few days at League City, resting and visiting socially. The people in this part of the country appreciated his services.

**Kansas City, Missouri.**—During April Arthur Jones, pastor, is preaching a series of Sabbath evening sermons on "The Spiritual Messages of Four Inspired Poems." They include: "Intimations of Immortality," by Wadsworth; "In Memoriam," by Tennyson; "A Death in the Desert," by Browning; and "The Eternal Goodness," by Whitier.

#### NEW YORK YEARLY MEETING

**Union Springs.**—On the afternoon of March 14th, the Friends' W. F. M. S. of Union Springs entertained the other three Missionary Societies of the village, Baptist, Presbyterian and Metho-

dist, in the parlors of the Oakwood Seminary. The program was given by Anna J. Maris and Elizabeth L. Hazard. The subject under discussion was "The King's Treasury," treated in chapter V. of our text book, "The King's Business." It was helpfully given, showing thought and preparation. In addition to this, we had reports of Friends' work in Africa and Japan. At the conclusion of the program refreshments were served and a social hour was spent. All felt that the occasion was one of inspiration and increased fellowship, and the ladies separated with a determination to do better work for the Master.

**New York City.**—A lecture was given by Agnes L. Tierney, of Germantown, Pennsylvania, at Twentieth Street meeting house in New York City on March 26th. The subject was "A Glimpse of the Painted Desert," the same being illustrated by stereopticon views. Refreshments were served. The gathering was under the care of the reception committee of the meeting.

#### OHIO YEARLY MEETING

**Tecumseh, Michigan.**—An event of much interest was enjoyed March 27th, at the farm home of Albert A. Comfort and wife near Tecumseh. Some of their relatives and friends were invited there to celebrate the twenty-fifth anniversary of their marriage, which took place at the home of her parents, Phineas and Martha Parker, at Azalia, Indiana, a quarter of a century ago. Twenty persons besides their own family were present, and several others who had been invited were prevented from coming on account of the rain that continued all day. After a time of pleasant greetings among the guests, an elaborate dinner was served, and the afternoon was pleasantly spent in music and social converse. The host and hostess were presented with some gifts. Eight children have blessed this union, six of whom were present. All of the family are regular in their attendance of meeting and Bible School and are a blessing to the church.

#### WESTERN YEARLY MEETING

**First Church, Indianapolis.**—The members of First Friends' Sunday School, Indianapolis, Indiana, are actively identified with a movement recently started under the direction of the Church Federation of the city, of which M. C. Pearson, former pastor of First Friends' Church, is Secretary. A series of ten lectures has been arranged, covering all phases of Sunday-school work, divided into nine sections, each section being in charge of an expert along that

particular line. This School of Methods is largely attended by the Sunday-school workers of the city, who feel that it is a rare opportunity for instruction and training.

**Watseka, Illinois.**—The Watseka Meeting observed March 1st as Missionary Day. The Bible School gave special attention to the subject, the pastor, F. J. Cope, preached a strong missionary sermon at the morning service, while the evening service, in charge of the missionary committee, consisted of papers, special music and recitations. There was no special missionary offering taken, as it was the thought of the committee to arouse the interest of the people in the missionary enterprise, believing that with interest aroused and with an intelligent conception of the need, voluntary offerings will result. It is the plan to have several such meetings during the year.

In his sermon on Christian Education recently, F. J. Cope, pastor of Watseka Meeting, urged upon parents the duty of securing for their children the best possible education, emphasizing the thought that that only is true education which develops the moral and spiritual equally with the mental and physical. He urged Friends to see to it that their schools and colleges be orthodox and that the faculty be such that by precept and example they will lead the students into a clear Christian experience and a closer walk with God.

#### MENDENHALL NONAGENARIAN

The ninetieth anniversary of the birth of Eli B. Mendenhall was celebrated Sunday, March 15, at a family gathering held at the Mendenhall home, Marshalltown, Iowa. During the afternoon Mr. and Mrs. Mendenhall held an informal reception, and light refreshments were served.

Mr. Mendenhall was one of the early residents of Hardin county, where he settled on a farm near New Providence in 1874. He came to Iowa from Minnesota, but prior to that time had been engaged in the mercantile business in Monrovia, Indiana, and in educational work at Richmond, Indiana, where he was a teacher in Earlham College, his alma mater. Mr. and Mrs. Mendenhall came to this city eighteen years ago.

Mr. Mendenhall is a native of Guilford county, North Carolina, where he was born March 15, 1824. He has five children, fifteen grandchildren, and seven great grandchildren.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.



### EXECUTIVE COMMITTEE, AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS

The meeting of the Executive Committee held at Richmond, Indiana, April 1st, was smaller than usual, as three members could not be present. The Field Committee for Mexico met on the same day, and joined with them in the consideration of the Mexican situation. Both Committees gave unanimous and hearty approval of the suggested reorganization of the work in Mexico, as outlined in the meeting of all Boards working there, held at New York in January, a full statement of which appeared in *THE AMERICAN FRIEND* recently. It will mean a readjustment of our field with the Presbyterians who have been working in the same field, so there will be no further overlapping, but each will have a field well defined to be responsible for. Our field will probably be the southern half of the State of Tamaulipas, with Victoria as a center, where our main work now is, and the section with Matehuala as a center, as it has been heretofore. It is expected that the work at Matamoros will be transferred to the Presbyterians, they to purchase our property there. This will enable us to concentrate our strength in the south where we have the strongest hold.

It is designed by all Boards to push all the work in Mexico as soon as quiet is restored. It was felt by the committee that we must be prepared to undertake our share of that work with the greatest possible efficiency. Our most important needs are: First, to begin as soon as possible a strong evangelistic work to reach the population of our field at the earliest possible moment, as it will be our opportunity in the time of their sore need. Second, to build on our farm at Victoria a building suitable to the accommodation of at least fifty boys. We can only accommodate about twenty-six boys in our present quarters, and that very poorly. Nearly as many more who applied had to be turned away last September. The transfer of the boys to the farm will enable us to do a better work for the small children of which Miss Reader wrote in *THE AMERICAN FRIEND* some time ago, an article that moved many hearts to a desire to help them. This building and its equipment will require at least \$12,000.00. The Committee felt that this was the opportune time to prepare for that work, by sending R. Solomon Tice out to our meetings to inform Friends of the need and solicit their help. They ask for him a warm helpful reception wherever he may come.

Our missionaries have passed through a severe experience in their loving service for that people, and are fully entitled to our sympathy. It is our work, and they are our representatives. It is our work they will present, and we should give quick and generous support to it. A committee of three was appointed to act for the Board in conjunction with the other Boards in the reorganization of the Mexican work.

The Cuban work was reported by their Field Committee through their Chairman, James Carey, Jr. The need of further educational facilities there of a higher grade than we are now furnishing, is very pressing, and some provision should be made at once. The Field Committee has the subject in their hands. Charles C. Haworth has been obliged to leave the field on account of his wife's health, and some one is greatly needed to take his place.

Brief reports were given of the work in Africa and Jamaica. The work in all these fields is prospering. The great problem is to keep the Mission force up to the required strength.

CHARLES E. TEBBETTS,  
*General Secretary.*

### COMING FROM ENGLAND

During the coming summer a small party of young Friends from England are coming to this country to attend

some of the Friendly conferences, including that held at Winona Lake at the end of July, and the Haverford Summer School at the end of June. Besides, they expect to spend the intervening time in visits and less formal conferences in various communities of Friends "as way opens" for them to do so. Their plans and purposes are similar to those of the party who came over in 1912. While their itinerary is not yet fixed in detail, any persons who are interested to inquire further about it, may write to Henry J. Cadbury, Haverford, Pennsylvania.

### SCHOOL OF MISSIONS

The Minnesota Summer School of Missions announces in a Foreword just issued the studies and leaders for 1914 as follows: "The Child in the Midst" and "Our World Family"—Mrs. D. B. Wells, Chicago, Illinois; "In Red Man's Land" and "Goodbird, the Indian"—Mrs. H. S. Hill, New York; Bible Study—"Teaching Them to Observe"—Mrs. John Ferguson, Monmouth, Illinois.

The School will be held in Merriam Park, St. Paul, June 17-23. The extension work embraces an Institute at Owatonna and a largely attended Normal Class for Study leaders conducted by the Education Secretary of the Episcopal Church in Minneapolis.

# ROYAL BAKING POWDER

***Absolutely Pure  
Absolutely has no substitute***

**Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.**

**Royal is the only Baking Powder made  
from Royal Grape Cream of Tartar**



## BIBLE SCHOOL LESSON

April 19.

**Subject.**—The Cost of Discipleship.**Lesson.**—Luke 14: 25-35.**Golden Text.**—Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.—Matt. 16: 25.**Time.**—January A.D. 30.**Place.**—In Perea on the way to Jerusalem.

Jesus was ever proclaiming against superficial religion. His tests of discipleship were always the severest tests. Worldly ambition would have welcomed the plaudits of the fickle, insincere multitudes. Jesus would have whole hearted loyalty or none.

One is reminded of Gideon's test, or of Garibaldi's offer of hunger and thirst and cold and heat to his soldiers, asking only for those who love "our country and glory."

Only a man who is already successful or who is sure of his ultimate triumph can set up such standards of loyalty. Jesus was at the high tide of his popularity. Great multitudes were following him, probably expecting that the time was at hand when he would set up his earthly kingdom.

There was no better time to strike at superficial loyalty. Discipleship meant something more than loud acclaims, the throwing of hats or the plaudits of the multitude. It was a custom of Jesus "to give strong utterance to important truths, in order to be more impressive, trusting to the common sense of his hearers, as well as to their knowledge of his general position."

The true disciple must be willing to bear his own cross, to take whatever comes of sacrifice, of persecution, of suffering. He must count the cost to the end of the journey, for Jesus must have workers upon whom he can rely in the stress of hardship and of storm. He must hold Christ first in his affections.

The thoughtless builder has no place in the real kingdom. No one is worthy of discipleship who at any time is in danger of holding some other interest in greater esteem.

There are tests today in the business, social and political world that are as great as any that Jesus imposed when he talked to the multitudes on his way to Jerusalem. No merchant who uses a short yardstick can serve at the table of the Lord. No one who votes for the saloon can claim fellowship with the Savior. No one who serves the world and yields to its temptations in society can have a place in the ranks of Christian discipleship. "He that hath ears to hear, let him hear."

## PERSONAL MENTION

J. Lindley Spicer is secretary and chaplain of the New York Branch of the International Christian Police Association, with headquarters at 226 East 58th street, in that city.

## CHRISTIAN ENDEAVOR

April 19.

**Topic.**—The Consecration of Time.—Eccl. 3: 1-8. (Sabbath Observance Meeting.)

The nation needs an awakening on the question of having a day of rest, a day that will be kept holy unto the Lord. "The Sabbath was made for man," for his benefit, for his recuperation, for his spiritual uplift.

Not only does man need a day of rest physically, but he needs the spiritual refreshing that comes from collective communion in the religious service.

Some strong souls might be able to retain the spiritual life without the service of worship, but the average person would soon lose his spiritual freshness without this time of renewal.

Let the members discuss various ways in which the Sabbath is profaned and abused. Let others discuss the positive benefits of this holy day of rest.

## Married

**Darter-Bogue.**—At the home of the bride in Marion, Indiana, March 18, 1914, W. E. Darter to Mildred Bogue, Elmina Harris, an aunt of the bride officiating. Both are prominent members of the First Friends' Church in Marion. Mr. Darter is an overseer and superintendent of the Sunday School.

**New-Hadley.**—At Indianapolis, Indiana, March 22, 1914, Oliver New to Elsie Hadley, John B. Stipp officiating. Both are members of Plainfield Monthly Meeting.

**Stipp-Clark.**—At the home of the bride's parents, Indianapolis, Indiana, December 17, 1913, Merritt A. Stipp to Olive Clark, John B. Stipp, father of the bridegroom, officiating. Both are members of Second Friends' Church.

## Born

**Morgan.**—To John H. and Clara Belle Morgan, of Lindsay, California, February 19, 1914, a daughter, Alice Claire.

## Died

**Bailey.**—Josiah H. Bailey, son of George and Lydia Shields Bailey, died February 21, 1914, aged seventy-two. He was an Elder and member of Center Monthly Meeting, Wilmington Yearly Meeting. He was a quiet, unassuming man, deeply interested in the Friends' Church and all its activities. Seldom was his place vacant at meeting and Bible School.

**Fletcher.**—Dr. M. H. Fletcher, son of Francis and Elizabeth Fletcher, was born in Richmond, Indiana, and died at Cincinnati, Ohio, March 26, 1914, aged sixty-five years. He was formerly a member of the South Eighth Street Friends' Meeting in Richmond. He was an officer of the National Society of Dental Surgery, and served as an officer of the Cincinnati Society of Natural History. He wrote extensively on topics connected with his profession, and was known widely in his profession as a Christian gentleman.

**Irwin.**—Henrietta Irwin was born in Gram-pian Hills, Pennsylvania, April 25, 1832, and died at the home of her niece in Philipsburg, Pennsylvania, March 17, 1914. She was a devoted member of the Friends' Church and

was a true follower of Christ. She passed to her reward "knowing that she hath done what she could." Funeral services were conducted by R. P. Miller.

**Jones.**—Harriet N. Jones, a well-known minister in the Society of Friends, was born in Winthrop, Maine, and died at the home of her daughter near Boston, Massachusetts, March 12, 1914, in her eighty-fifth year. Her early life was spent largely as a teacher and minister in her native state. In 1890 she became a member of Weare Monthly Meeting, New Hampshire, since which time her gospel services have been chiefly within the limits of that meeting.

**Monroe.**—Dr. William Coe Monroe, son of the late Abel Collins and Rebecca Coe Monroe, was born in Woonsocket, Rhode Island, February 12, 1850, and died in the same city March 11, 1914, in his sixty-fifth year. He was a life long member of the Society of Friends, and a beloved physician. He was a graduate of Moses Brown School at Providence, and at the time of his death was a member of the Executive Board and of the Finance Committee of that institution. He was the Chief of Staff and Chairman of the Medical Board of the Woonsocket Hospital, and a trustee of the State Sanatorium for tubercular patients. He was honorable and fearless, ever active for the interest of the city and state. In early manhood Dr. Monroe married Carrie Remington, who died in 1889, and in 1911 he married Jean McGregor Dewar, who survives him. Among the honorary pall bearers at his funeral were the Governor of the State and the Mayor of his City.

## EAGER TO WORK

## Health Regained by Right Food

The average healthy man or woman is usually eager to be busy at some useful task or employment.

But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, "my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me, and I grew weaker than ever.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read, at the time. At last, when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



William I. Kent directed the services, assisted by the Baptist minister; Thomas J. Battey, of Providence, delivered the address, the meeting house being filled to overflowing with physicians, state and city officials, and others.

**Newlin.**—Ira Newlin died at his home at Bloomingdale, Indiana, March 19, 1914, after several weeks of failing health, aged eighty years. He was a life long Friend and minister for many years, having been prominent in evangelistic work years ago. He was elected township trustee in 1910, and was serving in that capacity at the time of his death. The widow and two step-sons survive him. Impressive funeral services were held, conducted by the pastor, Enos Harvey. The obituary account was read by Levi Woody, of Kingman, Indiana.

**Pearson.**—Hiram Pearson died at Upland, Indiana, December 25, 1913, in his eighty-ninth year. He was a member of Upland Monthly Meeting. He was ill only two weeks and bore his affliction patiently. Funeral services were held, conducted by Ellis A. Wells, pastor of Upland Meeting.

**Scott.**—Lois Scott, the fifteen-year-old daughter of Thomas and Lydia Scott, died at their home in Indianapolis, Friday morning, March 13, 1914. Interment at Crown Hill Cemetery.

**Scott.**—Robert Scott, who joined Friends twenty years ago, died at his home at Portsmouth, Rhode Island, February 27, 1914, at the age of eighty-five years.

**Stanley.**—Margaret L. Stanley was born in North Carolina, June 10, 1834, and died at her home in Hadley, Indiana, February 16, 1914. She was married to Jesse M. Henley in 1854. After his death in 1874, she married William Stanley, January 18, 1878. She was one of the early members of the Friends' Church at Hadley, and endeavored to live in humble obedience to her Savior. One son, William P. Henley, survives her.

**Thorndike.**—Sarah A. Thorndike died at her residence in North Weare, New Hampshire, March 7, 1914, in her eighty-sixth year. She was a life long member of the Society of Friends.

### PERSONAL MENTION

Robert Douglas has returned from his trip to California, and is again at his home at Versailles, California.

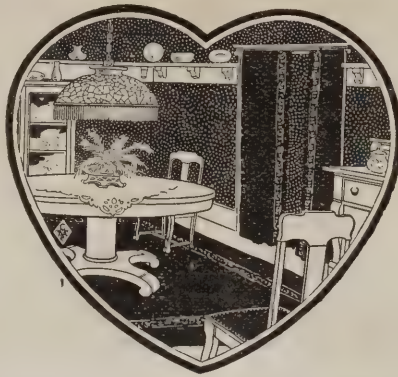
Francis Wright, Sr., of Kansas City, Missouri; James Carey, Jr., of Baltimore; Leanah Hobson, of Fountain City, Indiana; Ernest L. Gregory, of Springdale, Iowa; Mord Carter, of Indianapolis, and Raymond S. Holding, of Spiceland, Indiana, have been recent callers at THE AMERICAN FRIEND office.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.

### A SUMMER IN EUROPE

Party limited to eight. Good accommodations everywhere. Trip includes Italy—Amalfi drive, all important cities; Switzerland—Chamounix, Zermatt, Lucerne, etc.; Germany; France; England and Scotland—Cathedral and College towns, Homes of Literary Men, Coaching in the Lake districts, Jordans, Penn's Meeting House, Grave of George Fox, etc. Entire expense, \$650. CONDUCTOR, MARY K. HARRIS, 3d Season. Poplar, 23-32 Pa. 1623 Master St., Philadelphia.

NOTE.—You can refer to four readers of Friends' Intelligencer, whom she conducted last season.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

### WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,** 46 Bryant Street, Washington, D. C.

**WANTED.**—A responsible position in a public institution by a woman Friend in vigorous health, who has had twelve years' experience as an officer in a state institution. For further information, address **TIMOTHY NICHOLSON,** Richmond, Indiana.

**WANTED.**—A teacher; Friends' School, Atlantic City, New Jersey. College graduate, or Normal trained. Departmental work; Grammar grades. Address **THE PRINCIPAL.**

**WANTED.**—A Young Friend acquainted with Brooklyn, to act as Secretary, appear in Churches, arrange card catalogues, write follow-up letters, etc. Reply to **L. H. WOOD,** 2 Wall Street, New York.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL,** 1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50

Four-room Outfits only \$148.00

Five-room Outfits only \$225.00

And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St. RICHMOND, IND.

### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD,** Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheerfully.

Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.**

**Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate**

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

**ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and Assistant Trust Officer.  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer

**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIGE,** Assistant Trust Officer and Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor

### DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



THE  
**"FARQUAR"**  
 TRADE MARK  
**SANITARY HEATING  
 SYSTEM**  
**conserves good will.**

Our customers are our assets and on their good will depends our success.

TESTIMONIAL.

No. 95 CLAIRMOUNT AVE., DETROIT, February 4, 1910.

*Farquhar Furnace Co., Wilmington, Ohio:*

GENTLEMEN—After using the Farquhar Furnace one winter, I can cheerfully recommend it for cost of running, ease of operation, and general good results obtained. Have had experience with Hot Air, Steam, and Hot Water Heaters, and have found the FARQUHAR far more satisfactory than any heating apparatus I have ever seen.

I hesitated before installing my furnace, on account of first cost, and was somewhat doubtful regarding the strong claims made for it by your representative, but actual test has verified all claims made for it, and were I to build again, it would be the FARQUHAR for me.

You are at liberty to use this letter, over my signature, as you may deem advisable, as I feel that the FARQUHAR FURNACE cannot be recommended too highly, or advertised too strongly. It will make "good."

Yours very truly,

(Signed) E. C. LORING.

[COPY]

**DICKINSON TRUST COMPANY**  
 RICHMOND, INDIANA

Established 1870

**Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

**Minnesota Farm Mortgages**  
**TO NET 6%**

Owned and offered by

**HOAG SECURITY COMPANY**  
 Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

**FOR SALE.**

FOR SALE—My home in Wichita, Kansas; two story, six rooms, two halls, strictly modern, good cistern, shade and fruit trees, corner lot 50x150 ft. One block from car line. Six blocks from Friends University, with splendid educational advantages, and University meeting with membership of 800. A beautiful city for a home, Price \$3750, if sold within sixty days. Address G. E. OUTLAND, 640 Elm Avenue, Long Beach, California.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

**GO TO  
 WESTERN CANADA NOW**

The opportunity of securing free homesteads of 160 acres each, and the low priced lands of Manitoba, Saskatchewan and Alberta, will soon have passed.

Canada offers a hearty welcome to the Settler, to the man with a family looking for a home; to the farmer's son, to the renter, to all who wish to live under better conditions.

Canada's grain yield in 1913 is the talk of the world. Luxuriant Grasses give cheap fodder for large herds; cost of raising and fattening for market is a trifle.

The sum realized for Beef, Butter, Milk and Cheese will pay fifty per cent on the investment.

Write for literature and particulars as to reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
 215 Traction Terminal Bldg.,  
 Indianapolis, Ind.



**FOR SALE.**

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. E. L. HODSON, 802 S. Fern Ave., Wichita, Kansas.

**Westtown School**

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**

WESTTOWN, PENNA.



# THE STATE SAVINGS AND TRUST COMPANY

**Capital (Proposed) \$1,000,000.00**

**INDIANAPOLIS, INDIANA**

Permanent Home at Southeast Corner Circle and Market Streets  
about June 1st, or as soon as Vault and Fixtures are Installed

Stock in a well  
managed Trust  
Company is one  
of the safest and  
most profitable  
investments  
known.



The Directors are  
all well known  
Bankers and busi-  
ness men of wide  
experience and  
successful in their  
various lines, and  
are giving the  
Company close  
attention.



**No. 9 East Market Street.**



**MORD CARTER, President.**

**MORD CARTER**, Vice-President of the Continental National Bank, has been elected head of the State Savings and Trust Company and will give the Company his active attention. All departments will be organized for efficiency with experts in charge.

Books are now open for a limited amount of capital stock. Full particulars upon application to the President at the Temporary Offices, 605 Merchants' Bank Building.



JAMES WOOD,

MT. KISCO,  
N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 16.

FOURTH MONTH 16, 1914.

New Series.  
Vol. II., No. 16.

## MISSIONARY NUMBER

### The Call of Christ to Me

From the far frontier on the border line,  
Where scattered hamlets are beaded on steel;  
From the roistering life in the camp or the mine,  
Where the lush of prairie grass follows the wheel;  
By the orchard rills of mountain dyke,  
Where the cattle trail o'er measureless range;  
Where fitful, tropic warfares strike  
And the isles are rife with the fever of change;  
Where the missionary labors in parish wide,  
And the chapel car rolls to ministries new;  
From the lonely cabins of mountain side,  
From plantation singers of dusky hue;  
Where immigrant throngs are streaming forth  
From Israel's tribes, with a veil on the heart;  
From Indian wigwam, or frozen north,—  
I hear the call which wakes with a start,  
The call of the Christ to me.

And what dost thou answer Him, O my soul?  
Is it nothing to thee as the ages roll,  
That the Lord of Life should suffer in vain?  
That He who was Prince in the Realm of Pain  
Should seek for the sin-stricken children of men,  
That by way of the cross He might bring them again  
To the fold of His care—His infinite care,  
That thou shouldst turn from this, His prayer,  
And deaden thine ear to His wondrous plea,  
The call of the Christ to me.

—From "Missions."



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Complete In Him

I lay me down to sleep with little care  
Whether my waking shall be here or there.  
I bring my day's work, 'tis but poorly done,  
Though I have wrought since rising of the sun,  
But He who set my task knows what I lack of skill,  
And well He knows, I long to do His blessed will.  
And I am sure when to the Master's feet  
I come abashed, my work so incomplete,  
He will be there to comfort and make clear  
The things I do not understand while toiling here.  
And where I lack perfection He'll supply His own,  
Then I'll hear the Master say, "For His sake, well done!"

MARGARET H. RATCLIFF.

Oak Park, Illinois.

### Notice to Sunday Schools

Sunday School officers should take notice of the fact that we do not handle the Bible School literature at the office of THE AMERICAN FRIEND. We continue to get a good many orders, however, which causes unnecessary delay. All orders for Bible School literature, including the Quarterlies, should be sent to Friends Bible School Board, Fairmount, Indiana, which is the main office of publication. Bible School officers will please take notice.

### A Noble Woman Gone

The temperance people of America will mourn the death on April 6th of Lillian M. N. Stevens, President of the National W. C. T. U. and Vice-President of the international organization. Mrs. Stevens has been a leader in temperance reform work for many years, having succeeded the lamented Frances E. Willard. Her voice has been heard in nearly every state in behalf of prohibition. In 1911 on the evening before the vote was taken in Maine, she announced the slogan of national prohibition and lived to see a formidable movement develop throughout the country in behalf of this issue. The country will mourn her loss as one among the noblest of our American women.

### A Word About Obituary Notices

Every religious journal finds the problem of printing obituary notices to be a perplexing one. This becomes doubly so in the case of a publication like THE AMERICAN FRIEND, which has such limited space. We are compelled to ask for brevity on the part of those who send in obituary notices. In practically every instance local papers can be relied upon to give extended notices, while a paper which circulates all over the country and in foreign lands can not be expected to give more than the briefest facts. When we are compelled to rewrite these notices in order to abbreviate them it is generally unsatisfactory both to us as well as to the bereaved friends and relatives.

### Recent No-License Gains

The temperance forces have gained some notable victories in recent local elections. In Michigan, on April 6th, the dry forces had a net gain of one county in which the state capital is located. On the 7th something like 1,000 saloons were voted out in Illinois, the victory in a number of places being due to the votes of women who for the first time exercised the right of franchise in that state. Twenty-two counties were added to the dry counties, making fifty-two in all out of 102 counties in the state. On the same day the dry forces gained some substantial victories in both Minnesota and Nebraska. The recent order of Secretary of War, Daniels, enforcing complete prohibition on all battleships, is regarded as a distinct gain for the temperance cause. The *Chicago Record-Herald*, one of the great newspapers of the country, has announced that it will not contract for any more liquor advertising. Hearings are being held this week before the Congressional Committees in favor of national prohibition. The cause of prohibition is on the up-grade throughout America.

Reports from Korea show a present native Christian membership of 40,000 as contrasted with 10,000 a decade ago. In spite of loss of country, repeated persecutions and other trying experiences, these 40,000 have come through strong and devoted. A young Korean said recently: "If you were to take a club and try to drive out the believers now left in the Korean Church, you could not do it."

More than fifty years ago mission work in Egypt was apportioned to the United Presbyterian Church. From a modest beginning large numbers of churches and communicants, schools for boys and girls, two flourishing colleges, a theological seminary and several hospitals are doing a noble work, from Alexandria, through upper Egypt, and beyond Khartum.

On the basis of observations, the Shimpō calculates that on an average Sabbath morning, 5,000 Tokyo citizens are listening to Protestant sermons. This means one out of 400 citizens going to the Protestant Christian Church each week.—*The Continent*.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 16

RICHMOND, INDIANA, FOURTH MONTH 16, 1914.

New Series.  
Vol. II. No. 16

## The Spirit of Unity in Missionary Work

One of the most important developments in the field of missions is the growing unity of purpose and plans which is characterizing all the operations. Quite naturally theology has little part to play in missionary activity, and it is the varied interpretations of theology which have had most to do in marking lines of denominational cleavage. Among the heathen and among all who know not God it is the simple story of the life and work of Jesus that wins the hearts of men to the Christian life.

In strong contrast to this spirit of brotherly fellowship is the controversy awakened by the conference at Kikuyu in British East Africa, where the Episcopalian Bishops of Uganda and Mombasa presided over a conference to which the Non-conformists Clergy and laity were invited. This action has raised a storm of protest in "high church" circles in England, that bodes no good to the unity of gospel work, either in that country or in missionary lands.

Whatever may happen in the home land, it is practically certain that the Moslem world, and the lands of Confucius and Buddha can never be won to the Christian faith by the divided ranks of Christendom. The one unanswerable appeal to the heathen world must come from a Church united in faith and in its purpose to emphasize the supremacy of a spiritual kingdom in which there are no antagonistic camps of believers.

Probably the day will never come when Christian unity will be absolute, especially as applied to organization, but the days of close communion are over. The democracy of the Christian religion must reign throughout the earth. The universality of the gospel as applied to human needs in every land and in every age is the bedrock principle of the Christian faith. It is the embodiment of the faith which George Fox proclaimed when the revelation came to him that there was one, even Jesus, who could speak to his condition.

The doctrine of the priesthood of believers is the only one that can ever appeal to a world that is tired of red tape religions, that bar the masses from contact with Jehovah by a mass of inexplicable ceremonies and outward ordinances. Christianity can never be propagated by traditionalism or by the perpetuation

of rites in memory of a dead Savior. It is the Christ who suffered for all mankind but who is alive forevermore, who is ready to manifest Himself to every heart that will but open its doors to receive Him, He it is who must be held up for the redemption of all men.

The problem of missions in the foreign field is not greatly unlike the problem of evangelism at home. In either case Jesus Christ must be revealed directly to the consciousness of needy men and women, or else the message becomes a sham, an idle creed, a meaningless jumble of words. A professional religion has no place in the economy of missions, as it has no place in the plans of evangelism. The missionary propaganda must "make good" in its claims of a gospel that will change human propensities, transform human affections and desires and revolutionize human conduct. It will fail if bitterness and strife characterize its activities. A bright day dawned for the cause of world evangelization when the federative spirit began to operate in developing a workable understanding among the various missionary agencies. It portends the ultimate triumph of the world-wide movement to bring all men to a knowledge of the Lord.

### A Conference of Men

Last week we endeavored to emphasize the need of a great inspiration among the men of our denomination. We are sure that to many the argument was not convincing. Our hope is that to the majority there will come the feeling that something must be done speedily to bring to our Quaker men an enlarged vision both of opportunity and responsibility in the work to which God is calling His Church.

We know a young man, a college graduate, a man of ability and of considerable promise, who within recent weeks has joined another denomination, all because he was not able to feel that there was any future for him in the Church of his birth, commensurate with his aspirations for service in the religious field. We know another, whose talents are wholly lost to the Church, while remaining a member, mainly because the Church has never laid claim to the best of his life in any tangible, constructive way. These are but a type of scores of others scattered all through our meetings



from east to west, to whom no impelling call has ever come for consecrated, sacrificial service in the work of the Church.

To these must be added some thousands of other men, whose names are on our membership rolls, men of capability they are for the most part, but men whose influence counts for little in the mechanism of the Church, to whom there has come no inspiration, impelling them to do anything worth while in behalf of the Church as an agency for the betterment of mankind. It is such men as these to whom the Church needs to speak, upon whom it needs to lay its hands and from whom it needs to exact efficient, consecrated service.

If at a conference of our men we could get the broad outlook and catch the inspiration which men like Robert E. Speer, John R. Mott, Charles Stelzle, J. Campbell White and Edward A. Steiner can bring to us, along with the leading men of our own denomination, who have a grasp of the great problems which concern the Church in this age, the benefit which would come to the entire denomination would be well nigh immeasurable. A conference such as suggested does not have to be held on a given date. It could easily be arranged at a time when such talent was available.

Problems concerning the relationship which we as a body should sustain to the great work of the Church of Christ in the world are problems of the highest concern about which our Church needs an awakening. Problems of internal organism that concern an ad-

justment of departments and the planning of work commensurate with our capabilities as a Church are fruitful subjects about which our Quaker men need to be thinking. Our financial problems are pressing for adjustment and solution.

The last Five Years Meeting planned wisely for a working departmental organism, but it neglected to provide for an adequate income or to devise a method by which an adequate income would be assured. In financial standing and ability, Friends are not probably far below the average of other denominations. In actual giving we are far below the average, and without an awakening of our Quaker men, the outlook is not likely to be improved. If the vision which recently came to our Friends on the Western Coast gathered at Los Angeles and which was detailed in last week's AMERICAN FRIEND, is ever realized, it will be after the Church has been stirred to action by a profound conviction of its ability as well as its duty to raise two million dollars for the purposes named in the resolutions.

We believe that the proposed conference is fraught with the greatest possibilities for the Society of Friends in America. It is the opening of the door of a great opportunity. It is no time for surface examinations or the application of local remedies. It is a time rather when we need to consider the deeper currents that are operating upon our denominational life. So far as editorial discussion is concerned we leave the subject with Friends and the Executive Committee.

## Growth of Christianity in India

[The following is an editorial which lately appeared in the *Civil and Military Gazette*, a semi-official paper published at Lahore, North India.]

One of the most interesting chapters of Mr. Gait's report on the census of India deals with religion and with the rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3,876,203 or 12 per mille of the population. During the decade since the previous census the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase, by the way, is by far the greatest in Punjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Berar the increase is 169 per cent., and in Hyderabad, Assam and the United Provinces the increases are 136, 89 and 75 per cent. respectively. The Anglican Communion has added only 9 per cent., but these figures are vitiated by the fact that in 1901 all who described themselves as Protestants were accredited to the Anglican Communion. The real increase is probably at least 14 per cent. Baptists have grown much more rapidly, and they now approximate to the Anglicans in their number of Indian Christians. Lutherans, chiefly

found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are 2½ times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Punjab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in the ten years. In Sialkot and Gujranwala [two of the most important of our own mission districts] alone there are now 52,000 Presbyterians as against 500 in 1901. Most of the converts belong to the Chuhra, Chamar and depressed classes. The Salvationists, too, have shown remarkable activity in the Punjab, their numbers having grown from a few hundreds to 18,000; they are found chiefly in Gurdaspur, Lyallpur, and Amritsar. Roman Catholics have more than doubled their numbers in the Punjab, and gained 18 per cent. in Behar and Orissa and 62 per cent. in Burma.

Mr. Gait notes that the greatest success of Christian missions is attained amongst aboriginal tribes, and among Hindus. The main obstacle to the success of the missionary propaganda is the fear of social ostracism. The low caste convert has much less to lose than



the high caste, and he gains in facilities for education, assistance in getting employment, and the like; and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest castes, to whom conversion means an accession of respectability as well as a cleaner and a purer life. The social difficulty grows less as the number of converts increase, for if the convert is turned out of one community he obtains the entry to another. [This complaint is now largely under control among Protestant missions owing to inter-mission comity. The Roman Catholics and Salvation Army, however, in our own field give us a great deal of trouble along this line and it makes discipline doubly difficult.] A well known Roman Catholic missionary in Chota Nagpur writes regarding inducements to conversion: "As a general rule religious motives are out of the question. They want protection against zamindari and police extortions, and assistance in the endless litigation forced upon them by zamindars. . . . Personally I know of some cases where individuals came over from religious motives. But these cases are rare." [This conclusion of the R. C. missionary is by no means universally true among Protestant missions. Some there doubtless are who profess conversion from unworthy or worldly motives, but the majority have at least a desire for a better life.] Most missions are careful to baptize no one who does not give proof of being at heart a Christian, but a few accept all who are willing to enter the fold, and occasionally take in whole villages in a body. In such cases it is not surprising that the converts are apt to apostatize.

As to the effect of Christianity on the converts, Mr. Blunt, the United Presbyterian census superintendent, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. The missionaries are now, he says, being rewarded by the appearance of the *mens sana*. "The new convert, may be, is no better than his predecessors; but a new generation, the children of the first generation of converts, is now growing up. . . . The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still.

"The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." Similarly a Bengali gentleman says: "The most careless observer can tell the house of a Christian convert of some years' standing from that of his non-Christian fellow-tribesman by the greater cleanliness of the Christian's house, and the general neatness and orderliness of everything about it." The Mysore superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives." The educational work of the missions among the backward classes demands separate treatment.—*United Presbyterian*.

### The Work at Puerto Padre, Cuba

JANUARY 12, 1914.

*Dear Friends and Christian Endeavorers:*

This Island has been and is yet in a sad plight. Ever since its discovery it has been overshadowed by a terrible superstition, due largely to a decayed Roman religion and influenced by a dark paganism. Though it is a country in which hundreds of fine church edifices are found, yet it is an Island that knew little of the Gospel Message until some fourteen years ago when the Americans brought peace and new hope to an abused country. New ideas, new sanitary regulations, scientific improvements and the Gospel came on the same steamer.

The mission work was begun by some four or five denominations. Though there are no strict boundary lines, no territory especially allotted to each denomination, yet each recognizes that it is responsible for the spread of the gospel in some distinct section; thus the Friends feel responsible for a part of Cuba lying at the eastern end and on the northern shore extending from a point east of Banes to a short distance west of Puerto Padre. With a map in hand, draw a circle with Gibara as the center, let the radii extend to Holguin and the two points mentioned above and you will have a semi-circle that represents Friends territory in eastern Cuba. In Havana province there is also a small section worked by this Society. The Methodists, the Baptists and the Presbyterians are our brothers in the work.

Our work is conducted from centers out. There are in eastern Cuba four central stations, Banes, Gibara, Holguin and Puerto Padre. I believe there are two in western Cuba. Around each of these central stations there are a small number of out-stations; some are large towns, some are but small villages, while much of the territory is country filled with the most unattractive thatched roofed cabins that could be imagined. In nearly all these homes there are large families living in complete ignorance of their needs educationally and morally. Since but few can read, the possession of a Bible would do them little good. Public schools are very scarce in the country, but as yet the missions have not been able to do anything for the country masses more than an occasional visit to hold Gospel services. We look forward to the day when we shall have enough native workers well prepared to enter this neglected field and establish schools and organize churches. Schools and churches must go hand in hand or we shall do little more than re-establish a religion of superstition. The fact that we are constantly called upon to establish schools in small towns is a proof of the opportunity that prevails here.

We have schools at each of the above mentioned stations. In each there are from three to five teachers, one or two of which are natives. An attempt is made to carry the pupils to the eighth grade. We find it hard to always have a well graded school because the attendance is so irregular. There are, however, several that finish our schools each year and must go to other higher schools or stop school entirely. We



lose a great deal every year because we have no school to which to send our graduates; so many go to Catholic schools, which are glad to receive them.

This year, up to the present date, we have in all four of the central schools more than 250 pupils enrolled. At this station, Puerto Padre, we have an enrollment of 75. We occupy all three of the rooms, there being three teachers, Miss Lena Hadley, Emma Lopez and myself. The daily routine is very much as it is in the district school in the States. The school opens at eight o'clock and closes at eleven; again at 1:30 and closes at 4:30. Every morning at nine o'clock we have chapel service. This consists of singing and Scripture reading, in which all take part; explanations of difficult passages are made, closing the service with prayer and another song. Many of the children are prejudiced, and at first do not like the religious exercises, but they soon get so they are glad when the hour arrives to pass into the chapel. When we consider that nearly all these children are from the best families in the town and the surrounding country, and that nearly all the parents are unbelievers or indifferent to religion, then we can begin to realize what a great opportunity we have. We cannot foresee the results; we can only pray with you, dear friends, that the harvest will be great.

Many of the day school pupils are in the Sunday School of the station. The past year has brought us rich blessings in this latter work. In our Sunday School we have about 70 enrolled. There are six classes, four of which are taught by young native workers that have been trained here at this station. A strong Home Department is conducted. The Assistant Pastor, a young consecrated native, visits each home every week, making a thorough explanation of the lesson. He is now trying to put a Bible in every home, and on his last round, succeeded in selling six Bibles.

The Christian Endeavor is really the strongest organization that we have at this station. The membership is about 30. The meetings held each Friday night are usually well attended. The natives make very good leaders and we often have very interesting meetings. The society has six active committees, which all together accomplish a great deal of work.

The young men of the C. E. have formed themselves into a club for the purpose of studying under the directorship of the pastor. This club calls itself the "Educational Club," meets twice a week, and has originated a book fund to which each member pays fifty cents a month.

There are preaching services twice a week, at which there is a very good attendance. We are expecting a revival meeting in May. We have already commenced to make preparations for this by having cottage prayer meetings each Wednesday evening in the home of some one who should ask for it to be held in their home. The Lord has wonderfully blessed us in these meetings.

Yours for Christ and the Church,  
HENRY AND ALMA COX.

## CORRESPONDENCE

CHELtenham, PA., Third Mo. 14, 1914.

By letter from Minnie P. Bowles, dated Tokio, Second Month 20, 1914, we are informed of the terrible suffering of the people in northern Japan from famine, and in the south from the volcanic eruption. Last summer's rice crop entirely failed. Seed planted in the spring was destroyed by freezing weather, and as rice is the staple article of food in Japan, people in the province of Hokaido are on the verge of starvation. They are existing on the fallen and dried leaves of last autumn, and on reop. These boiled together with chopped rice straw make their chief food supply. Old people and children are dying from lack of proper nourishment and many, both men and women, commit suicide that there may be one less to feed in the family. It is a heart-rending tale of actual suffering and one that must appeal to every humane person.

At a meeting of the Friends' Foreign Mission Committee held in Tokio, Japan, Second Month 6, 1914, the following minute was adopted: "The great suffering at present in Japan entailed by the volcanic eruption in the south, and by the famine in the north, was brought before us, and the Publicity Committee was instructed to send reports of conditions and appeals for help."

In 1908 there was a failure of the rice crop in Japan and the people passed through a similar experience, though not nearly so severe and wide-spread as at present. Friends in Philadelphia and vicinity at that time contributed twenty-seven hundred dollars for relief of the suffering and starving Japanese. Shall we in this terrible crisis do less?

Friends are ever ready to respond to appeals for relieving their distressed fellow beings, and need only to have this pitiful condition presented authoritatively before them to render assistance.

Relief funds will be gratefully received and acknowledged and forwarded *promptly* to Japan.

Funds may be sent to JOHN WAY,  
Assistant Treasurer Provident Life and Trust Co.,  
409 Chestnut St., Philadelphia, Pa.  
or to MARGARET W. HAINES,  
Cheltenham, Pa.

The Emperor of Germany has made the following distribution of the "National Gift" offered to the Christian missions to the amount of 3,500,000 marks in round numbers: Missionary societies, 2,825,000 marks (\$678,000); allied institutions, 175,000 marks (\$42,000). The balance is reserved for an adjustment fund and for maintenance of a permanent organization.

If heaven, with insistent voice,  
Shall call in duty's way,  
When shall we strive to do the task?  
Today, my friend, today.

Who spends his life in loving deeds at duty's earnest call  
Shall taste life's rich experience when twilight shadows fall.



**Missionary Education in Local Meetings for 1914-15**

Sectional Conferences under the leadership of the Missionary Education Movement, and the Joint Committee of twenty-eight that prepare the programs will be held as follows:

Providence, R. I.—Monday, April 27—Grace Church Assembly Room, Matthewson Street.

Boston, Mass.—Tuesday, April 28—First Baptist Church, Back Bay.

Manchester, N. H.—Wednesday, April 29—Young Men's Christian Association.

Portland, Me.—Thursday, April 30—Parish House of North Congregational Church, Salem Street.

Hartford, Conn.—Monday, May 4—Center Church House, Gold and Lewis Streets.

Baltimore, Md.—April 30—Associate Congregational Church.

New York City—Monday, April 27—Broadway Tabernacle.

Philadelphia, Pa.—Friday, May 1—Reformed Church Headquarters, 15th and Race.

Cleveland, Ohio—Tuesday, May 5—Epworth Memorial Church, 55th Street and Prospect Avenue.

Detroit, Mich.—Wednesday, May 6—Central Methodist Church.

Chicago, Ill.—Thursday, May 7—Assembly Room, Methodist Book Concern, 1018 Wabash Avenue.

Indianapolis, Ind.—Friday, May 8—Downey Avenue Christian Church, Irvington.

Cincinnati, Ohio—Monday, May 11—Christ Church Parish House.

Dayton, Ohio—Tuesday, May 12—Young Men's Christian Association.

Columbus, Ohio—Wednesday, May 13—Central Presbyterian Church.

Minneapolis, Minn.—Friday, April 17—Central Baptist Church, Grand Ave., South and Fourth St.

Des Moines, Iowa—Saturday, April 18—Young Men's Christian Association.

Denver, Colorado—Wednesday, April 22—Auditorium Hotel.

Portland, Oregon—Saturday, April 25—Young Women's Christian Association.

San Francisco, Calif.—Wednesday, April 29—Young Men's Christian Association, Corner Leavenworth and Golden Gate Avenues.

Los Angeles, Calif.—Thursday, April 30—Young Men's Christian Association.

Kansas City, Mo.—Monday, May 4—Grand Avenue M. E. Church (Auditorium).

The Home and Foreign Boards are asked to send invitations to the following classes of persons: 1. National, State, District or other Field Secretaries of Boards. 2. Presidents, Secretaries, and other General Officers, both volunteer and employed, of missionary committees of Five Years Meeting, Yearly Meetings, Quarterly Meetings or representing groups of meetings. 3. Chairmen or Superintendents of Literature, Mission Study, Young People's Mission Bands, or other committees of similar organizations. 4. State and County Secretaries and Superintendents Sunday

School and Young People's Organizations, including elementary, secondary, missionary and other departments. The above applies to both General Boards and Women's Boards.

The Missionary Education Movement will expect to issue all invitations to Interdenominational Organizations. It should be noticed that officers of local churches or congregations are not included, but only those of groups of churches.

Persons of the classes named above are expected to be invited through the National Boards, but as Friends are not sufficiently organized for all such Boards, and the time is too short to reach all who should be reached, any Friends entitled under the above classes to attend and who will attend, will please notify the following Friends for the respective districts and those Friends in turn notify Missionary Education Movement, 156 Fifth Avenue, New York City, a week beforehand, if possible, of the number who will attend the respective conferences:

Elihu Grant, 24 Massasoit St., Northampton, Mass.

Wm. C. Taber, 173 Chambers St., New York City, N. Y.

Julia C. Collins, Haverford, Pa.

Ellison R. Purdy, Wilmington, Ohio.

Charles E. Tebbetts, Richmond, Indiana.

George H. Moore, Westfield, Indiana.

Ernest L. Gregory, Springdale, Iowa.

Francis A. Wright, 521 Amer. Bank Bldg., Kansas City, Mo.

Edgar H. Stranahan, Wichita, Kansas.

George D. Weeks, 4015 Umatilla St., Denver, Colorado.

O. J. Sherman, 612 Taylor St., Portland, Oregon.

Addison W. Naylor, Berkeley, Calif.

Joseph J. Mills, Pasadena, Calif.

H. E. McGrew, Whittier, Calif.

It is important that all who are entitled to attend should do so.

CHARLES E. TEBBETTS,

*Gen'l Sec'y A. F. B. F. M.*

**A Monthly Meeting Chronicle**

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONTINUED)

**XIV.**

Another month had become history, and the major portion of the members of Slow Valley Monthly Meeting settled down to one of the most important sessions they had ever held. The evolution from a dead quiescent state into one of remarkable spiritual activity had been complete. The call of the community had been heard and the response had been more hearty than even the most optimistic could have anticipated.

Slow Valley Meeting was in truth justifying its existence. It had become as a city set upon a hill that could not be hid. It was now the center of the religious life of the neighborhood, and its ideals were



rapidly becoming the ideals of the whole community. The Scripture truth was being verified: "He that loseth his life for my sake shall find it." By making the community the object of first concern and forgetting self the members had found that new life and power had come to themselves.

In the devotional service, the spirit of praise and thanksgiving characterized every utterance. The new pastor, conscious of the great change that had come to the congregation and sensing the potentiality of a religious organism bent upon giving the best possible account of its stewardship, preached with an unction that touched every heart as he told again the story of God's covenant with Abraham, and the crowning of his faith in the blessings that had come and were still coming to all the nations of the earth. There was a note of leadership about his utterances that caught the attention of the more discerning, as in the closing moments he analyzed the Christian life and set forth with distinctness what consecrated discipleship would mean for any community and for the great world outside.

"This is the golden age of the Christian era," he exclaimed. "God is speaking directly to His Church today, no less than he did to the old prophet on the plains of Haran and of Shechem. The light of His truth has penetrated into every land, and the Christian world is hearing anew the command of the Savior of earth to go 'into all the world and preach the gospel to the whole creation.' The great mission of the Church is to lead all men, at home and abroad, to know God and to obtain eternal life through Jesus Christ. The world is waking from its sleep of indifference and Christianity is being challenged to meet its tasks as in no other age.

"The awakening that has come to Slow Valley Meeting and to this entire community is typical of the times in which we live. The Church must make religion the dominant element in every phase of human life, and it must justify its existence by its ability to shed the light of gospel truth wherever humanity is groping in darkness and indifference, wherever humanity needs a Savior.

"Here in Newtown we are only as yet upon the threshold of better days. Our mission will not have been ended so long as men and women are still under the blighting power of sin. God is calling us still to higher ground, to more consecrated living, to more efficient service in His name. In humbleness of heart, but with obedience to do the will of the Father let us go forward, putting, as Drummond has said, 'the reins of our life into the hands of Jesus Christ'."

The power of the sermon was still upon every heart, as the Clerk read the minute which led to the business of the meeting. The various committees reported favorably upon each application for membership, and the meeting directed that on the morrow at the morning service a formal welcome be extended to all who had recently become members by letter, or by request. Formal application for nineteen others was made, and the customary committees were named to make the investigations.

Delegates were named to the ensuing Quarterly Meeting, and announcement was made that the building fund had been oversubscribed by \$27.45. It was reported that a very successful conference of the churches of the city had been held in behalf of the United Mission Campaign, one of the district team workers being present to explain the every-member canvass in all its details. A congregational meeting on this subject had also been held on the previous Sabbath afternoon, and hearty endorsement had been given to a thorough and systematic canvass of the entire membership in behalf, not only of the church expenses but of the benevolences as well.

After considerable discussion the meeting appointed a committee of five to select the canvassing teams, and directed that the permanent canvass be made on the second Sabbath in March. The canvassers were instructed to secure pledges as far as possible not only from every adult but from all the children as well. It was explained that the children should be trained in the matter of giving and should be taught to be interested in all the work of the Church.

While some differences of opinion arose, the canvassers were finally directed to solicit pledges not only for current expenses, but for the various departments of the Church, although some advocated the plan of taking pledges for the work which the Church was doing for itself, and that which it was doing for others, leaving it to each of the two general committees, about to be named, to determine the amounts which should go to the work of each sub-committee. The arguments that each subscriber had the right to designate the object of his generosity won the day, however, and the canvassers were instructed accordingly. The committee to appoint the canvassers was instructed to drill them carefully in the details of the work to be done.

The Nominating Committee selected to name the two Central Committees of the meeting made a report which indicated a vast amount of work and revealed the painstaking care which had been used to secure appropriate appointees. Our farmer friend headed the committee to have charge of the work which the Church was to do for itself through appropriate sub-committees; while the merchant took the chairmanship of the committee which was to have a care over the work to be done in behalf of others not immediately connected with the meeting. For an hour the meeting discussed this new arrangement, and it was evident that all were not yet convinced of the wisdom of the action taken, and would not be wholly satisfied except as the results later on should justify the procedure which had been agreed upon.

The committees were advised to proceed prayerfully and with extreme care, having in mind the appointment of members best adapted to the work of the various sub-committees. They were directed to hold a joint conference in order to adjust properly the question of assigning the various departments to the appropriate committee, a report of their action to be made at the March meeting.

The Bible School Committee reported that in accordance with the request made a month ago, a new Bible



School had been opened in the Turkey Hollow neighborhood, with a present enrollment of twenty-four. It was stated also that the enrollment at the Bennett school house now numbered sixty-four, and the services for worship every two weeks, under the care of the school teacher, were largely attended. The Christian Endeavor Society was growing rapidly in interest and attendance, and a Junior Society was in contemplation as soon as spring opened. The class of neglected children under the care of the two C. E. girls had grown to twenty-one.

A request came from the joint committee in charge of the work among the foreigners for authority to select a competent woman to serve as city missionary among the alien population of Newtown, and that Slow Valley Meeting do its share in providing the necessary expenses of such work. It appeared that \$400.00 would be the meeting's share of this expenditure, and there were some who by force of habit balked at such an outlay. In deference to their judgment, action was withheld and a special committee was named to solicit contributions for this purpose and report to the next meeting.

The chairman of the Temperance Committee reported that a mass temperance meeting would be held in two weeks at the meeting house, and that members of the other city churches would participate. This led to some discussion about moral conditions in the city and some suggestions were made that an appeal should be sent to the city administration for a betterment of civic conditions. The hour was late and further consideration of the matter was deferred.

After announcement that a reception was to be given the new pastor on the following Monday evening, the concluding minute was read and after a prayer by one of the women, the company dispersed with a broadened vision of what it takes to be a live Church in a progressive community.

(TO BE CONTINUED)

### New York Quakerism Class

*Greetings to all the Groups in America Studying the History and Principles of Friends:*

In the hope that by getting into closer touch with each other we may strengthen the bond of the Principle of Friends for which we stand, we send this message, telling you of our work this winter, and asking you in return to send us a message bearing a report of *your* work. Each year we find we are more eager to continue our class, which is now in its tenth year. Many of the original members are still with us, and every year new ones join bringing their fresh points of view and varied interests.

From fifteen to twenty meet each week. Sometimes it is at a member's house for a simple evening meal at which there is general informal discussion, after which the more formal subject of the evening is taken up by one or two prepared beforehand to lay it before us. But it is always kept informal enough for any member to interrupt with a question or remark. Frequently we meet in a room in the meeting house where

we cook our own supper, and enjoy all taking a hand. Or again we may meet after supper, having the discussion first, and very light refreshments before going home. We have found it added depth to our gatherings to have a period of worship before breaking up, it may be in silence, or a prayer is sometimes offered, suggested perhaps, by the topic of the evening discussion.

We are fortunate in having among our numbers those of widely different belief and interests, and from different parts of our country; a great many phases of life are represented, and one of our cardinal principles being free speech, we learn constantly of new problems which have to be faced in the lives of our own members or of which they have heard from others. We are glad to have every point of view expressed no matter how widely it may differ from the view of any one of us. In studying Church History we have found how ever changing were beliefs which people have expressed, and we have tried to keep ourselves open to hear any thought, new or old, if sincerely spoken.

Some of us are working along Social Service lines and are deep in all the problems that a big city with its vast foreign population presents. The general theme for the winter's work in our group meetings has been "Friends and Human Needs" with the accompanying list of sub-topics.

Growing out of the Quakerism Class came a series of pilgrimages to meetings within a radius of fifty miles of New York. A group of five to fifteen attend the meeting for worship in the morning, then a box lunch in which both visitors and home Friends join, gives a jolly opportunity for "getting acquainted." Following this is the conference on some previously announced topic, such as "What does my religion mean to me?" These conferences have been very encouraging.

Another outcome from our winter has been a series of meetings held in Columbia University neighborhood on First-day afternoon, where members from several branches of the Society of Friends, and a number not members, have rejoiced in meeting together in unity for worship. We strive to carry into life today some measure of that spirit which was in Fox, and Penn, and Woolman, and Whittier, and Elizabeth Fry. The wonderful message of those giant Friends would, we feel sure, speak to the need of the world today if we were but able to voice it, and we are constantly surprised at the response we get from those not members of the Society of Friends. The world is calling for an individual Spiritual Faith. Can the Society of Friends answer? We feel that we need all the help from others we can get. Help us by telling us your struggles and aspirations.

Address replies to

BERTHA H. T. UFFORD,  
501 West 113th Street,  
New York City, N. Y.

"If you would keep close to the Lord, try praying a good deal for folks you don't like."



### Missionary News

In Persia, the majority of the pupils in higher mission schools are now Mohammedans, and in some of them the teachers are Christian converts from Islam, and there is a wide-open door to unhindered evangelism.

The Associated Mayor of Tokyo, Hon. D. Togawa, has been in America studying city conditions. Sunday School men have assisted in making his stay in America notable, in New York, Washington, Pittsburgh and Chicago. After visiting one of Brooklyn's Sunday Schools, the mayor said he had been wonderfully impressed by the 30 to 50-story buildings in New York, but was more impressed by the Sunday School work as he saw it. Mr. Togawa is a Presbyterian elder, and member of parliament.

American Presbyterians have of late been making vigorous efforts to meet the situation existing in the new China. Special emphasis has been laid upon the need for greatly enlarged and improved equipment for educational work. Nearly \$1,000,000 have been given or pledged for enterprises for which the Presbyterian Board is solely responsible. Besides this, a few people have provided a fund of no less than \$750,000 to be used for the erection of new buildings for Nanking Union University and Shantung Christian University.

The Ninth Triennial Conference of the Woman's Foreign Missionary Union of Friends will be held at Muncie, Indiana, May 7 to 12. An elaborate program has been arranged of reports and addresses. Several lessons in Bible Study will be given by Miss Angy Manning Taylor. One service will be devoted to a "Mass Meeting with our Missionaries," while the Yearly Meeting Presidents will have charge of another session. All delegates are asked to send their names and addresses to Mrs. Odessa Rayle, 516 South Mound Street, Muncie, Indiana, so that comfortable homes may be provided.

The tenth session of the Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, opening Thursday afternoon, June 25th, with the first lecture on the study book, and closing with the last lecture of the study course on Thursday morning, July 2d. Bible study will be conducted each morning by Miss Angy Manning Taylor, whose ability in this department is well known. The general theme for study is "Social Service in Christian Missions." The first six lectures will be based upon the text-book, "The Child in the Midst."

The Third Annual Missionary Conference of Indiana Students was held at Earlham College, Richmond, Indiana, February 27, 28 and March 1, 1914. This conference which has become a regular part of the work of the Indiana Student Volunteer Union had previously been held at the College of Missions at

Irvington, but this year owing to the keen interest in missionary work at Earlham it was decided to hold the conference here. Moses Bailey of Earlham has been president of the state organization for the past year. There were about eighty delegates in attendance, exclusive of the Earlham delegation, and they represented practically all the colleges of the state. Addresses were given by Dr. Samuel W. Zweemer, W. H. Ramsaur, Prof. J. G. McGavran, Miss Nannie Hopper, W. H. Edwards, Dr. S. R. Lyons, Mrs. Laura Delany Garst, President A. J. Bowen and several others.

A gift of \$1,000,000 to the Church of the Disciples of Christ was announced recently by E. A. Corey, secretary of the Laymen's Missionary Movement of that denomination. The gift was made by Mr. R. A. Long, of Kansas City, and was first given to the public during the Student Volunteer Convention meeting in Kansas City. Mr. Long's gift is on condition that the denomination shall raise an additional five millions, the money to be devoted to extending the work of the missionary societies of the denomination and to a fund to educate one thousand men for missionary work at home and abroad in colleges maintained by the denomination.

Since a few missionaries have ventured into Tibet, it is rather common for missionary speakers to say that the whole world is now open to the Gospel. But pleasant as it is to say such a thing, it has the disadvantage of not being true, for Afghanistan is closed as tight against missionaries as ever, and in spite of the predominant British influence in Baluchistan, there is no missionary work in that territory save at the town of Quetta, where the distribution of the Scriptures is the main item of possible activity. In both Afghanistan and Baluchistan the ancient Mohammedan penalty of death for abandoning the faith of the prophet is still enforced. No care of the resident British consuls is sufficient to avert the stealthy fate that overtakes a Moslem convert to Christianity.—*Missionary Review*.

### A Test of Spirituality

At the Methodist Episcopal Conference held in Cumberland, Md., the first week in April, the Bishop gives a test for the "spiritually fit" which might well be applied to all church membership everywhere. The *Baltimore News* for April 3 reports as follows:

"There are 300 lay delegates. The laymen are much interested in the appointments, and their arrival has started gossip as to probable changes. Bishop Berry has made it plain that he will not listen to laymen unless they show that they are 'spiritually fit' to give advice. They must answer these questions:

"Do you conduct family worship in your home every day?"

"Are you a regular attendant at the weekly prayer meeting?"

"Are you a subscriber for a weekly paper of the church?"



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Carthage.**—The Friends' Missionary Society observed guest day, March 18, at the home of Mrs. Charles S. Winslow. The guests present were the members of the Methodist and Christian Missionary Societies. After the regular business the program was in charge of Florence Macy Parker, Lizzie Hare Binford and Susanna Binford, all returned Friends Missionaries from Mexico. Florence Parker, who wore a Mexican lace gown, gave a very interesting talk on missions in that field, having visited both the M. E. and Christian missions during her stay in Mexico. A number of beautiful and interesting curios were displayed. Mrs. Parker also sang the Mexican National hymn and Esther Parker sang "The Golden Drina." A Mexican menu was provided. In April we are looking forward to a parlor meeting at the home of J. Edgar Williams, and anticipating the presence of Solomon and Amanda Tice, who have so recently returned from the mission field in Mexico.

**Muncie.**—On last Sabbath evening, the eleventh annual railroad men's meeting was held at the Friends' Church. Charles E. Hiatt, of Marion, a former pastor at Muncie, gave the address. Special Easter music was rendered, and Charles W. Sweet had the closing prayer.

**Van Wert, Ohio.**—Van Wert Meeting has recently made the every-member canvass. Twenty-two members, men and women, responded to the call for volunteers to conduct the canvass. The next evening they met with the pastor and perfected a thorough organization. The following Sabbath afternoon was set to make the canvass. We had purchased one hundred sets of the duplex envelopes and quite a number of the members thought at first that this was entirely too many, claiming that but very few would take them. Before the committee had completed their work, however, it was found that they were running short. The pastor kindly took some of the regular church envelopes, numbered them, and put them up in packages of twenty-six. (The pledges taken were for balance of church year.) These were placed in the hands of the committee, and soon it was discovered that all these were gone. One of the amusing things in connection with the introduction of this plan was that a number of our very best members de-

clared that not more than half of the membership would take hold of it, but the entire church caught the vision and all responded readily. We are confident that our financial problem is now solved. We expect to make the plan work by sending a notice to every delinquent member the first week in each month.

Class No. 8 of our Bible School that has been organized only about five months, is becoming a strong factor in the church. It now has an enrollment of about seventy. About a month ago the class appointed an "efficiency" committee. This committee is wide awake and is really "doing things." At their last regular monthly business meeting (April 3), more than one hundred and twenty-five were present, the class having invited a number of people who were not members. As a result, five new members were enrolled the following Sunday. At least ten of the class have volunteered to speak to every stranger every Sabbath, so far as possible, for the next three months. The class is doing a great work.

### KANSAS YEARLY MEETING

**Glen Elder.**—Fairview and Glen Elder Monthly Meeting have been especially favored with the presence of A. Gibson and wife of Mt. Ayr, in a three weeks' revival meeting. While we did not see as many results as we had wished, we feel the meeting has been a wonderful uplift to the Church. Brother and sister Gibson won a warm place in the hearts of the people.

**Ingersoll, Oklahoma.**—The young people of our school and community find much pleasure and benefit in the Christian Endeavor work. Our Endeavorers meet each Thursday evening, with a good attendance. We have thirty-three active members, eight honorary members and only one associate member. Our society won the banner of Alfalfa County at the Christian Endeavor convention held at Cherokee, March 29th. Instead of following the lessons planned in the Christian Endeavor World, we are studying the books of the New Testament and find in each lesson help and encouragement. Our name is "Stella Christian Endeavor."

### WESTERN YEARLY MEETING

**Kingman, Indiana.**—Robert Pelt, of Sheridan, Indiana, who has been engaged in evangelistic work in Western

Yearly Meeting during the past winter, led in a meeting at this place during last month. Meetings were held twice a day for over two weeks. The Gospel was proclaimed in its simplicity and directness, but in the love of Christ and the power of the Holy Ghost. The recognition of Christ as God reconciling the world unto Himself by His own blood on the cross and revealed by the Holy Spirit, was shown to be the only cure for sin and unbelief. The baptism with the Holy Ghost and Christ within brings a victorious life and is the power for effective Christian service. Much conviction for sin was upon the people and several received definite blessing in pardon or sanctification for which we are deeply grateful to our Lord and Master. On leaving Kingman, Robert Pelt entered immediately into revival service at Kempton, where Edgar Sims is serving as pastor.

**Watseka, Illinois.**—One hundred signed the pledge in one day at the Watseka, Illinois, Friends' Church recently. That day was devoted especially to temperance. A chart such as is found in some public schools, showing the effects of alcohol and of cigarettes upon the human body, was used in the Bible School. The pastor, F. J. Cope, discussed the subject from the standpoint of the relation of the physical life. At the evening service, the city attorney spoke on "Alcohol and Crime," giving facts from his legal experience and from the court records of the town and county. The county president of the W. C. T. U., gave a talk on "Cigarettes," urging better enforcement of the state laws concerning cigarettes.

### OUTLINE OF STUDY

The Board of Young Friends' Activities of the Five Years Meeting has issued an outline of study for Young Friends. It covers the history and ideals of the Society. Its purpose is "To make the acquaintance of some of the Early Friends; to discover for one's self the reasons for their struggles and their strength; to discover in what Friends differ from other religious bodies, and why; to trace the growth, or failure to grow, of Quakerism to the present day; and to discover the needs and capacities of the Society of Friends in and for the world."

Copies can be had by addressing the Chairman, Willard O. Trueblood, 313 East Thirteenth Street, Indianapolis.



## WEST RICHMOND MEETING

On the evening of April 7th, about fifty of the men of the West Richmond, Indiana, meeting, gathered for a conference and supper at the home of Prof. N. C. Heironimus on College Avenue. A splendid supper was served by the Ladies' Aid Society, following which Charles E. Tebbetts presented the interests of the every-member canvass showing what it had accomplished in many other places.

Harrison Scott made a statement showing for what purpose every dollar raised by the meeting the past year, had been expended. For Yearly Meeting stock \$231.10 had been raised, and upon the basis of Yearly Meeting expenditures, \$11.19 of this had been spent for printing; \$48.50 for foreign missions; \$38.80 for Church extension; \$29.10 for evangelistic and pastoral work; \$19.40 for remodeling the Yearly Meeting house; \$1.94 for Bible School work; \$2.91 for Christian Endeavor; 97 cents for temperance; 49 cents for home missions, etc., through a list of twenty-one items of expense incurred by the Yearly Meeting.

Sixty-two dollars and eight cents had been raised by the meeting for Quarterly Meeting stock, expended as follows: \$50.52 for evangelistic and pastoral work; \$5.77 for the Peace Committee; \$3.62 for the Temperance Committee, and \$2.17 for the Bible School Committee.

For current expenses of the local meeting a budget of \$1,370.82 was presented, this amount to cover pastor's salary, appropriation to Young People's Christian Society of Earlham, expenditures for social functions, envelopes for the collections and miscellaneous expenses. Judged by the contributions of the past quarter to foreign missions, the meeting will raise this year \$307.32. The meeting is composed of 244 members, of which 126 are adults. Of this number, 101 are contributing to the support of the meeting an average of twenty-eight cents per week each. Forty-five of the members are contributing to missions an average of thirteen cents each per week.

It would probably prove helpful if every other meeting of Friends would take the trouble to trace in a similar manner the money which is contributed to the work of the Church.

It was agreed to organize permanently a League or Brotherhood of the men of the congregation. The proposition of a men's conference of the Church was endorsed.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.

## WEEK-END AT WORCESTER

Worcester, Massachusetts—On March 21 and 22, Eleanor D. Wood and Julia Swift Orvis, of Wellsley College; Elihu Grant, of Smith College; Thomas E. Jones, of Hartford Theological Seminary; Frederick Blanchard, of Lynn, Massachusetts; Frances Wheeler, of Providence, Rhode Island, and Alice Wood, of Winthrop, Maine, visited Worcester Friends' Meeting in the interest of a larger and more united Quaker fellowship. These Friends made it known that they wished to come and the Monthly Meeting extended to them an invitation.

The meeting on March 21 took on the nature of a conference, the subject being, "What can Quakerism do for this age?" The meeting for worship on the 22, was unusually interesting and edifying. The evening hour was similar to the earlier occasion, the subject being, "A Stronger Society of Friends."

The emphasis at both of these conferences, led by Eleanor D. Wood, centered around the subject of worship. The discussions were terse and several different views were given, but all in a broad sympathetic spirit. Wilbur K. Thomas closed the discussions, he and a member of his congregation having come from Boston after their morning meeting. His message was timely and inspiring. Worcester Friends appreciated the self sacrifice which made this occasion possible and believe that it was a decided success.

## CHRISTIAN ENDEAVOR

April 26.

Topic.—Our Tongue for Christ. Exodus 4: 10-16. (Led by the Prayer Meeting Committee.)

Out of the heart the mouth will always speak. If the heart is tuned to the music of heaven, the tongue is bound to sing it.

Care should be taken to guard the citadel of the lips, by guarding the citadel of the heart, else the tongue will prove to be that unruly member described in James.

Memorize texts of Scripture, and these will set many a tongue going at the prayer meeting, which otherwise would be silent.

Meditate upon the goodness of God, and the tongue will repeat the lessons that have rejoiced the heart.

Commune with the Father in secret, earnest prayer, and the tongue will be ready to tell of the joy and the up-lift that has come through communing.

"Ye shall be witnesses," not silent witnesses, but witnesses ready to proclaim throughout the community the blessings which have been received from the Father's hands.

Guard the tongue against evil speaking, against selfish utterances, against idle talk, against sinful speech.

Train it to speak kindly, helpfully, winningly for the Master.

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

## The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

**Royal Baking Powder**  
has been found by the official examinations to be of the highest leavening efficiency, free from alum, and of absolute purity and wholesomeness.

Royal Baking Powder is indispensable for making finest and most economical food,



## BIBLE SCHOOL LESSON

April 26.

**Subject.**—The Lost Sheep and the Lost Coin.

**Lesson.**—Luke 15: 1-10.

**Golden Text.**—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

**Time.**—January A.D. 30.

**Place.**—In Perea.

A week ago we had a lesson that seemed to make it hard to become a Christian,—hard for those who were unrepentant and who were following Jesus through curiosity or hope of earthly promotion. Today we learn how easy it is to become a Christian,—easy for those who know they are lost and are ready to be found, ready to be repentant.

This lesson rebukes the ecclesiastic class spirit. How easy it is to feel that religion is only meant for "our set," or at most that our efforts to win men and women to Christ must be confined to our particular set! How often the Church extends its welcome only to those who are "socially fit!" All too often the common man, especially the laborer, feels that the Church has no welcome for him.

Herein is a problem that is too serious to be ignored. Christ came not to call the righteous, but sinners, to repentance. He is after the lost ones of earth. But the Church is His representative. The Pharisees murmured that he received the despised tax gatherers and the outcasts. To the Pharisees, these were beyond the pale of religious consideration.

But Jesus tells a story in the form of a parable that forever must determine the status of the Church in its attitude toward the lost sinner. The Church is the shepherd as Christ's representative. If there be a lost one, it is not enough to open the door; it is not enough to be sympathetic; it is not enough to write a check for the care of the lost one. The Church must go after that which is lost until it is found.

That is the Christian attitude toward the outcast, toward every sinner. It is not enough for the sheep to know that the Shepherd wants it to come back. The sheep is lost and does not know the way back to the fold. The shepherd must go and bring it back. The Church must become all things to all men, as Paul said, that by all means it may save some.

If men will not come to hear the Gospel, the Gospel must be carried to them; into every dark corner of earth, into the slums, into the homes of poverty, into the haunts of vice, into the tenement districts, into the foreign quarter, into the neglected territory, into Wall street, into the miser's home, into fashionable society, into the world everywhere, until all men and women know that Christ's Gospel is the standard by which all lives are to be measured.

It means sacrifice to become a true shepherd for Christ.

Have you looked for sheep in the desert, For those who have missed their way? Have you been in the wild waste places, Where the lost and the wandering stray?

Have you trodden the lonely highway? The foul and darksome street? It may be you'd see in the gloaming The print of my wounded feet.

Then comes the joy of finding the lost. This is compensation for every sacrifice. There is joy in the search, but there is greater joy in the finding. If the Church would put its personality into its gospel activity, as the shepherd does in his leadership and care of the flock, the rejoicings over the return of the lost would be multiplied many fold.

## Married

**Gleason-Witmer.**—At Des Moines, Iowa, April 4, 1914, **L.** Orville Gleason to Lucile H. Witmer, Richard R. Newby officiating.

**Kellogg-Peters.**—At the home of the bride in Des Moines, Iowa, March 31, 1914, Homer M. Kellogg to Lena D. Peters, Richard R. Newby officiating.

## Died

**Albertson.**—Anna J. Albertson, wife of J. C. Albertson, was born near Raysville, Indiana, January 6, 1854, and died at her home in Lynn, Indiana, February 9, 1914. She accepted Christ as her Savior before she reached maturity, and often gave public testimony of His ability and willingness to help in every time of need. While an invalid for nine years, the Heavenly Father mercifully spared her from severe suffering.

**Binford.**—Jared P. Binford, long a minister of the gospel, died at Carthage, Indiana, April 1, 1914, in his eightieth year. Emily L. Binford, his wife, and in an eminent degree a helpmeet with him, died the preceding week, March 24. To speak of one is to speak of both, in such perfect accord was their union and in such sympathy were they in all Christian work.

**Burris.**—Susan Burris, daughter of Edward and Elizabeth Bray, was born in Hamilton County, Indiana, August 13, 1836, and died near Arcadia, Indiana, March 21, 1914, aged 77 years 7 months and 8 days. She was a birthright Friend and was a charter member of Hinckle's Creek Monthly Meeting. She was a regular attendee at meeting. She married Pleasant Burris in 1861. Many times during her illness she expressed a desire to go and gave the assurance that she was ready. Four children and fifteen grandchildren survive her.

**Doherty.**—Henry Doherty died at his home near Fairmount, Indiana, February 23, 1914, aged 51 years and 4 months. For over twenty years he had been an earnest Christian, and had an intense interest in all church activities. He was always doing something for others and suggesting some good to all with whom he came in contact. The Bible Class of which he was a member, and the students of Fairmount Academy attended in a body. Funeral services were conducted by Charles Sweet, of Muncie.

**Kendall.**—Enos Kendall was born near Richmond, Indiana, October 22, 1835, and died at the home of his daughter, Thorntown, Indiana, March 23, 1914, after a lingering illness due to creeping paralysis, aged 78 years and 5 months. At the age of nineteen, after months of fasting and seclusion he was converted in the harvest field. He worked

for his board in Earlham Boarding School for one year and taught for seven years following. He served as local minister to Walnut Grove Meeting in Thorntown quarter for over forty years. A short time before his death he wrote these words in closing a history of his life: "I realize that my time is short to work in my Master's vineyard and that I may not be able much longer to use my pen and hand in his service, but to my God alone belongs all praise for He found me when I was lost, He has led me about and taught me and I trust will present me faultless before His throne."

**Kenworthy.**—Daniel Kenworthy was born near West Elkton, Ohio, February 26, 1831, and died at the same place March 24, 1914, aged 83 years and 28 days. Death came as a result of apoplexy, he having been in failing health for a number of years. He was a birthright Friend.

**Laurence.**—Alleta B. W. Laurence, wife of Charles W. Laurence, of New York City, met with a fatal accident in the subway of that city, March 23, 1914. While she retained her membership at the First Presbyterian Church of Poughkeepsie, New York, she was one of the most active and efficient workers with

## UPWARD START

After Changing from Coffee to Postum

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee troubles and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago, and after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:

**Regular Postum**—must be well boiled 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



Friends in the Twentieth Street Meeting in New York City, her husband being Clerk of the Permanent Board of New York Yearly Meeting and Secretary of the Evangelistic Committee. She was President of the Prospect Hill Girls' Club and prominent in other similar organizations. Six ministers of the Society of Friends took part in the brief funeral service.

**Moore.**—John F. Moore, son of Jacob and Tacy Moore, died at his home in Richmond, Indiana, March 9, 1914, aged seventy-six years and eleven months. He was a life-long member of Friends, being a member of East Main Street Meeting at the time of his death. He was held in very high esteem. He leaves two sons and a daughter.

**Trueblood.**—Francis Trueblood, son of Jehu and Louisa Trueblood, of Blue River Salem, Indiana, died at his home at Bradentown, Florida, March 27, 1914, aged seventy-three years. For several years he lived at Archer, Florida, where he assisted in establishing a Friends' Monthly Meeting belonging to Whitewater Quarterly Meeting in Indiana. After the severe freeze twenty years ago the members were scattered, the meeting was laid down and his membership was transferred to Whitewater Monthly Meeting, Richmond, Indiana. He was best known for his work along temperance lines and in missions. For several years he had paid all the salary of a native missionary in China. He has been affiliated with the Methodist Church and Sunday School at Bradentown. He was a brother of Professor E. P. Trueblood, of Earlham College. The widow and three children survive him.

#### NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,

Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

ARLANDO MARINE,

Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

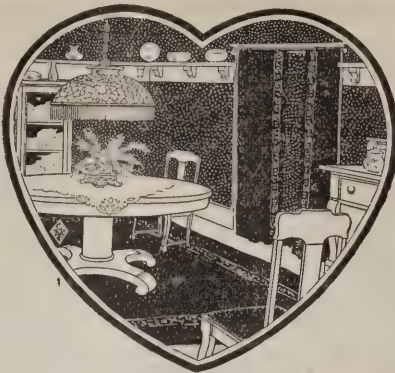
Try a few lines in the "Want" columns of THE AMERICAN FRIEND. They reach a wide constituency of the highest grade.

#### A SUMMER IN EUROPE

Party limited to eight. Good accommodations everywhere. Trip includes Italy—Amalfi drive, all important cities; Switzerland—Chamounix, Zermatt, Lucerne, etc.; Germany; France; England and Scotland—Cathedral and College towns, Homes of Literary Men, Coaching in the Lake districts, Jordans, Penn's Meeting House, Grave of George Fox, etc. Entire expense, \$650.

CONDUCTOR, MARY K. HARRIS, 3d Season. Poplar, 23-32 Pa. 1623 Master St., Philadelphia.

NOTE.—You can refer to four readers of Friends' Intelligencer, whom she conducted last season.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

#### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

WANTED.—A responsible position in a public institution by a woman Friend in vigorous health, who has had twelve years' experience as an officer in a state institution. For further information, address  
TIMOTHY NICHOLSON,  
Richmond, Indiana.

WANTED.—A teacher; Friends' School, Atlantic City, New Jersey. College graduate, or Normal trained. Departmental work; Grammar grades. Address  
THE PRINCIPAL.

WANTED.—A Young Friend acquainted with Brooklyn, to act as Secretary, appear in Churches, arrange card catalogues, write follow-up letters, etc. Reply to  
L. H. WOOD,  
2 Wall Street, New York.

#### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50

Four-room Outfits only \$148.00

Five-room Outfits only \$225.00

And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St. RICHMOND, IND.

#### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with ERNEST HOWARD, Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



## Confined Air Spoils

Like any other fluid, the blood absorbs the taint, and spoils too. Such a condition is impossible with

THE  
**"FARQUAR"**  
 TRADE MARK  
**SANITARY HEATING  
 SYSTEM**

**Uniform Heat with Ventilation is your theory.**

**Uniform Heat with Ventilation is our achievement.**

You owe it to yourselves to know how we do it.

Our Booklet—free—will tell you.

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by

**HOAG SECURITY COMPANY  
 Minneapolis, Minn.**

12 years active experience in the making and care of Farm Loan Investments.


David N. Winton, Pres.

Lindley M. Hoag, Secy.

#### FOR SALE.

FOR SALE—My home in Wichita, Kansas; two story, six rooms, two halls, strictly modern, good cistern, shade and fruit trees, corner lot 50x150 ft. One block from car line. Six blocks from Friends University, with splendid educational advantages, and University meeting with membership of 800. A beautiful city for a home. Price \$3750, if sold within sixty days. Address G. E. OUTLAND, 640 Elm Avenue, Long Beach, California.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.




### Magnificent Crops in all Western Canada

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of Wheat, Oats, Barley and Flax. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. Mixed Farming may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, Western Canada carried off the Championship for beef steer. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
 215 Traction Terminal Bldg.,  
 Indianapolis, Ind.



#### FOR SALE.

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. E. L. HODSON, 802 S. Fern Ave., Wichita, Kansas.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

#### HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

#### MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,

WESTTOWN, PENNA.



# THE STATE SAVINGS AND TRUST COMPANY

**Capital (Proposed) \$1,000,000.00**

**INDIANAPOLIS, INDIANA**

Permanent Home at Southeast Corner Circle and Market Streets  
about June 1st, or as soon as Vault and Fixtures are Installed

Stock in a well  
managed Trust  
Company is one  
of the safest and  
most profitable  
investments  
known.



The Directors are  
all well known  
Bankers and busi-  
ness men of wide  
experience and  
successful in their  
various lines, and  
are giving the  
Company close  
attention.



**No. 9 East Market Street.**



**MORD CARTER, President.**

MORD CARTER, Vice-President of the Continental National Bank, has been elected head of the State Savings and Trust Company and will give the Company his active attention. All departments will be organized for efficiency with experts in charge.

Books are now open for a limited amount of capital stock. Full particulars upon application to the President at the Temporary Offices, 605 Merchants' Bank Building.



# The American Friend

Old Series.  
Vol. XXI, No. 17.

FOURTH MONTH 23, 1914.

New Series.  
Vol. II., No. 17.

## The Refiner's Fire

He sat by a furnace of sevenfold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.

He knew He had ore that could stand the test,  
And He wanted the finest gold  
To mould as a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold in the burning fire,  
'Tho' we fain would have said Him "nay,"  
And He watched the dross that we had not seen,  
As it melted and passed away.

And the gold grew brighter and yet more bright,  
But our eyes were so dim with tears,  
We saw but the fire—not the Master's hand,  
And questioned with anxious fears.

Yet our gold shone out with a richer glow,  
As it mirrored a Form above  
That bent o'er the fire, tho' unseen by us,  
With looks of ineffable love.

Can we think that it pleases His loving heart,  
To cause us a moment's pain?  
Ah, no! but He saw thro' the present cross  
The bliss of eternal gain.

So He waited there with a watchful eye,  
With a love that is strong and sure,  
And His gold did not suffer a whit more heat  
Than was needed to make it pure.

—Author unknown.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Parable of the King's Household

Suggested by the tragic death of Arletta B. W. Laurence, March 23, 1914.

The Daughters of the King were all busy spinning in the sunshine.

Suddenly a thread snapped, and one arose, dropped her distaff and passed out.

Mute questionings as to what it meant, were answered softly, "Her Father, the King, called for her and she instantly obeyed."

The others continued at their appointed tasks.

How sweet amid the toil and the strife  
To hear our Father calling "Enter into life."  
To bid farewell to every care and fear  
And close beside the King stand ever near.

The dear ones left behind amid the gloom  
Know but the sadness and the tomb.  
But to the ransomed soul the glad release  
The thrilling glory, the eternal peace.

To suffer, then to enter in  
Free from all trace of stain or sin.  
Death is a victory, a cause to praise, to sing  
It is the glad home-going of a daughter of the KING.

Christian Police Rooms, J. LINDLEY SPICER.  
226 E. 58th St., New York.

## The Anglo-Chinese Friendship Bureau

A strong Committee of the Anglo-Chinese Friendship Bureau has recently been formed at Peking, having as its President Mr. Wang-Tah-hsieh, who has just resigned the post of Minister of Education. This Committee will organize branches throughout China, and has recently presented a petition to the Cabinet asking for official recognition and approval. The translation of the reply to the petition has reached London by this week's mail.—*London Friend*.

"The first chapter of Genesis is the poem of the first morn—the light of day; the first chapter of John is the poem of the First-born—the Light of Life."—*Edward B. Pollard*.

## The First Friends Marriage in British Columbia

It was my privilege to be present this morning at the first Friends' marriage in British Columbia. We were just in time, almost to the minute. There was a wait, however, of about twenty-five minutes for the bride. One could see that some were profiting by the opportunity to engage in silent prayer. After awhile a voice from the door announced that "something was wrong with the taxi" but that the bridal party would be along in a few minutes. There was a moment's relaxation while friends smiled at the general unreliability of taxis.

The bride entered. Gowned in a simple dress of white china silk (which her father had recently brought from China, not made up) and with the conventional veil and a small spray of orange blossoms fastening, she made a lovely picture.

Following a short silence the groom stood up and said: "In the presence of God, and before these witnesses, I, Llewellyn Arthur Hinder, take thee, Ruth Mary Clark, to be my wife, and with His divine assistance promise to be unto thee a faithful and loving husband as long as we both shall live."

The bride then arose and said the same form of words, with the necessary substitution of the word "husband" for "wife," etc. A woman came forward and placed a bunch of white carnations in her hands. The meeting being open, Henry Clark was led to offer a short prayer. An impressive address was then given by James Cass. This was followed by a reading from Eph. 5: 22, 23. Another prayer and address were given.

The house was decorated with beautiful cut flowers, and a pot of shamrocks held a rather conspicuous place, one of the members having thought of the fact that it was St. Patrick's Day. About one hundred people were present. Several strangers remarked on the beauty of the ceremony. The reporter of the principal newspaper of Victoria was particularly impressed. The wedding cake, made by the bride's mother, was cut and distributed (with tea and coffee), from a beautifully garnished table in an ante-room.

Many kind and loving words were spoken to the young couple personally after the wedding, some tearfully. May God prosper them and keep them witnessing for Him.

JOSEPHINE WOODARD.

Victoria, B. C., March 17, 1914.

## Important Notice

There were two omissions of names to whom Friends should write who expect to attend the conferences, as outlined on page 247 of THE AMERICAN FRIEND last week. Those who attend the Baltimore Conference on April 30 should notify James Carey, Jr., 838 Park Avenue, Baltimore, Maryland; and those attending Chicago Conference, May 7, should notify Charlotte E. Vickers, 312 North Elmwood Avenue, Oak Park, Illinois.

The University of Michigan has established a course in municipal management. It is proposed to graduate men competent to handle the new positions opening up through the recent type of government in vogue.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 17

RICHMOND, INDIANA, FOURTH MONTH 23, 1914.

New Series.  
VOL. II. No. 17

## The Personality of Jesus

The Christian religion centers in the personality of Jesus Christ. No system of ethics, no system of theology even, no system of Christian philanthropy is important that does not find its inspiration and authority in the personality of Jesus. No critical analysis, no doctrine of philosophy can ever efface or obscure the power and influence of this personality. "Apart from me ye can do nothing."

Whether it is Jesus teaching by the seaside, or feeding the multitudes, or opening the eyes of the blind, or laying bare the sins of the Pharisees, or thrilling the multitudes by the utterance of those mighty truths that overturned the moral standards of that age, all alike reveal the Divine personality, without which they would have been forgotten long ago.

The world's history was changed in that first century, and civilization has trended upward to this very hour. What influence was it that marked this turning point in human events? Jesus was a great teacher. Yes. He possessed striking originality of expression. Yes. He became a leader of men. Yes. He proclaimed against age-long customs and set up new standards of faith and conduct for the world. Yes. All this He did and more, but neither singly nor collectively did these qualifications render Him the great world figure of all human history. Not even the fact that He was the author of a new gospel, the proponent of a strange but impelling system of religion that regarded all men in a common brotherhood, was sufficient, of itself, to give Jesus of Nazareth the place in history which He has maintained for nearly two thousand years.

Here was a man who never led an army, never governed a people, never wrote a book, never was a social leader. On the contrary, He became despised by His own people, hated by the religious rulers, was persecuted and finally crucified, yet today He sways the world as has no other personage that ever lived. Wherein lies the secret of His power? History will not write the record correctly that ignores the power and domination of His Divine personality. Within a few weeks after the rulers thought an end had been put to this meddlesome man, we find three thousand men and women joining His cause. Amid persecution his followers multiplied. His missionaries journeyed

to other lands and His teachings gained adherents among the aliens who had been taught that Jehovah worship was not intended for them. Today the truth of this new gospel has honeycombed the globe, and every other religious system is threatened by its presence.

Jesus had within Him the lasting elements of a personality that was fitted for the needs of all the ages. It was a personality that had the power to inspire both intensive and extensive growth among His followers. While growing in numbers, they deepened and broadened in the spiritual life, seeking ever to pattern after the matchless example of Jesus who was put to death, but who is alive forevermore.

The personality of Jesus is no less potential for the salvation of this age than for the opening years of that first century. Indeed the world understands better today than it did then that the Presence of this Holy Savior is in the world ready to reveal Himself by the power of the Spirit to all mankind in every age. It is the business of the Church to reveal Him as the same sympathetic, loving, companionable Jesus that He was when He walked through Galilee. The world needs to find Jesus, and when they have found Him they will find a Personage, whom to know is salvation.

The Christian world may learn many lessons from the life of Jesus, but one of the greatest it can learn is that the Christian faith needs to be exemplified in strong personalities that will command attention and win disciples for our Lord by the power of their religious life, by their ability to personate Christ in their own daily activities.

### Repealing Tolls Exemption

Friends generally will probably stand by the effort of the administration at Washington to secure the repeal of the Panama Canal tolls exemption law. Wholly aside from any economic or even political issue involved, it is evident that the law passed by the last Congress granting free tolls to American vessels engaged in the coastwise trade probably contravenes important treaty provisions.

Such an act might easily lead to international complications. Besides, a question of national honesty and integrity is raised, beside which any suggestion of eco-



conomic profit is of minor significance. Certain newspapers with a suspicion of the jingo spirit are now trying to foment trouble and are appealing to our national pride to avert what they term is a national humiliation.

But if national honor be at stake in the granting of free tolls contrary to treaty stipulations, it is the part

of honor and not of dishonor to recede from our position. When all the other nations are practically a unit in saying we have taken a wrong step and a large element of our own thinking people hold to the same opinion, it is the part of wisdom to correct the error before we get into a position nationally from which we can not extricate ourselves without trouble.

## The Spirit and Importance of the English Tramp

BY THOMAS E. JONES

In order to understand the spirit and importance of an English Tramp it will be well to consider first how it originated; its essential characteristics; its spiritual significance; and its possible importance to the Society of Friends.

The genesis of the Tramp seems to have been about fifty or sixty years ago. At that time Friends meetings were suffering from a spirit of quietism. It was evident that something vital had to happen if the Society were to remain an important religious body. Joseph Sturge, of Birmingham, became impressed at that time with the deplorable ignorance and low ideals of the working classes of England. He tried to remedy this by establishing the Friends First-day Schools. This soon developed into the Adult School movement and spread rapidly over the whole of England. Friends found that once more they had a vital message for the world. Young Friends now took new interest in the Society, because there was something for them to do. At once these Friends became proud of the Quaker heritage and told others about it. New members began to come in and with them new enthusiasm.

Another factor that added to this was the result of a conference held in Manchester in 1895. This conference met to prevent a division of the Society over modern views of the Bible. Sentiment was quite strongly divided at the beginning of the meeting, but Friends gave vent to their opinions and found common ground upon which they could agree. This Manchester conference was considered such a success that it was believed wise to hold another meeting where Friends could come in contact with the most recent views regarding science and religion. Thus arose the Summer schools, a series of which were held in 1897. These had such an influence on both young and old that it became evident some sort of permanent institution should be established which would meet the social need and at the same time furnish religious training. This need was remedied by establishing Woodbrooke.

In 1905 the first Yearly Meeting out of London met at Leeds. This breaking of an old precedent gave renewed interest to the Society as a whole and also caused Young Friends in this section to keep up the deep spirit of the Yearly Meeting, by holding special group meetings. Soon after this occurred the death of John Wilhelm Rowntree who was a great leader in these new movements. Such a paralyzing loss and the sense of a work unaccomplished seemed to be a brand

that set off all the accumulated enthusiasm. Consequently in the autumn of 1905 some sixty Friends gathered and actually tramped about the country. They went in small groups holding missions, or attending meetings where they tried to help in what way they could. They returned to camp each evening to compare experiences and gain strength from fellowship.

In the summer of 1906 a group of young Friends in Gloucester decided to hold a tramp of their own, and in the following summer a Tramp was held between Birmingham and Gloucester at Evesham. Here it was felt that there should be a combination of educational and inspirational lectures which were introduced in connection with the devotional side of the Tramp. After this there was one Tramp each summer until 1910, when two Tramps were held with the double purpose of developing meetings and helping young people. The idea was conceived during this summer of drawing all the Tramps into one conference held at Woodbrooke. This was done with great success and a continuation committee was appointed to visit Friends in all centers of any size, holding meetings and week-end conferences. In 1911 the great conference of young Friends met in Swanwick. There were about four hundred present, coming from all parts of England. This meeting was such a success that there could be no further question about the Young People's Movement having power to do great things for the Society. The next question was, how could this power be manifested most effectively? The answer came through the Tramp. This has been the special mode of activity since, and great good has been accomplished by it.

The English Tramp takes three forms, which we may call the Progressive Tramp, the Local or Quarterly Meeting Tramp, and the Annual Yearly Meeting Tramp. Those taking part in a Progressive Tramp, tour a district. Marian Armitage, secretary of the church extension work of Nottingham Quarterly Meeting arranged one of this kind last summer. The purpose of the Tramp was to revive small meetings in the towns and cities throughout Derby, Lincoln, and Nottinghamshires. The itinerary covered a week. The places for meeting averaged about twenty miles apart. Cycling this distance gave us just the proper amount of physical exercise and put us in shape for our best work. You can imagine how inspiring a tour of one



hundred and fifty miles through these three beautiful counties of England must have been. I think I have never met more cordial people than we came in contact with on this trip.

The second Tramp to notice is the Local or Quarterly Meeting Tramp. One of these was held in Wensley Dale in Northern Yorkshire during the latter part of last summer. This Tramp was arranged by some Askrigg Friends. Its purpose was to revive a few small meetings located in the rural communities or villages of this district. About fifteen Trampers met here and most of them came from sections nearby. However, American Quakerism was represented by Wilbur Thomas of Boston and myself. All of us stayed together like one large family, spending the forenoons in meditation and discussion and the afternoons in visiting meetings. We traveled together, held our meetings in one group, cheered our friends and moved on.

But most interesting of all perhaps is the Annual Yearly Meeting Tramp. I call it a Yearly Meeting Tramp, because it is planned by the Young Friends sub-committee of the Home Missions and Extension Committee of the Yearly Meeting, and because it is attended by people from all parts of England and Ireland. Last summer this Tramp was held at Challock near Ashford in Kentshire, at the summer home of Herbert Headley. Mr. and Mrs. Headley opened their home to us in true English style, giving us full use of their beautiful country residence. Mr. Headley had done much to make the place comfortable. With a few nails, some paint, and much hard work he had changed two railway carriages into sleeping apartments for the ladies, while the men had full use of the barn. There were between fifty and sixty present and I assure you we had many jolly times. It was great fun to help as table waiter, dish washer, or "water hauler." Each person had his turn at orderly duty which he usually hailed with enthusiasm, because he always had at least a dozen colleagues with whom to make merry. Then, the barn was the scene of many pillow battles, sleeping-bunk piracies, and joke contests. The melee usually lasted an hour after time to retire. After this each became thoughtful enough or sleepy enough, perhaps both, to quietly drop off into slumber and leave his brother to his dreams. (Another most enjoyable *feature* of the Tramp was that of the bicycle *trips*.) On our way to hold meetings we often discussed the peculiarities of our different bodies, trying thereby to discover what suggestions each had for the other as well as fix our own ideas.

Hartford, Connecticut.

(TO BE CONCLUDED)

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority; therefore we need not fear to go straight on in the path of duty."—*Christian Advocate*.

## Resurrection of Lazarus \*

BY JUDGE FRANCIS J. LAMB

We offer in evidence the Gospel of John as an Ancient Document, especially parts thereof relevant to the "issue," viz., as particular, subsidiary, evidentiary *facts*, and cite the verse or verses in which the *fact* is recorded.

### FACTS

Lazarus was a man residing at Bethany, a village situated about fifteen furlongs from Jerusalem (John xi. 18). Mary and Martha were sisters of Lazarus, and the three were beloved by Jesus (John xi. 5, 21, 32). Lazarus was sick, and his malady became so serious that his sisters became alarmed. Evidently hoping that Jesus would cure Lazarus, the sisters sent a message to Jesus, who was absent (John xi. 3, 21, 23).

Jesus received the message, and, after receiving it, stayed two days in the place where he received it; during which time Lazarus died (John xi. 6). Jesus then informed the disciples that accompanied him that Lazarus was dead (John xi. 14). Jesus announced to his disciples his determination to return again to Judæa, where the home of Lazarus had been (John xi. 7, 15).

Jesus and his disciples returned to Bethany, and found that the dead body of Lazarus had been buried and lain in the tomb four days (John xi. 17). When Jesus arrived at Bethany he found many of the Jews attendant at the home of Mary and Martha, met to mourn with the sisters over the death of Lazarus (John xi. 19, 31). The sisters, Mary and Martha, each met Jesus on His arrival at Bethany, and each said to Jesus, "Lord, if thou hadst been here, my brother had not died" (John xi. 21, 32). Jesus told Martha that Lazarus should rise again from death, which Martha said she believed would occur "in the resurrection at the last day" (John xi. 23, 24).

The grief of Mary over the death of Lazarus, and that of the Jews also weeping with her, was manifested with such intensity that Jesus, sympathizing, wept also (John xi. 35). At Jesus' request, Mary and Martha and the friends in their company conducted Jesus and his disciples to the tomb, in which lay the dead body of Lazarus. "It was a cave, and a stone lay against it" (John xi. 38, Am. Rev.).

The document shows that, besides Jesus and his disciples and Mary and Martha, there was a considerable concourse of Jews met to sympathize with Mary and Martha over the death of Lazarus (John xi. 19). In the presence of this considerable assembly, immediately at the door of the tomb in which the dead body of Lazarus lay enshrouded in grave-clothes, Jesus ordered the stone to be taken away. "Martha, the sister of him that was dead," protested against opening the tomb. She said to Jesus, "Lord, by this time the body decayeth; for he hath been dead four days (John xi. 39, Am. Rev.).

\* Quoted in the March number of the *Bible Champion*, from "Miracle and Science," and republished by request of a prominent Friend.



In obedience, however, to Jesus' command, those present removed the stone from the door of the tomb (John xi. 41). Then, after brief prayer, Jesus at the door of the tomb spoke with a loud voice, "Lazarus, come forth." Immediately "he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin," and Jesus said, "Loose him, and let him go" (John xi. 43, 44).

Between one and two months later Jesus came again to Bethany, "where Lazarus was whom Jesus raised from the dead," and a feast was spread for Jesus, and "Lazarus was one of them that sat at meat" (John xii. 1, 2). At that time "the common people therefore of the Jews learned that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead" (John xii. 9, Am. Rev.).

The chief priests, hostile to Jesus, when informed of the raising of Lazarus from death, took counsel to put Lazarus to death, because many Jews were led to believe on Jesus by reason of his raising Lazarus from death (John xii. 10, 11).

A few days later, when the Lord made triumphant entry into Jerusalem and the attention of the vast assembly of people at the great feast had been called to the fact of raising Lazarus from death, "the multitude that was with him (Jesus) when he called Lazarus out of the tomb, and raised him from the dead, bear witness"; that is, that multitude that was present when Lazarus was raised from death, testified to the verity of the miracle to the people gathered at Jerusalem (John xii. 17). "For this cause also the multitude went and met him, for that they heard that he had done this sign" (John xii. 18).

All these separate items, evidentiary facts, are ordinary testimony. Mary and Martha were perfectly competent witnesses to know and to testify to the sickness, death, and burial of Lazarus, and that he had been dead and buried four days before Jesus had the tomb opened. The neighbors of Mary and Martha were also competent witnesses to know and testify to the death and sepulture of Lazarus. All of them, and John who wrote the document, were competent to observe and testify to the transactions detailed that took place at the tomb when Lazarus came forth from it alive, and that he continued alive.

Each and all the items of evidence are of matters plain and simple in their nature, easily seen, and capable of being readily and accurately observed, scrutinized, comprehended, and detailed in testimony by witnesses who are of ordinary capacity and observation. The amount of competent evidence is abundant, unimpeached, and uncontradicted.

#### RESULT OF TRIAL

The evidence would require, at the hands of a jury, a verdict embodying these facts: (1) That Lazarus was dead; (2) that Jesus spoke over the dead body of Lazarus the words, "Lazarus, come forth," and immediately Lazarus' dead body was alive; and (3) that Lazarus came forth from the tomb alive, and continued alive.

A juror would violate his oath if he refused to find such a verdict on that evidence. A contrary verdict would be set aside by a court as not only contrary to the evidence, but perverse. In short, the miracle is proved by competent evidence. The fact that Lazarus was dead and at the fiat words of Jesus he was immediately alive and continued alive, establishes the transaction a miracle as tested by any standard definition; and the proof is by human testimony.

Nay, the facts proved constitute the transaction a miracle, tested even by Mr. Hume's own definition embraced in his proposition here in issue, *ii e.*, "A miracle is a violation of the laws of nature." The word "violation" so used seems plainly polemic, but cannot rationally mean other than that a miracle thwarts or frustrates the operation of the laws of nature.

It is undoubtedly the law of nature that the dead body of a man remain dead. It at once commences to decompose, continues to decompose, and returns to dust. But Lazarus' dead body did not remain dead, did not return to dust, but became alive and continued alive. These facts, thwarting, frustrating, the operation of the laws of nature, were clearly and abundantly proved by a multitude of competent witnesses—by human testimony. Tested even by Mr. Hume's own definition, the transaction was proved a miracle, and is proved a verity, and the proof is by human testimony.

This review of the law and evidence on the "issue" tried justifies the conclusion that the miracles of the Bible are capable of being proved and are proved, by existing available evidence—evidence competent, proper, admissible under the rules and standards of the science of jurisprudence as administered in courts of justice of enlightened nations of the earth; also the miracles of the Bible are verities tested by the same standards by which fact and truth are established on all questions between man and man in which fact and truth depend on and are ascertained and are established through evidence.

#### Teachers' Training Classes

The great problem before every school is the problem of securing good teachers. Our public schools secure a good corps of teachers by teaching the teachers to teach. The Sabbath school should do the same thing—some are doing it. Is your school doing it? If not, why not?

One man paraphrases Shakespeare's words thus: "Some are born to teach; some have teaching thrust upon them; but most teachers achieve teaching." If your teachers of the present and future have "teaching thrust upon them," an inefficient teaching of God's Word must result; hence the need of trained teachers in your school.—*Methodist Recorder*.

"Every Christian is at least a minor missionary. Example preaches more powerfully than words; intercession converts as mightily as sermons; alms supply the sinews of that war whose weapons are not carnal."—*Christian Work*.



### The Study of the Bible

BY CHARLES ALEXANDER MOTT

We are now approaching a subject of supreme importance; for the Bible is a book which vitally concerns every person. Without it we would be groping our way in darkness, vainly striving to know of God and to learn of a remedy for this sinful life. We would go down to our graves vainly seeking to pierce the darkness of the future, and sink beneath the sod with nothing but human speculations upon which to rely, hopeless, helpless, a huge question mark staring us in the face. But thanks to God, His Words lift the veil, showing forth the highest morality, teaching the way of a holy life, disclosing a glorious, everlasting eternity for the righteous. Where mortal view cannot penetrate, and where mortal mind is insufficient, the Bible freely discloses precious truths. We behold a sinner and this Book tells how he may become a saint; we behold a cursed world and it tells us that it is to be made a Paradise; we behold the works of God and it tells us of God Himself. Wonderful in its truths; pre-eminent in its instructions for this life; radiant with its grand old doctrines; wondrous as it opens the future life, it is in truth the very Word of God. Beautiful and yet awful, marvelous but still simple, it stands predominant, the Book of books.

Since it is the Word of God, we must approach it with reverence. No other Word has the Father given to us, so we must study this one with due respect and attention. It is all-sufficient, being most profound, extensive and illuminating. It contains all wisdom and all truth. It has withstood the onslaughts of the enemy for centuries, and is withstanding them today—a triumphant victor. It has furnished convictions for men of all ages. For its truths men have died, and men have lived. Today it is revered by thousands. Today it is demanding a most reverent study of its pages to discover its most eloquent truths.

Whether we study history or science, mathematics or art, we must perform our task with diligence. Then in opening the leaves of the Book of books how much greater diligence is demanded! Here we are facing great moral and religious truths. Here we are coming into contact with the doctrines of the Bible which are fraught with the wisdom and the love of God. Here we are finding wonderful prophecies which tell us of the great events of yesterday, having been exactly and precisely fulfilled; they tell us of today with its democratic institutions, the scattering of the Jews and great tendencies of our own time; they tell us of tomorrow; they reach even unto the end of time and forever. Here we find ourselves studying the life and death of Him who is God and Man, who enacted that awful scene on Calvary for the obliteration of sin; who is the embodiment of truth and light, purity and righteousness. Surely we must study these great and fundamental facts with all diligence.

Again, there must be a system to our study. Haphazard reading may be justifiable for pleasure, and some profit may be derived, but this is not study in the true sense of the word. To delve into the great

mysteries of truth; to drink freely of the fountains of living water, we must have order and system. The Bible may be studied consecutively, picking out the historical and biographical, the spiritual, the typical and prophetic; or topically, taking some great line of truth and following it through the Bible as it develops and unfolds itself.

But you cannot perform this task of yourself. You must have a Guide, even the Holy Spirit. You must breathe some of the fire which surged in the hearts of the writers. You must have and feel the Holy Spirit as they did, and then only can you fully understand and appreciate the words which describe the feelings which actuated them as they were possessed of the Holy Spirit. As He moves and guides in your own bosom, as you do not allow prejudice or anything to turn you aside, you will be led into all truth, and the Holy Spirit will reveal the mysteries of God.

The Bible is above all a spiritual Book, and it will speak to you with new truths. New visions will burst upon your spiritual horizon, new flashes of light will burn their way into your inmost soul. You must apply these to your own personal life; you must live as the Bible teaches, or it will become a sealed book. I repeat it, it will become a sealed book. "When it speaks, I will obey," must be the determination of the reader."

Let us then study the Bible reverently, diligently, systematically, with the Holy Spirit ever guiding, with our hearts ever open to the truth; bound to explore its marvelous secrets, to discover its precious diamonds, to know its eternal truths; determined to partake of this God-given message. Then as we reach the highest summit of this life, we will look back over time unwasted, and rejoice in the victories of truth.

### Friends' Work in England

BY LEANAH HOBSON

American Friends may not readily understand how English Friends have increased in numbers during the last five years, when we have been led to understand they have no pastors. It is necessary that some explanation be made. In many of their meetings they have what they call a Home Missionary, whom they support just as our American pastors are supported and whose duty is practically the same as that of the pastors in this country. The difference is mostly in the name.

Meetings that had been discontinued have been revived by this method and are prospering. They do not have as many young ministers and workers coming into the work according to their numbers as we have. In England the morning meetings for worship have more silence than do ours in this country. There is little or no singing in the morning services. There is plenty of singing with the organ, however, in the evening meetings. There is much dissatisfaction in England on account of the discontinuance of their meetings for Ministry and Oversight. Most Friends believe that nothing can take their place.

Fountain City, Indiana.



### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

(CONCLUDED)

#### XV.

The month of March, 1914, had come. There was a note of spring in the air, and in harmony with nature the energy of a new religious life was pulsating in the veins of Slow Valley Monthly Meeting. The spirit of worship was upon the congregation and a holy hush stilled every heart before the Lord. Jehovah was speaking to His people and in the silence came the feeling of power that energized their faith into an element of strength, making them courageous for any task.

The resident minister broke the stillness in a prayer that seemed to vocalize the sentiment and aspirations of all the gathered company, while the pastor brought a wonderful message on the "Victory of Faith." In simple but direct words he portrayed the influence of the consecrated life upon the community and the relationship of the Church of Christ to the problems of humanity everywhere.

The delegates to the Quarterly Meeting reported a time of unusual blessing. Progress in the work of the two country Bible Schools was recited, and announcement was made that that on the first Sabbath in April a Junior C. E. Society would be organized under the care of one of the active C. E. young ladies. The class of neglected children had increased to twenty-six, and through the influence of its work, calls were coming for a Bible School in a quarter of the city adjoining the foreign settlement.

The committee appointed to solicit funds for the meeting's share of the expenses of a city missionary, to have charge of the joint mission work among the foreigners, reported that \$420.00 had been secured, payable in quarterly installments, and the members of the joint committee were encouraged to use their influence in securing a capable woman for this important work among the aliens of the city. This subject provoked considerable discussion which revealed the extent to which this subject had taken hold of the thought of Slow Valley Meeting. It was evident that outside of the little mission, no effort was being made to touch either the social or religious life of this increasing colony, who for the most part had emigrated from Southern Europe. Yet many of these were now citizens of the state ready to assume the responsibility of suffrage, while their children mingled with others in the common schools as an educative force in the common melting pot of the child life of Newtown. Besides, it was felt that these aliens needed the gospel for their own sakes.

The merchant expressed the belief that the selection of some city missionary was the only immediately available remedy for the situation, but he had the hope that inside of a year or two some converted foreigner

might be found with the missionary spirit upon him, who could take charge of the whole foreign problem in the city. The matter was left with the joint committee to work out as best it could, with the assurance that Slow Valley Meeting would contribute its means and its hearty co-operation in every practical way to help in Christianizing these people who in a sense had become wards of the community.

A joint report was presented from the two central committees appointed at the February session to have general oversight of all the work of the meeting, and the names of persons to constitute the sub-committees were read. There were numerous expressions of appreciation of the work of the two committees in naming persons who were so evidently suited to the particular tasks assigned them. It was noted that only four persons had been assigned to service upon more than one committee, and these only had two assignments each. This was in such marked contrast to the usual custom as to call forth comment and hearty commendation. The report indicated the following adjustment and assignment of sub-departments:

The committees to have care of what the meeting was doing for itself: 1. Pastoral Committee. 2. Financial Committee. 3. Bible School. 4. Christian Endeavor. 5. Education. 6. Visitation and Personal Workers. 7. Building and Grounds. 8. Ushers. 9. The Needy Poor of the Congregation.

The committees to have care of work for others: 1. Evangelistic. 2. Foreign Missions. 3. Social Service. 4. Joint work among the foreigners. 5. Charity Committee. 6. Temperance. 7. Peace. 8. General Federation Work. 9. Invitation and Welcome to Others. 10. New Fields of Work.

It was explained that in cases where the work of departments seemed to overlap, there should be a conference of the committees concerned, and co-operation to the extent that their interests were common. It was further recommended that apart from this form of organization there be a Ladies' Aid Society organized and also a brotherhood of the men of the Church. This was agreed to and the Social Committee was instructed to see that efforts were made to form both organizations.

A favorable report having been given by the Investigation Committee, the nineteen new applicants for membership were received and these were added to the Church rolls. Applications for fourteen others were presented, and certificates were received and read for a family of five which had recently come from another state. Letters were read for four others whose rights of membership were transferred from two of the other city churches.

The question of foreign missions was brought forcibly to the attention of the meeting, and the proposition was made that the meeting assume responsibility for the salary of a missionary in the African field, with the recommendation that both the Bible School and the C. E. Society each furnish the expense of a pupil in some mission school under the care of Friends.

"I have no objection to the plan if it will not involve



an expense too heavy to be borne without impoverishing some other department," said the retired farmer. "After the every-member canvass tomorrow, we can tell better what our resources will be," said another. "We never know our possibilities until we try," said a third, while the young school teacher said that he would guarantee not only that the Bible School and C. E. Society would take care of the two pupils, but would raise one-third the sum needed for the salary of the missionary. The matter was finally approved, conditioned upon the foreign mission department ascertaining whether or not the plan could be financed properly, and subject to the approval of the American Friends Board of Foreign Missions.

The Temperance Committee reported that a largely attended temperance mass meeting had been held, and that there was a growing feeling that the good people of Newtown should unite for a campaign to vote the eleven saloons out. A disgraceful affair at one of the city's rum shops a few weeks ago had added greatly to the feeling that the time had come for action. The meeting endorsed the proposition and the Temperance Committee was instructed to use its good offices in bringing about a federative movement for an election to prohibit the sale of liquor in the city.

Some of the members were burdened about the apparent disregard of the Sabbath day and reports that gambling and the social evil were allowed to exist in the city. After considerable discussion a special committee of five was named to interview the mayor and the chief of police on the question, and express the concern of the congregation upon these matters. The Committee on General Federative work was directed to solicit the co-operation of the other churches of the city in this matter.

Thus it was that religion was becoming a practical matter in Slow Valley Meeting. The spirit of consecration had begotten a spirit of service and the members were answering the question affirmatively, "Am I my brother's keeper?" Before adjournment, one of the women remarked that Slow Valley Meeting had apparently outgrown its name, a passing remark that is already being taken seriously by some of the members. This prompted the resident minister to say that what had happened at Newtown could happen in any Friends meeting that would only give the welfare of the community a large place in its affections and in its prayers. By saving others they had found that salvation had come to themselves.

We here leave for awhile the fortunes of Slow Valley Meeting, but the record will not be complete without saying that on the Sabbath following the Monthly Meeting, the every-member canvass developed pledges aggregating \$1,835.00 for missions, an increase of 147 per cent. over two years before, and ample amounts for current expenses, including \$250.00 more on the pastor's salary, and a working sum for each of the principal departments.

NOTE.—If we mistake not, our readers will enjoy catching glimpses now and then of the progress of this remarkable congregation, which apparently is in process of solving the problem of how to make a Friends meeting successful.—Ed.

### A Confession and a Warning

The following taken from Alfred S. Dyer's "The Master and the Book," illustrates the deplorable results of mistaken (though it may be sincere) teaching in regard to the fundamental truths of the Bible. Such a confession contains a lesson which all of us will do well to heed.

LUKE WOODARD.

"When Dr. R. A. Torrey visited Toronto some years ago, he addressed a gathering of the ministers of that city and district on faithfulness in the ministry. Among other things he said: 'Remember that because you feed poison innocently, it does not alter its deadly effects.' He then made the following confession:

" 'Last night was a very dark one to me, the bitterest in years, in fact, one of the darkest of my life. When I was in Yale I was pronounced in my views, and had imbibed the teaching of the new theology—not from my professors, however. In the year following me, a bright young fellow entered after having previously studied law. His interest in theology was not deep, and as he was not as strong as I in Hebrew and Greek and Philosophy, he used to refer his difficulties to me for solution. I met them from my "Higher Criticism" and I led him astray. He left Yale and, after filling the pulpits of two or three churches, he left the ministry and returned to his secular profession.

" 'When God in His mercy set me right I went after my old college friend and tried to bring him back, but I could not. The last time I parted from him in New England he said to me: "Torrey, if I were to define my position, I should call myself a Christian agnostic." As he had been living in Philadelphia, I was looking forward to shortly seeing this old companion with the earnest hope that possibly in the warmth and glow of those union meetings he might be led back to Christ, but last night I received word that he had dropped dead. I led him astray, God forgive me! I can never lead him back. One of the most promising lives New England ever saw utterly wasted.' "

### Miscellaneous

The Missionary Education Movement will hold five conferences in the United States this summer, as follows: Blue Ridge, N. C., June 26 to July 5; Pacific Grove, Calif., July 3-12; Silver Bay, Lake George, N. Y., July 10-19; Estes Park, Colorado, July 17-26; Lake Geneva, Wisconsin, August 4-13. The faculty will consist of the foremost teachers and leaders in missionary education. Every pastor and at least one other representative of each Church are asked to be in attendance. Further information can be had by addressing Missionary Education Movement, 156 Fifth Avenue, New York City, N. Y.

Northfield Seminary will celebrate the thirty-fifth anniversary of its founding by D. L. Moody in June. An attendance of nearly 1,000 old students is expected. All old students who come back to commencement, come as the guests of the school.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

**El Modeno, California.**—A series of meetings was held at this place beginning March 4th and closing March 22d. W. H. Bertram, pastor at Yarba Linda, California, was the evangelist in charge. The old-time gospel of salvation from sin was proclaimed in the power of the spirit, and it brought old-time conviction for sin, and many came to the altar as soon as the invitation was given. Souls were saved, the Church was greatly strengthened and twenty-two have so far united with the Church either by letter or request. God is richly blessing this community.

### INDIANA YEARLY MEETING

**East Bethel, Indiana.**—East Bethel Meeting was organized and their Church rededicated on April 5th, by a committee from Fairmount Monthly Meeting, with a charter membership of thirty-nine. For a good many years the Methodist Protestants had held meeting there, but their class went down and the church building was sold for debt. A citizen of the community bought it and then the community asked Friends to come in and hold meetings there. A successful revival was held last winter and a live Bible School maintained throughout the winter for the first time in the history of the Church. Richard Haworth, of Fairmount, preached the dedicatory sermon. The small debt on the house was soon lifted and a complete organization effected for a local meeting. Ephraim O. Allen and Morton Whybrew preach there on alternate Sabbaths, with Thurlow Shugart preaching for them on the fifth Sabbath. The meeting is located four miles northeast of Fairmount, Indiana, and gives promise of becoming a strong meeting.

### KANSAS YEARLY MEETING

**Stafford, Kansas.**—The gospel team from Stafford was sent north twenty miles to hold services at two school houses. They held three services and eleven souls were saved. The Scovilles will be here the last of May to hold a union tabernacle meeting. Our meetings are all well attended. Our subject for discussion the 17th is "What Friends Believe as a Church." Abel J. Bond, pastor at Stafford, was in Colorado last week.

### NEW YORK YEARLY MEETING

**New York City, New York.**—For the benefit of persons who cannot conveniently attend the meeting at Twentieth

Street, New York City, a Friends' meeting has been held for each First-day afternoon in a room of Union Theological Seminary. These meetings have been well attended by Friends of all branches, and there has been large freedom of service. They close with the present month, and will probably be resumed in the autumn.

### NORTH CAROLINA YEARLY MEETING

**Guilford College, North Carolina.**—W. J. Sayers, of Poughkeepsie, New York, held a series of meetings at the college, under the auspices of the Y. M. C. A., from March 29th to April 3d, which were very helpful to all the student body. Great interest was taken in the meeting by all classes of students, as is shown by the fact that all the young men attended, filling the hall to its utmost capacity. Mr. Sayers' ability to point a moral with an appropriate illustration, together with his warm personality, always made his message very effective. There were many individual conferences, while nineteen requested special prayer. The two meetings which Mr. Sayers held with the young women were filled with the same spiritual atmosphere. His talks at the chapel exercises were also full of interest, lively enthusiasm, and whole-hearted consecration. Many of us will long give thanks for this week in our college life. It was a week of serious reflection for all and deepened religious life for many, a time when the whole student body seemed to be under the sway of the Holy Spirit in a manner seldom seen in a student generation.

### OHIO YEARLY MEETING

**Mt. Gilead, Ohio.**—The Gilead Friends' meeting at Mt. Gilead, Ohio, George E. Kent, pastor, assisted in an Evangelistic Tabernacle Meeting at Cardington, Ohio, from February 22 to March 22, under the leadership of Ira Evans Hicks and party. Over five hundred came forward and received definite blessing. Most of these joined some church of their choice. Every effort was made at the time of prayer to instruct and pray with those coming forward. All the churches were built up spiritually aside from the accessions, and the country was stirred for miles around. Mr. Hicks is a clear, forcible exponent of Gospel truth and fearlessly denounces sin in all forms. Gilead Friends received several new members.

### OREGON YEARLY MEETING

**Newberg, Oregon.**—At Newberg, Oregon, the work of the Church and Pacific College is progressing most encouragingly. On Easter Sunday the Bible School numbered 330 with a men's class of 62, a young men's class of 43, and a women's class of about the same number. The music of the school is led each Sunday by an orchestra and a choir of young girls. The meeting is growing steadily, and the pastor, Charles O. Whitley, in addition to his heavy work, has been doing much valuable work in nearby districts. He recently conducted a series of meetings at the little church at Rex in the gap of Chehalem mountain, three miles east of Newberg. Each night he was accompanied by a company of students from the college who aided in every way possible. Among these were Robert Dann, son of Arthur and Eliza Dann, Delbert Replogle, son of Charles and May Replogle, Ross and Lyra Miles, son and daughter of B. C. and Anna Miles, and other children of well-known Friends. Others of the students who had not done so took a definite stand for Christ. Emmett Gulley, a worthy student, whose home is in Idaho, won the local peace contest on April 7th, and will represent Pacific College in the state peace contest to be held in Portland in this month. The College entertained the Intercollegiate prohibition convention April 10 and 11. A prohibition oratorical contest was held on the evening of the 10th, in which eight colleges contested. Pacific College was represented by Lisle Hubbard, who won first place on thought and composition, although the general average gave the prize to another. The Ladies' Auxiliary to the college served luncheon to the convention on the 11th, at which President Levi T. Pennington acted as toastmaster. On the same day the Auxiliary conducted a successful window sale of fancy articles and eatables. These ladies have subscribed \$3,000 to the endowment of the college and are working hard to fulfill their pledge. Branch auxiliaries at Salem, Oregon, and at Seattle, Washington, are giving valuable assistance in different ways. The work of making attractive driveways and the planting of trees and flowers on the college campus has been undertaken by the Newberg ladies. April 2d was observed as campus day when students, teachers and friends labored



earnestly in a general cleanup. The ladies served a picnic lunch at noon, and after the work was completed a baseball game ended the program of the day. The members of the faculty are enthusiastic in their praise of the work of the student body. The young people are almost without exception hard working, and many of them are working their way through college. The work of Henry and Mary Allen in the dormitory is much appreciated. They have made the place so homelike that rooms are more sought for than ever before and the Board is considering the need of added accommodations for next year.

#### WESTERN YEARLY MEETING

**Mooresville, Indiana.**—A splendid musical cantata was given by the Friends' Choral Society on Easter night. The cantata was a musical narrative of the "Death and Resurrection" of Christ.

**West Union, Illinois.**—Everett Scotten of Columbus, Ohio, visited West Union on two recent Sundays and preached to the edification of the people. He also gave an interesting lecture on White Slavery at the M. E. Church.

West Union observed Easter Sunday as rally day in the Sunday School and Easter services followed. A goodly number of people were out to enjoy the services.

#### WILMINGTON YEARLY MEETING

**New Burlington, Ohio.**—Easter Sunday was set apart as "Go to Church" day, and Amos Cook, of Harveysburg, preached a very helpful and inspiring sermon at the Friends' Church. His text was John 11: 28, "The Master has come and calleth for thee." At the close of the services a welcome was given to those who had recently united with the Church, and the doors of the Church were also opened at this time. One came forward, making nineteen who have joined recently. In the evening the W. F. M. Society held a public meeting. The opening of the Easter Egg Mite Boxes resulted in \$31.39. This more than completed the \$50.00 pledged for the new station soon to be occupied by Arthur and Enda Chilson in Africa.

#### PILGRIMAGE TO NEWARK

There was a Pilgrimage to Newark Meeting (Orthodox) under the auspices of the New York Joint Fellowship Committee on April 19th. In addition to visiting the morning meeting at 11:00 a. m., Friends met in a conference at 2:30 p. m., to consider the topic, "Who is my brother's keeper?" The Newark meeting is held in the Y. M. C. A. Building, corner of Cedar and Halsey Streets.

#### MINISTERIAL CONFERENCE

The Ministerial Conference of Western Yearly Meeting is to be held at Plainfield, Indiana, May 5th and 6th. The following program has been arranged:

##### Tuesday P. M.

- 2:00 Devotional—David Hadley.
- 2:30 "Brotherhood in the Friends' Church"—Clyde O. Watson.
- 3:00 What Type of Pastor is Expected by the Laymen?—Murray S. Barker.
- 3:30 What Type of Layman is Expected by the Pastor?—Simon N. Hester.
- 4:00 Discussion—Edward Woodard.
- 4:30 Business.

##### Evening Session.

- 7:00 Devotional—Thomas C. Brown.
- 7:15 A Leaderless Meeting for Worship.
- 8:00 Address—Speaker to be announced.

##### Wednesday A. M.

- 9:00 Prayer and Praise Service—John B. Stipp.
- 9:30 Bible Lesson, I. Timothy—Lydia Hoath.
- 10:00 "The Church Survey"—W. J. Cleaver.
- 10:30 Discussion—Led by Jehu Reagan.
- 11:00 The Building of the Church (Jefferson)—Charles R. Axton.
- 11:30 Discussion—Led by Gertrude M. Reinier.
- 12:00 Adjournment.

Lodging and breakfast will be furnished by Plainfield Friends. Other meals will be served in the dining room of the church at nominal prices.

For entertainment apply to E. James Carter.

#### TRIENNIAL CONFERENCE

The "Triennial Conference" of the Woman's Foreign Missionary Union of Friends in America will be held at Muncie, Indiana, May 7-12, 1914. As provided by the constitution, adopted at the last Triennial Conference held in 1911, each auxiliary in the Yearly Meetings is entitled to representation by one delegate at the ensuing conference. It is therefore requested that the appointed delegate send name and address as soon as possible to Mrs. Odessa Rayle, 516 South Mound Street, Muncie, Indiana, chairman of the entertainment committee.

#### NOTICE

Correspondence for Charles E. Tebbetts, requiring his personal attention should be addressed, until further notice, to Whittier, California. Letters asking for mission supplies should still be addressed to Richmond, Indiana.

#### NEW YORK QUAKERISM CLASS

The following is the program of the New York Quakerism Class for the present year:

##### Friends and Human Needs

1. In the Past. Review of accomplishments. Review of Inside the Cup.
  - (a) "Friends and Social Service," Rowntree.
  - (b) "John Bright," Trevelyan.
    - I. Outline of his life.
    - II. His service for home needs (corn, factory and franchise reform laws).
    - III. His foreign policy.
2. Our Present Needs.
  - (a) At home.
    - I. Child Labor.
      - (1) "The Bitter Cry of the Children," Spargo.
      - (2) "Poverty," Robt. Hunter.
    - II. Industrial Slavery.
      - (1) "Poverty," Robt. Hunter.
  - (b) Our Responsibility Abroad.
    - I. The Monroe Doctrine.
    - II. Peace.

Review Mystic Way, Evelyn Underhill

3. How Can We Meet Our Present Needs?
  - (a) The position of the Christian Church, actual and potential.
  - (b) The capacity of the Society of Friends to help present human needs.
    - I. East.
    - II. West.

Consult minutes of the Yearly Meetings and reports of Commissions to the Five Years Meeting.

(c) The Relationship of Our Educational Institutions to Our Power.

The Charity Organization Society for Service. (A possible "Woodbrook" in America.)

- (d) The Expression of Our Ideals.
  - I. In other lands.
    - (1) Europe.
    - (2) Asia.
    - (3) Africa.
    - (4) Australia.

Consult minutes of London Yearly Meeting and reports of the Friends' Foreign Missionary Association, Devonshire House, Bishopsgate Street, London, E. C., England; Report of the American Friends' Board of Foreign Missions, Richmond, Indiana.

II. To thinking people here.

#### WANTED.

WANTED—A man and wife or a strong vigorous woman to take the care of the New England Friends Boarding Home at Amesbury, Massachusetts. The position to be filled is that of matron and housekeeper. Address ANNA M. GOVE, 259 Harold street, Grove Hall, Massachusetts.



## CORRESPONDENCE

FOWLER, KANSAS,  
March 29, 1914.

Editor THE AMERICAN FRIEND:

I have felt for some time that Friends generally should learn of conditions here, so they could at least advise us what to do. Fowler Meeting is the central meeting of Fowler Quarterly Meeting, and in fact, the key to a great field of work for Friends in this western country. For seven years we have maintained an Academy, and the influence that has gone out from the school has been of untold benefit.

The field is large. On west as far as Denver, there is an open field; north, south and east the territory is unlimited. A chain of meetings is being established west and southwest which is extending over the line into Colorado.

Now we are facing a crisis not only in the history of the Academy, but also in the whole work, for the Academy has been the builder of it all. We often read in our church papers that the academy's work is a dying work and that it has served its day and must give place to the larger and better equipped institutions. Following these instructions a number of our academies have promptly closed their doors and others are contemplating following suit. We agree that in order to keep their place as a vital factor in our work they must be better equipped and better financed.

To some of us who have spent so much of our time in the academy service, the work is dear, but we do not feel we want to continue in a dying work or a work that does not count for the Church, or a work that is not worth putting our lives into, so we are made to exclaim "Men and brethren, what shall we do?" The high school board of the town is negotiating with the academy board for the purchase of the Academy building and grounds consisting of five acres located within the city limits. This is one of the best academy buildings in Kansas and is in good repair. The location is ideal for a high school building. The total indebtedness is something near \$1,900.00. Crops have been poor here for the last two years and all the expenses incident to a new country has made it burdensome to maintain the academy.

We have been told by men of means that if we would continue the work they would help quite materially, but we meet with the saying "That all the academies will have to go sooner or later and we had as well stop now while we have a chance to sell." The wheat prospects are the best ever seen

here, and it seems to some of us that we could not see the work laid down at this time. It is more of a responsibility than we can carry alone and we think others should spare or at least manifest an interest in some way so the board could be encouraged to continue. Library, equipment, endowment and present needs must be considered, and could the work be tidied over the present crisis, we feel sure its future is assured.

Very truly,

JOHN HOWARD.

### ANNUAL GATHERING OF FRIENDS IN SPRINGFIELD, MASSACHUSETTS

It is a great privilege to be a Friend. For some of us it does not mean the privilege of attending meeting very often. Here in the valley of the Connecticut River we have had a meeting for worship once a year for six years now. This has come about through the hospitality of Ellen C. Winslow and her mother, who live at 100 Monmouth Street, Springfield, Massachusetts. In their home about forty Friends can be gathered from Hartford, South Hadley, Northampton, Brimfield, Northfield, and other towns and cities within an hour or two of Springfield, which is the natural center.

We meet there because we are or

have been Friends and because we yearn for the association with those who know the Friendly way. This year, three branches of Friends were represented and upwards of ten yearly meetings. The chief concern expressed this year was that Friends might resume religious visits all up and down this region. It is a populous farming and manufacturing country, needing to be quickened in religious living and fellowship. There is little knowledge of Friends and, we believe, much need of them. Such places as Meriden, Waterbury, Hartford, Springfield, Palmer, Westfield, Pittsfield, Holyoke, Chicopee, Northampton, Greenfield, North Adams and a score of others reaching to the Canadian line, are easily accessible by railways, and many of the parishes would welcome the message of Friends occasionally.

Well, we met on the fifth of Fourth month in the home so hospitably opened to us, and as usual, had a religious meeting of deep feeling and helpfulness. Many there had never met each other before, but all were able to realize the privilege of worship almost as easily as if the occasion came often.

ELIHU GRANT.

Ask your neighbor to subscribe for  
THE AMERICAN FRIEND. \$1.50 per year.

# ROYAL BAKING POWDER Absolutely Pure

**Cakes, hot biscuit, hot breads, and other pastry, are daily necessities in the American family. Royal Baking Powder will make them more digestible, wholesome, appetizing.**

**No Alum—No Lime Phosphates**



## BIBLE SCHOOL LESSON

May 3.

**Subject.**—The Prodigal Son.**Lesson.**—Luke 15: 11-32. (Temperance Lesson.)**Golden Text.**—I will arise and to go my father, and will say unto him, Father, I have sinned against heaven, and in thy sight. Luke 15: 18.

The prodigality of our American life in drink and in riotous living calls for a reckoning that cannot be avoided. The only solution will be the solution which the prodigal son gave to a similar problem, although a personal one, "I will arise and go to my father."

He forsook his drunkenness and his sin, turned his back upon it all and went back home. The American nation can never come into its own, never can enjoy its heritage to the full until it quits licensing the liquor traffic, quits making drunkards out of its sons and daughters.

The prodigal probably did have a good home, and he left home in spite of it all. Today our nation fosters and promotes prodigality by fostering and promoting the saloon, and then when the sons and daughters wander away and are lost in sin, outcasts from society, drunkards, criminals, harlots, insane, all because of drink, we make it impossible for them to return to their first estate, and must confine them in prisons and asylums, and ostracise them from social contact with decent citizenship.

Some day the nation will wake up to the crime it is perpetrating against itself, against the members of its own household, in fostering or even permitting the open saloon. The home, the Church, society, business, labor, the government, all must suffer and continue to suffer, because as yet the people have found it easier and more convenient and more politic to let the liquor traffic go on than to destroy it.

But what an awful price we are paying and must continue to pay for generations to come, for our negligence and indifference to the enormity of this crime against our civilization! The people are waking. Yes But oh, so slowly! While we tarry, our boys and our girls, by the tens of thousands, are becoming drunkards. The time is past due for the sentence of death to be passed upon the un-American rum traffic.

## NOTICE

A. Edward Kelsey, the superintendent of New England Friends at Ram Allah, Palestine, has been in this country for three months raising funds for the completion of a building for the boys' school. His appeal has met with a liberal response from Friends and others so that he will be able to go forward with the work. He sails from New York on the "Austro-American" S. S. "Martha Washington," May 2d. Anything intended for the mission should reach him not later than April 30th and

should be sent to him at 144 East Twentieth Street, New York City.

## MARY SIBBITT IN IOWA

Mary Sibbitt of Kansas Yearly Meeting came to Iowa on November 15th, and has covered the greater part of the fourteen Quarterly Meetings in public work under the direction of the Yearly Meeting Temperance Committee. All expenses have been met by free-will offerings and some money has been left in the treasury of the Committee. In addition, about \$150.00 has been given to purity work. Her addresses on the "White Slave Traffic" have brought splendid results. She gave this lecture five times in Des Moines, and some of the ministers and mothers' clubs have asked her to return and give it in the big coliseum later on.

Mrs. Sibbitt has spent more than a month in Des Moines helping in the recent campaign which resulted in the defeat of the candidates supported by the liquor men. She gave thirty-eight addresses and on the morning after the election the Des Moines Register and Leader said: "The Kansas Cyclone came, saw and conquered. More good, moral citizens voted this year than ever before in our history, and they accomplished what they usually accomplish when they get waked up. The Register and Leader wishes to recommend the Kansas mother to any who need this kind of help." Mrs. Sibbitt has recently begun a two months' campaign of the state under the direction of the W. C. T. U.

## BOOKS RECEIVED

"By Siloa's Brook," by W. Trego Webb. A book of thirty-three poems. Published by Headley Brothers, Bishopsgate, London, E. C., England. Price, one shilling, net. Forty pages.

"The Inward Light and Other Verses," by Alphonsus W. Webster. A book of verse published by Headley Brothers, Bishopsgate, London, E. C., England. Price, two shillings six pence. Forty-eight pages.

"Following the Star," by John Shober Kimber, of Newport, R. I. Published by Beulah Book Room, Newport, R. I. Price, fifty-five cents, postpaid. Seventy-nine pages. The book consists of nine brief addresses, previously given in England and America, designed to minister to man's deepest spiritual needs. The dedication is "To all who have heard that voice, the sweetest voice earth ever hears, saying to them 'Follow Me!'"

"John Greenleaf Whittier," by Ernest E. Taylor, a booklet in paper of thirty-nine pages. It is Number 17 of the

"Friends' Ancient and Modern" Series, published for Friends' Tract Association, 15 Devonshire Street, London, E. C., England. Price, seven shillings per 100 copies, or one penny (two cents) each.

"Life and Ministry of Paul the Apostle," by Eleanor Densmore Wood, M.A. This is Number 2 of the "Adult School Study" Series, published by the National Council of Adult School Unions, 1 Central Buildings, Tothill Street, Westminster, S. W., London, England. Price, cloth, two shillings six pence, net; paper, nine pence, net; 261 pages, with map showing the Journeys of St. Paul.

"Twilight Talks With the Children," by Isabel C. Byrum. Published by the Gospel Trumpet Company, Anderson, Indiana. Ninety-six pages.

"The Socialized Conscience," by Prof. John Herschel Coffin, of Earlham College. Published by Warwick & York, Inc., Baltimore, Md. Price, \$1.25 in cloth. 247 pages.

"Ten Years Near the Arctic Circle," by J. J. Armistead. A missionary work, published by Headley Brothers, Bishopsgate, London, E. C., England. Price in cloth, three shillings six pence, net. 252 pages, illustrated.

## NEW LIFE

## Found in Change to Right Food

After one suffers for months from acid dyspepsia, sour stomach, and then finds the remedy is in getting the right kind of food, it is something to speak about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes: "For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my house work. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



**JAMES F. BEALS**

James F. Beals was born in Burk County, North Carolina, May 18, 1839. He came to Green County, Tennessee, at the age of eight years, where he remained until he was a young man, then entered Friendsville Academy and spent several years as a student in that institution.

He was converted early in life and joined the M. E. Church. While in Friendsville Academy he became acquainted with the principles for which the Friends' Church stood, accepted them as his own, and united with the Friends' Church.

The beginning of the Civil War found him at New Hope, the Friends' settlement in Green County, teaching school. All went well until the passing of the Conscript Act by the Tennessee legislature on November 1, 1862. This act provided that all able-bodied male citizens between the ages of eighteen and forty-five should appear at their respective county seats and be enrolled, and that the state militia should arrest as deserters all who failed to comply. James F. Beals felt that he ought to obey God's law rather than man's, and that God had commanded men to love their enemies instead of killing them, so he failed to appear, but was nevertheless enrolled in one of the companies and ordered to appear for muster. This order he also disregarded for which he was courtmartialled and fined.

Soon after a company of soldiers came to the school house and ordered him to appear at their headquarters. He complied but was allowed after a short while to return to his duties in the school room. It was not long until the school house was again surrounded with soldiers. The young teacher was arrested and compelled to march all day with the soldiers as they went from house to house, searching cellar and garret for other offenders. The night was spent by the prisoners in camp and next morning they were taken before the enrolling officer to be assigned to their companies. When James F. Beals appeared, the enrolling officer's wife, who was the daughter of a prominent Union man, was present and entered an earnest plea for his release, which was granted.

Our young Friend felt that school teaching at New Hope was no longer either safe or profitable; others were being forced to the front, cast into prison, shot or hung for the same offence he was guilty of, so on hearing of a company of men, about fifteen hundred, preparing to start for Union territory, he joined them. The confederates heard of their flight and a regiment of cavalymen started in hot pursuit. The company of footmen evaded them, however, and by wading streams, climbing mountains and pushing their way through thickets, reached Cumberland Gap which was held by the Union forces. Most of the men enlisted in the Federal army, but James F. Beals was no more inclined to take up arms against the confederates than for them. He was offered a captain's place in the Union army, but declined, and obtaining a federal pass, he with two other young men, started for Indiana, but met Reynolds' Brigade of the confederate army and were arrested and bought back to Tennessee.

After marching eight hundred miles, the last three hundred barefooted, through dust and heat, in the month of August, much of the time without food or water, this man with convictions and the courage to stand by them, reached Knoxville, where he was released and granted a permit to pursue his profession of teaching for another year.

When the year was up he avoided arrest by the confederates by going to Knoxville, where General Burnside's headquarters were located.

On returning to Friendsville, where he had imbibed the religious convictions for which he was fighting so bravely, he found the people without food or grain on which to produce another crop, not even grain for seed. A movement was started at once to supply their need and our young "Soldier of the Cross" was sent to visit the more favored localities in the north in search of food. His mission was a decided success. He obtained several car loads of provisions and grain, also considerable money with which to relieve his suffering friends.

After the war was ended he continued his activity in the interest of the Prince of Peace by serving the Church, State and Nation whenever, wherever, and in whatever way he could without crossing his convictions of right. He was for many years an elder in the Friends' Church, Chairman of the Board of Trustees of Friendsville Academy, Chairman of the Court of Blount County, and postmaster at Friendsville, also holding various other offices and positions of responsibility.

He journeyed beyond the three score and ten mile-post almost five years, but continued active to the end which came abruptly on the morning of March 19th, as the result of an attack of acute indigestion.

A widow, five sons, six daughters, and a host of friends are left to realize

more than ever before how hard they have leaned on their friend who is gone. May each heart be opened to receive in its fullness the spirit which filled his life and enabled him to fight the good fight until his course was finished.

**Died**

**Cox.**—Mamie Cox, widow of the late Elijah A. Cox, was born in Indiana, November 21, 1858, and died at Cashmere, Washington, March 25, 1914. She was a birthright Friend, a lover of Friends' principles and manifested the Savior's love in her daily life. She is survived by one son and a granddaughter. Interment in the Cashmere cemetery.

**Hobson.**—Elihu Hobson, son of Jesse and Lydia Hobson, was born in North Carolina, September 4, 1824, and died at his home near New London, Indiana, April 1, 1914, aged 89 years 6 months and 27 days. He married Margaret Hadley in 1846, and after her death, married Sarah King in 1855. In early manhood he found his Savior in whom he has trusted all these years. He was the oldest pioneer of Monroe Township. He was appointed head of the Friends' Meeting at New London in 1869 and still held the position at the time of his death. He was an elder for fifty years and one of the strongest pillars of the Church. He is survived by ten children, thirty-six grandchildren and fourteen great grandchildren.

**Horner.**—Mark Horner was born at Centerville, Indiana, April 4, 1853, and died at Des Moines, Iowa, April 3, 1914, aged sixty-one years. He had been a Friend for twenty-five years, and at the time of his death had his membership with the meeting at Tonganoxie, Kansas. He was ever ready to help the needy and destitute. It was his practice to give one-tenth of his income to Christian and charitable enterprises.

**Parke.**—Dr. Thomas E. Parke died at his home in Downingtown, Pennsylvania, December 12, 1913, aged sixty-two years and eleven months. He was a member and overseer of Uwchlan Monthly Meeting.

**NEW ENGLAND FRIENDS, ATTENTION**

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

**A SUMMER IN EUROPE**

Party limited to eight. Good accommodations everywhere. Trip includes Italy—Amalfi drive, all important cities; Switzerland—Chamounix, Zermatt, Lucerne, etc.; Germany; France; England and Scotland—Cathedral and College towns, Homes of Literary Men, Coaching in the Lake districts, Jordans, Penn's Meeting House, Grave of George Fox, etc. Entire expense, \$650.

CONDUCTOR, MARY K. HARRIS, 3d Season. Poplar, 23-32 Pa. 1623 Master St., Philadelphia.

NOTE.—You can refer to four readers of Friends' Intelligencer, whom she conducted last season.



# Do You Demand Standard Heat and Ventilation in your home?

THE  
**"FARQUAR"**  
TRADE MARK  
**SANITARY HEATING  
SYSTEM**

will supply both. You need both.

## DO YOU KNOW YOU NEED BOTH?

¶ The Physician demands fresh air for his patients. ¶ The athlete must have fresh air to develop lung capacity, and power of endurance.  
¶ Does your family need fresh air? ¶ Our booklet tells why you should have it and how to get it.

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

### DICKINSON TRUST COMPANY RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### Minnesota Farm Mortgages TO NET **6%**

Owned and offered by

**HOAG SECURITY COMPANY  
Minneapolis, Minn.**

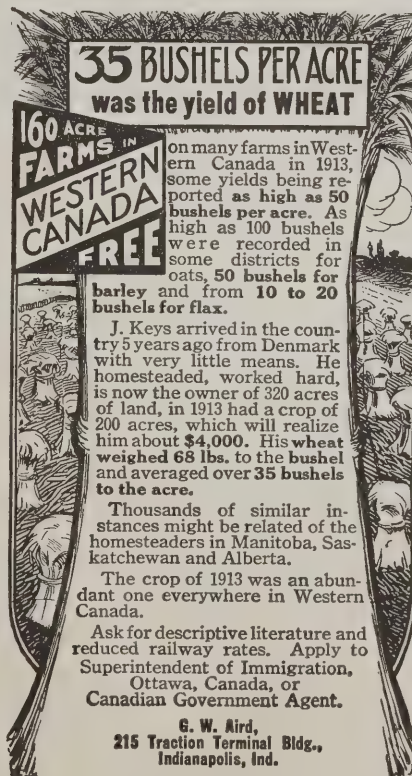
12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

#### **FOR SALE.**

**FOR SALE**—My home in Wichita, Kansas; two story, six rooms, two halls, strictly modern, good cistern, shade and fruit trees, corner lot 50x150 ft. One block from car line. Six blocks from Friends University, with splendid educational advantages, and University meeting with membership of 800. A beautiful city for a home. Price \$3750, if sold within sixty days. Address G. E. OUTLAND, 640 Elm Avenue, Long Beach, California.

Want Ads in **THE AMERICAN FRIEND** are proving their worth by bringing answers. Terms given upon application.



**35 BUSHELS PER ACRE**  
was the yield of WHEAT

**160 ACRES IN WESTERN CANADA FREE**

on many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

#### **FOR SALE.**

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. E. L. HODSON, 802 S. Fern Ave., Wichita, Kansas.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

### **HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

### **MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.



## American Friends Bible School Board

Before the first Sabbath of the present Quarter arrived we had sent out all our Intermediate Quarterlies and five hundred extra copies and were unable to supply the last orders only as we could find here and there a few more extra copies. We had also exhausted our supply of Lesson Sheets and Youth's Friends and were running low on Adult and Teachers' Quarterlies, though we had an extra supply of each kind. The Board is well pleased with the way Friends are taking hold of our new publications and is preparing to meet the calls as they come, not only for our own publications but for any Bible School supplies wanted.

By all of our larger and more influential Friends centers using our own Quarterlies it will enable us to improve them all the time.

### THE PENN QUARTERLIES.

Teachers, 56 pages, single copy, 10 cents; in clubs, 7½ cents.  
Adults, 40 pages, single copy, 5 cents; in clubs, 4 cents.  
Intermediates, 48 pages, 5 cents per copy, 20 cents per year.  
Youth's Friend, 10 cents per copy, 40 cents per year.  
Child's Lesson Leaf, 5 cents per copy, 20 cents per year.  
Lesson Sheets, 2½ cents each.

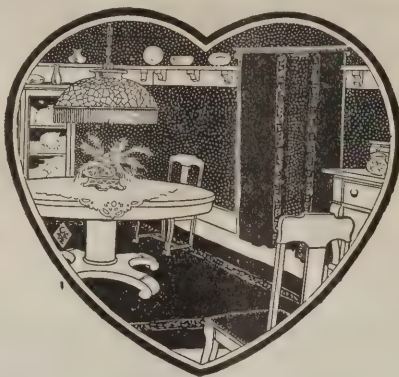
### BOOST YOUR CHURCH AND SUNDAY SCHOOL.

Booster Cards, 10 cents per dozen; 75 cents per 100.  
Here's for a Greater Church cards, 40 cents per 100.  
Here's for a Greater Bible Class cards, 40 cents per 100.  
Here's for a Greater Prayer Meeting cards, 40 cents per 100.  
Birthday cards, \$1.00 per 100.  
Cradle Roll Birthday cards, \$2.00 per 100.  
Complete Home Department outfit, to the value of \$1.61, all for \$1.00.  
Complete Cradle Roll outfit, to the value of \$1.55, all for \$1.00.  
Friends Secretary Record Book for Sunday Schools, 50 cents.  
Sunday School Collection Envelopes, 50 cents per dozen.  
Sunday School Class Books, No. 1, for 14 names, 5 cents each.  
Sunday School Class Books, No. 2, for 20 names, 10 cents each.  
Sunday School Class Books, No. 3, from 25 to 204 names, 15 cents.  
Life of Christ Chart, five column arrangement for comparative study, printed on heavy manilla paper, size 36 by 40 inches, mounted on rollers, post paid, \$1.00.

This Board was organized to study the needs of Friends in Bible School work and then as best it can to meet and supply the same.

Whatever your need may be, we would like to know it and have the opportunity of attempting a solution of the same. We try to keep posted on the best for a modern up-to-date Bible School. Please send us your orders and suggestions.

**FRIENDS BIBLE SCHOOL BOARD**  
FAIRMOUNT, INDIANA.



**Make our Store your Shopping Headquarters.**  
*You are always welcome.*  
**WE SOLICIT YOUR CHARGE ACCOUNT**

### WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON**, 46 Bryant Street, Washington, D. C.

**WANTED.**—A responsible position in a public institution by a woman Friend in vigorous health, who has had twelve years' experience as an officer in a state institution. For further information, address  
**TIMOTHY NICHOLSON**,  
Richmond, Indiana.

**WANTED.**—A teacher; Friends' School, Atlantic City, New Jersey. College graduate, or Normal trained. Departmental work; Grammar grades. Address  
**THE PRINCIPAL.**

**WANTED.**—A Young Friend acquainted with Brooklyn, to act as Secretary, appear in Churches, arrange card catalogues, write follow-up letters, etc. Reply to  
**L. H. WOOD**,  
2 Wall Street, New York.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL**,  
1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved  
at our Store.

Three-room Outfits only \$89.50  
Four-room Outfits only \$148.00  
Five-room Outfits only \$225.00  
And upward.

See our Room-size RUGS, extra value, at  
\$12.75, \$16.50, \$18.00 and up.

**SECTIONAL BOOK CASES**, three sections, complete, only \$13.00.

Buy a **HOOSIER SPECIAL KITCHEN CABINET**, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.

### CANADIAN LANDS

Friends desiring to move to Canada will do well to correspond with Ernest Howard, Adanac, Sask., who has spent nine years in different parts of Saskatchewan and Alberta. I have gone through the pioneer life of homesteading and can give a few points on homesteading that will save money and many privations. I have several well improved farms near school and Friends' Church, which I can sell very reasonable and on easy terms. Good opening for a small colony of about six families. Rural telephone and mail route as soon as spring opens up, will go through the neighborhood. Descriptive pamphlet of Friends' Colony at Swarthmore, Sask., will be sent to any address. For further information correspond with **ERNEST HOWARD**, Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

**Insures Lives and Grants Annuities.**  
**Pays Interest on Deposits,**  
**Acts as Executor, Administrator,**  
**Trustee, Guardian, Committee,**  
**Assignee, Receiver, Agent, Etc.**

**Collects and Remits Incomes,**  
**Receipts without charge for wills**  
**deposited,**  
**Rents Safe Deposit Boxes, \$5 upward.**  
**Assumes Care of Real Estate**

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

**ASA S. WING**, President  
**T. WISTAR BROWN**, Vice-President  
**J. BARTON TOWNSEND**, Vice-President and  
Assistant Trust Officer.  
**J. ROBERTS FOULKE**, Trust Officer  
**DAVID G. ALSOP**, Actuary  
**SAMUEL H. TROTH**, Treasurer

**C. WALTER BORTON**, Secretary  
**J. THOMAS MOORE**, Mgr. Insurance Department  
**WILLIAM C. CRAIG**, Assistant Trust Officer and  
Title Officer  
**JOHN WAY**, Assistant Treasurer  
**J. SMITH HART**, Insurance Supervisor

### DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



JAMES WOOD,

MT. KISCO,

N

# The American Friend

*Old Series.*  
Vol. XXI., No. 18.

FOURTH MONTH 30, 1914.

*New Series.*  
Vol. II., No. 18.



WESTERN YEARLY MEETING HOUSE, PLAINFIELD, INDIANA.

Rebuilt and Dedicated Recently.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

### Under the Potter's Wheel

Turn not the potter's wheels of years  
Aback upon its spirit reel,  
But check the flaws that thou may see  
Can mar and cause the clay in time  
To crumble or the jar to be a castaway  
With misshaped urns for briny tears  
Of sad regret.  
Know thou the best is yet for thee;  
Weep not o'er faults ago,  
Work on, endure the test, till dawn  
Of morrow opes her golden gate,  
Then enter in and rest securely,  
And do not wait one moment  
When the angel beckons thee.

HENRY C. FELLOW.

Beaver City, Oklahoma.

### Elijah's Farewell to the Brook

BY FRANK CORNELL

Oh, vanished stream, how thou hast cheered my heart  
Through the long days, when on thy banks I dwelt,  
But I must bid farewell, and soon depart  
And leave the shade, where oft in prayer I knelt.

How oft the starlit heaven would reflected be  
In thy clear pool—so near my door,  
As thou did'st rest thy journey to the sea,  
And wait for strength to travel more.

No voice but thine brought music to mine ear,  
Thy rippling murmur hushed to quiet sleep  
Till morning came, so bright and clear,  
And thy full notes I sought, with love so deep.

But on the distant hills, that seemed so far,  
No shower fell, as day by day went by,  
And thou could'st not mirror the evening star,  
As he looked from yonder cloudless sky.

Farewell, dear Cherith; in Zidon must I dwell,  
And be a stream of life to one in need,  
The lesson thou hast taught so well,  
Bids now my footsteps speed.  
Winchester, Indiana.

### Every-Member Canvass

We would like to have a list of Friends' meetings in the United States and Canada which have conducted an every-member canvass during the past year and especially within recent weeks, for the purpose of raising funds. We desire also a brief statement setting forth the results of such a canvass. Information on these matters should be sent to THE AMERICAN FRIEND, Richmond, Indiana, giving the name and location of the meeting, the date of the canvass and results in brief.

### Philadelphia Yearly Meeting

Philadelphia Yearly Meeting was in session last week, the Representative Meeting and the Meeting of Ministers and Elders having convened on the 17th and 18th. We hope to have an adequate report for next week's issue.

### Liquor Consumption Declining

For the first three months of 1914, according to Revenue Collector Gilligan, of Cincinnati, there was a decrease in consumption of 74,617 barrels of beer and 175,250 gallons of whisky, as compared with the corresponding three months of 1913. How is that for one internal revenue district for three months? Is it any wonder the booze business is in a panic and that liquor securities are almost worthless?—American Issue.

### Prison Philanthropy

The recent volume of the "Journal of Prison Discipline and Philanthropy," published by the Pennsylvania Prison Society, contains seventy-two pages of commanding interest. The president of the Society and about a dozen of the managers are Friends, but the subjects they have at heart should appeal to our whole membership more than is apparent.—*Philadelphia Friend*.

### Hearings on Prohibition

On April 15th and 16th, public hearings were had at Washington in favor of the national prohibition resolution now pending before the House and Senate Judiciary Committees. Numerous temperance people representing various temperance interests were heard in a plea for early action by Congress on this question. These included leading officers of the Anti-Saloon League, the W. C. T. U., and various denominational committees. Friends were represented by Sarah H. Hoge, who also spoke for the W. C. T. U., of which she is a state and national officer, and by S. E. Nicholson, Chairman of Friends' Legislative and Temperance Board. No one can tell what the results will be, but there appears to be considerable sentiment in Congress in favor of bringing the resolution to a vote this session.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 18

RICHMOND, INDIANA, FOURTH MONTH 30, 1914.

New Series.  
Vol. II. No. 18

## The Scope of the Gospel Plan

The gospel of Jesus is a gospel for all humanity and for every age. Stripped of its man-made interpretations and its overwrought ecclesiastical garb, it has a message for every human need and condition. That it has not met with universal acceptance does not argue against the universality of its application or the potency of its truth.

Too frequently the gospel has been cheapened into a counterfeited article that is neither attractive nor helpful. There is no salvation in a formula. Spiritual progress does not emanate from rites and ceremonies. Christianity is a leaven and leaven is life. Whether the Church is an end or a means is the gauge of its ability to win humanity for the Kingdom of Jehovah. Materialism will thrive in the midst of legalisms that find no common definition in the Christian Church, but it speedily dissolves in the white heat of an untainted gospel that brings human life face to face with its opportunities under the direct leading of the Holy Spirit.

Christianity is not a badge whereon is inscribed the trade-mark of a professional religion. Phariseeism was the antithesis of the new birth into the Father's kingdom. Hypocrisy was never symbolized in any message which Jesus ever brought to the world. His mission was for the healing of the nations, and his mission will never be fulfilled until His church becomes the potential agency to bring to all men a vision of Jesus Christ.

The highest type of Christian service is the incorporation of the Divine life into every condition of human society. The gospel has been individualized to its own hurt. Its operations have been circumscribed and narrowed until in Christian America two-thirds of our people have assumed no visible obligations of Christian discipleship.

The gospel of the Son of God will not have met its highest test until the Christian religion has been incorporated into the every day life of the people. The world of trade and commerce, the world of politics and government, the world of professionalism, the world of society, all need to feel the regenerating touch of the gospel. International relationships must be governed by the dictum of its teachings and world statesmanship must be transformed by its standards

of truth. All this is included in the scope of the plan of human redemption.

The world must find its equipoise in the gospel plan. Modern civilization must find its bearings in the presence of a living Christ. To the awakening world must be proclaimed the message of the regenerated and the transformed life, and to it there must be revealed the master Personage of all the ages, ready now as in the opening days of that first century to speak to every human condition. To the Church has been committed the keys that will unlock the storehouse of abounding grace for humanity's needs everywhere. It is time that the Church were about its Master's business.

### The Mexican Crisis

The best thing that can be said about our national relationship with Mexico at this time is that it is deplorable. We are well aware that in a crisis like this criticism will not solve perplexing problems. Now that the government is so dangerously near the verge of war, the real friends of peace will be the last persons to complicate the situation still further.

We cannot avoid, however, questioning the adequacy of a cause for the present military operations in our neighboring country beyond the Rio Grande, especially when we remember the long list of apparently unnoticed atrocities that have been going on under the guise of revolution for many months. We do not believe that in any case the United States was obligated to assume the guardianship of Mexico. Our concern now is that there was less justification for intervention because of the recent occurrence at Tampico, than because of the outrages of a year and more in which American lives and property have apparently been sacrificed without hindrance.

When one man wrongs another and then makes restitution by apology or otherwise, it is tyranny to go further and compel the guilty one to humiliate himself by bowing the knee in acknowledgment of the superiority of the other. While having no sympathy whatever with the dictatorial reign of Huerta, we cannot help wondering whether the same demands for the salutation of the flag would have been made upon a stronger nation. It seems clear to us that after



apologies had been made for the act of a petty, officious general, the mere refusal to go further and perform an act of national humiliation is not sufficient justification to bring the country to the verge of bloody war.

Having said this, it is a pleasure to commend the extreme caution which President Wilson and Secretary Bryan are apparently taking against precipitating further hostilities. How further bloodshed can be avoided we are unable to see in the face of the existing tension,

but every lover of peace will applaud the hesitancy of the administration during the days following the seizure of Vera Cruz to permit any act on the part of either the army or the navy that would provoke additional trouble. That America could assume permanent control of Mexico either through ownership or a protectorate is unthinkable. Shall we not pray that supreme wisdom be given those in authority that the present crisis be relieved without the injustice of further bloodshed?

## The Spirit and Importance of the English Tramp

BY THOMAS E. JONES

(CONCLUDED)

Thus far we have been considering the origin and external characteristics of the English Tramp. Let us now turn to the deeper or spiritual side.

This seems to me to spring, in the first place, out of the purpose of the meeting. As a spiritual agent of God, it seeks to bring Christ in a new way to struggling meetings. Here are manifest two phases to which the Tramp must minister: first, deepening the spiritual life of the Tramp himself; and second, enlivening the spiritual condition of a needy meeting. In every Tramp there is an effort to carry out these two ideas.

In the cycling tour we always sought a time when we could meet as a group alone with God. We opened our hearts and His Spirit filled us with a message of love and good cheer for the work to which we were going. I shall not forget one of these meetings held on the banks of the Trent river not far from Gainsboro. Here a combination of God and nature manifest in the cool shade, the broad river, the sloping hillside, and our silent meeting thrilled and filled us all. As never before, I felt the tremendous power of a fellowship meeting. Every heart seemed to melt into one great purpose. We longed to give more of our lives to our Heavenly Father that we might take His message of "Glad Tidings" to those who needed it so much. We prayed as never before for the work to which we are going, and God heard our prayers we felt, and prepared the hearts of our hearers.

Throughout the Tramp we had many times of deep spiritual infilling. Each of us knew God was present as we went on our missionary journey. We felt Him especially when wandering over the fields of heather near Matlock, on the moor near Chesterfield, and in Dorothy Vernon's garden at Haddon Hall.

This same deep spirit was felt in the Wensley Dale Tramp. It filled us from the first hour when the leader outlined the needs of that particular section. Somehow we felt God had called us to this field for a special work. Each of us prayed that we might bring back something of the burning spirit of love and enthusiasm that had been so strongly manifest here in the days of George Fox, John Audlin, Richard Hub-

berthorne and John Camm. The leader showed that Friends here needed to worship their form of meeting less and their Christ more. This message gripped everyone, but we found it necessary to settle this point in our own mind before we could lead others. Consequently in the forenoon discussion of the second day, the subject of a pastoral or non-pastoral system came up. Friends in this particular section knew but little of the pastoral System and what little they had heard had been very much colored by prejudice. A most excellent discussion followed in which everybody came together in a wonderful spirit of harmony. These Friends came to have great sympathy with the pastoral meeting, saying that they themselves needed more evangelism in their work and we agreed most heartily that we must steer our pastoral idea in a channel that will lead back to the early type of Friends meeting. I consider this a triumph of an English Tramp. Opening our hearts and minds in sympathy we found we were one. It is needless to say that God worked mightily among us that night.

There was a further manifestation of the spirit of a Young Friends Tramp in our meeting near Ashford. From the first hour on the grounds, we felt all had met for something greater than a holiday experience. I think I am not exaggerating when I say we felt the spirit of God was actually present watching about our camp, guarding our thoughts and filling us with power for our tasks. In the first address of the conference Mr. Headley, our host, a deeply spiritual man, said that he had been looking forward to such a meeting in Kentshire for years. For two or three months he had been actually getting ready for us. He said while building the sheds he prayed for the meeting. With every nail he drove home, he uttered a little prayer that somehow it would be blessed of God to help in His Kingdom. Our hearts were lifted in the period of silence, we all prayed that we might have a share in the great work that was to be done there.

Each morning we spent in listening to two or three well-prepared addresses on subjects of vital interest, like the women's movement, social service, the rural problem, and Bible study. There was always a period for discussion after these addresses. Many



times we held radically different opinions, but always felt the deepest sympathy for each other; and always parted better friends and broader minded. We spent the afternoons in holding meetings with Friends in the surrounding districts. Though we found these meetings small for the most part, perhaps averaging not over thirty, yet we did not feel the lack of spiritual life. In each meeting we observed a period of silence in which invariably all were deeply blessed. Following this meeting was a time for discussion in which Friends tried to discover what could be done to revive the meeting. Frankly and freely they told us their problem and we tried to help them find a solution. We returned to camp each night and held a devotional meeting before retiring. You can imagine what inspiring times we had. Indeed, we had been apostles sent out to proclaim the word of God and had come back home to receive comfort for failures; added light on difficult problems, and an infilling of spiritual life.

I shall not forget one meeting, near the close of the Tramp, when our hearts went out in love and fellowship to those of the movement who had gone from England to other fields of work. Every heart was filled with love and prayer, and somehow we felt that God heard and our brothers heard though they were many miles away. Such times of spiritual communion resulted in great blessing to all the Trampers. It broadened our minds and sympathies by bringing together people from all sections of England; melted our hearts together in one common purpose of loving ministry; gave new life and impetus to dead meetings; made Quakerism popular with many young people, who might otherwise have left the Society; gave a chance for many people to find something to do in the denomination; and opened the doors of the Society to the public, thereby breaking down the old idea that Friends were a sort of family church in which nobody is welcome but the select few.

It is impossible to estimate the importance of such a movement upon the Society as a whole. Yet we know that this Tramp idea is growing and has spread until no less than four continents have been touched by it. In three of these it has taken definite form and is doing much towards bringing various branches of Quakers together under a broader and fuller realization of the message and importance of Quakerism in the world. In conclusion let me say, that the Tramp is peculiarly adapted to the group method of worship, but it can be used by Friends who practice any form of worship. It seems to me that the spirit of interchange, hearty co-operation and fellowship could be greatly strengthened throughout our Society by a wider introduction of the English Tramp.

Hartford, Connecticut.

The week of June 15-25 will be observed as Sunday School week by the Moody Bible Institute of Chicago. Some of the most prominent speakers in Sunday School work will be on the program. All who attend will be welcomed to any of the classes of the Institute.

### The Rural Meeting

BY ANNA E. HILL

For some time the subject of rural meetings have been a concern, and increasingly so as the situation has grown more acute.

Much has been written, and much by the people who had no knowledge of conditions in country communities. Every once in a while some magazine or periodical comes out with a story of how some certain church has met with signal success. The story is eagerly read and with pleasure, but only to find that in each and every case this success has come through some unusually gifted minister. Again hope is dashed, for it is only too true that such men are few or not to be found in every church.

In THE AMERICAN FRIEND of January 8th appeared an article on "The Duty of the Church to the Community," which seems to the writer the most practical of anything which has yet appeared, in as much as the suggestions are feasible and in keeping with Friendly ideas and ideals. These suggestions are all good, but the thought which has for some time appealed to me is the one set forth in number four, "It is not a church pastor that is primarily needed," etc.

In almost every meeting we have talent among our young people which should be developed. In every meeting we have young people who would work and with a will if only the effort was apparently leading some place.

In many meetings, I doubt not there may be found a social worker who would be glad to devote much time to various activities for the building up of that particular meeting, if only the meeting would pay a sum sufficient to make that possible. Each meeting should study its own needs and take stock of the various talents available. Thus would our wide awake, energetic young people be developed and saved to us and the life of our own church assured. The one involves the other.

Let me say I am often amazed that more is not made of the fact by our ministers—except in talk—that the children of today must be the church of tomorrow. In many places the services could with great profit be shortened so they need not be irksome to the younger people and thus wearisome to the parents.

In a few meetings there are frequent or occasional attempts in which the Sunday School and following services are combined, and in which the children take some part and to whom a short sermon is preached to the profit of the whole membership.

Let us quit patronizing, quit preaching at the young people, but make them a part of the Church, set them to work, real work, and the solution of the problem of the rural church at least for some Friends may be new.

Carthage, Indiana.

"The glad reliance that comes upon the man; the sense of trust; a rest with God; the soul's exceeding peace; the universal harmony; the infinite within; sympathy with the Soul of All—is bliss that words cannot portray."—*Theodore Parker*.



## Concerning Luther, Calvin and Fox

BY MARY M. HOBBS

I am in receipt of the following request from the editor of THE AMERICAN FRIEND:

"I have a letter from.....asking that thee give the book and chapter which includes what thee said in thy recent article in THE AMERICAN FRIEND on 'Church Loyalty,' about Luther, Calvin and Fox. I am passing the request on to thee and perhaps thee can give him the information."

As several letters of similar import have come directly to me, I infer that, quite contrary to my expectation, the reference to those individuals, made in my article, has puzzled some of our Friends.

Almost any good history will give the facts in regard to Luther, Calvin and Erasmus. We must, however, distinguish between those written by the adherents of these men and those written from purely historical research. The one will apologize, minimize and condone offences simply because the authors are anxious to establish an ideal character for their leader; the other, searching for the truth first, will state facts and let them speak for themselves.

The last book in which I read statements concerning these men, is "A Short History of Germany," by Ernest F. Henderson. Any who wish can verify my statements by reading the pages concerning the Peasants' War, especially pages 323, 324. Or if one wishes to understand a little more of the limitations of the great reformer, he might also turn to pages 370-373. To this latter I did not care to allude, because my sole object in recalling these things was to show that we are all influenced by the general attitude of our times and form our conclusions largely from the teaching we receive.

As to Calvin's severity, read pages 398, 399. In the trial of Servetus, which resulted in his being burned at the stake, Calvin took an active part. He would have preferred, it is stated, that the block be substituted for the stake, which indeed would have been more merciful. These things may be found in the Encyclopedia Britannica or almost any reliable history; Schaff's Church History, Vol. VI, page 65 and on. Vol. VII, look for the word Calvin. There are too many pages to mention.

George Fox was a most remarkable man. He was, however, not so distinct in his own time as he appears to us in our day. England was in a religious turmoil and there were hundreds of men and women teaching and following strange doctrines, and amongst so many there was necessarily much that was not wise nor conducive to the health of the nation. If we study carefully the history of the period and the conditions prevailing, and then imagine a man of Fox's personality thrust athwart these conditions, we shall not wonder that he met rather rough usage. Nor shall we be surprised that some of his ideas and beliefs were those of his own time.

Almost every one believed in witches in his day. There was Biblical ground for belief in witches, and

he was very ready to substantiate his assertions by quotations from the Bible. As an instance of this, we may recall his reply to Judge Glyn, "that the three children were cast into the fiery furnace at Nebuchadnezzar's commands with their coats, their hose and their hats on." Now it turns out that the word translated "hats" would more properly be translated "mantles." We may well believe that he would have substantiated his belief in witches by quoting from the experience of Saul. At any rate, here is what he says himself. The passage is taken from "George Fox," by Thomas Hodgkin, D.C.L., and is found on page 95, near the bottom: "Fox then passed on into a neighboring village where he astonished the people by speaking sharply to a woman and telling her that she was a witch. Whereupon she went out of the room. Now I (these are Fox's own words) being a stranger there and knowing nothing of the woman outwardly, the people wondered at it, and told me afterwards that I had discovered a great thing, for all the country looked upon her to be a witch." This is taken from the original manuscript of Fox's Journal, which Mr. Hodgkin says he used.

In comparing this passage with the account of the same occurrence as given in our version of his journal, I find that the word witches is there altered to unclean. Being aware that the Journal, as we have it, is not a verbatim copy of the original, and as I do not have access to this valuable work, I wrote asking a friend to give me the exact facts and this is his reply:

"Thee is quite right in thy view about George Fox. There are a number of passages in his original Journal, now called the Cambridge Journal, which show that he believed in witches. I will give thee two illustrations. First, from Vol. I, page 110: 'There were some wicked women in the field, hard by the house, and I was sure they were witches, and I was moved to go unto them and declare unto them their condition, and that they were in the spirit of witchcraft.' Another passage, on page 113: 'I was sitting in the house full of people and declaring the word of life unto them, I cast my eye upon an unclean woman and told her she was a witch. I was moved in the Lord's power to talk sharply to her, and so she went out of the room, and the people told me that I had discovered a great thing, and all the country looked upon her to be a witch.'

"I have given these passages in modern spelling, though in the Journal they are given in the original form. When the Journal was edited for final publication by Thomas Elwood, one of these passages was left out entirely, and the other was softened down, so that the reader of the printed Journal would hardly have any ground to suspect that Fox and other Friends believed in witches. There can, however, I believe, be no doubt that he did, and as for that matter, practically everybody else did in that century.



They were still burning them and Fox describes in the manuscript Journal of the burning of a witch in Edinburgh while he was there."

The Romish Church either made saints or martyrs of any man or woman who was distinguished for piety, and many of the former of persons whose halo would appear conspicuous to us by its absence. Other churches in fact, if not in name, have followed the example, and we, of "The Religious Society of Friends," have done the same. I suppose that it is or was a necessary part of the gradual evolution of the human spirit, but I must think that such exaggerated hero worship belongs to a very primitive experience. Discrimination is a difficult attainment and our admiration of some remarkably fine trait in a character in itself is liable, indeed is almost certain, to render us oblivious to traits less worthy. In this way the faults and foibles of those who by their wisdom and goodness have helped to lift others out of the mire and clay, become fastened as necessary attachments to their teachings.

In consideration of the manner in which some of the other methods of George Fox have been regarded as obligatory upon us, the query arises in my mind, whether if the editors had given George's testimony in his own words, we might not now have two other branches in our denomination, the one standing by the original, and the other perhaps questioning the authenticity or doubting the knowledge of the founder of the Society. We would then have had a different kind of orthodoxy.

As an instance, take what Friends called "hat worship." When I was a child, I thought that it was a necessary and very important part of being a Friend for a man to keep his hat rigorously upon his head, and when I saw a young man just returned from Haverford lift his hat to a woman Friend, I thought he had denied the faith and was little better than an "infidel"; and was much surprised that my father seemed so indifferent when I reported the dreadful act to him. It was the trend of the preaching in my childhood that we must conform to the manner and customs of George Fox and the early Friends.

I fully believe that in "the conformity" to much of the detail of early Quakerism the power and passion of that fervent spirit which actuated them was lost. Moreover, I believe that we are still fettered by the policy of a passed time. One is startled in reading that Goethe said that Luther did quite as much harm as good. But when we consider the terrors, the bloodshed, the utter desolation of the Thirty Years' War, we cease to wonder that the poet should have thought as he did.

The great contests in religion have mostly been about ultimately unimportant things in which personal priority played the most important part; and if we study closely the disputes and separations in our own beloved Society, we shall find that we are no exception.

Again, it occurs to me, that this exaltation of personality, making it appear that because a man or

woman is good for something, he is therefore good for everything and is to be followed without question or protest, has in many instances had a deadening effect. Goodness in one person should stimulate a like potential development in others; but if in addition to the goodness, we must believe also in the perfection in judgment and undeviating wisdom of conduct, the expansive power of the goodness is handicapped and instead of its becoming a stimulating agency for devotion and loyalty to the highest and best, a kind of subserviency is engendered which kills initiative. In other words, we wrap ourselves in the cloaks of other people's good deeds and do not "launch our own Mayflower." "Conform, conform," is the cry of all such feeling; but "be ye transformed," is the word of real salvation. I believe that all such worship of the saints helps to blind our eyes and deafens our ears to the fact that we are all called to be saints in our own day and time and not according to any pattern given in any distant mount except that which was finished upon Calvary.

That is a beautiful expression in I. Cor. 10: 4: "And did all drink the same spiritual drink: for they drank of a spiritual rock *that followed them*: and the rock was Christ." How true this could have been of that motley horde of men and women traveling through the desert of Sin, we cannot know; but we do know that not from any bygone Meribah can we find refreshment. The rock from which the living waters flow is that ever-present Christ, who was the central theme of the early Friends; and if we are real believers in the teaching of George Fox, we know of a power which travels with His people,—sometimes as a pillar of cloud, sometimes as a pillar of fire, leading out of old error into truth, arousing the conscience of a nation or of a community against every form of wrong and oppression by bringing to light now one dark deed, now another, and calling to the people as of old: "Choose ye this day whom ye will serve. If Jehovah be God, follow him; and if Baal, then follow him."

Guilford College, North Carolina, April 21, 1914.

The Federal Council of Churches has issued an invitation to the churches of America to observe Sunday, May 17, as international peace and arbitration day. It is announced that last year about 25,000 peace sermons were preached, and the hope is expressed that this number will be increased to 75,000 this year. Further information can be secured by addressing Charles S. Macfarland, 105 East Twenty-second Street, New York City.

The Sixth Annual Conference of the National Association for the advancement of the colored people will be held in Baltimore, May 3-5. Both white and colored speakers are announced and subjects will be discussed ranging from the care of the colored children and the delinquent women to the future of the civil war amendments and the scope of the new abolitionism for which the association stands.



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### IV. THE ANNUAL BUDGET

"Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?" By this question Jesus places His divine sanction upon intelligent forethought as an essential factor in business affairs. The wise man, before embarking in a business undertaking will see to it that the money is on hand or in sight for carrying it through to a finish. Though it be nothing of more consequence than a peasant's rude watch-tower in a vineyard or garden, the first step is to reckon the cost of the completed structure. If it is to cost little it will be of little worth. If it is to be of substantial and permanent value for its intended purpose its cost will inevitably be commensurately great.

This primary lesson, when carried into the realm of constructive work in the Church, we Friends, as a denomination, need to take seriously to heart. A member whose wise leadership has long been recognized throughout one of our Yearly Meetings, in a recent letter to the General Secretary, said, "The Friends Church is not small because it has been wanting in great principles and truths that the world needs. Its smallness today is largely due to its inadequate business methods." To this cogent reason for our arrested denominational development another must here be added, and that is our inadequate conception of the financial cost that is absolutely unavoidable in the prosecution of Christian service that is to exert any worthy influence upon the world about us.

If every Monthly Meeting, small and large, in the Five Years Meeting were to get the tower-builder's viewpoint and adopt his business policy it would be a distinct advance toward the adequate financing of our church work. Some Monthly Meetings in different parts of the country have already done so, and uniformly with gratifying results, so far as they have been reported. Details differ, but in a general way they pursue some such method as the following. Prior to the beginning of a new financial year, through a judicious committee, a comprehensive estimate is made of the whole range of financial calls which its own work and the claims of the church-work at large are likely to make upon the Monthly Meeting during the coming twelve months. Of these amounts a budget is made and steps are taken without delay for raising it by pledges to be paid as the year goes by and the work proceeds. No hard and fast rule can be laid down as to just what items should be included in this budget by any particular meeting. Under ordinary church conditions and circumstances it will probably be found best to have it cover (1) all regular local expenses, such as pastoral support, if the meeting is served by a pastor, janitor service, light, heat and re-

pairs; (2) Quarterly and Yearly Meeting apportionments; (3) contributions to all the large activities of the denomination which are under the charge of the various Boards of the Yearly Meeting and Five Years Meeting, care being exercised that no one of these Boards is neglected in the budget.

What has been said of the importance of the budget in the financial operations of the Monthly Meeting applies with equal or greater force to Quarterly and Yearly Meetings. The efficient working of the plan in business meetings of the one grade is in a measure dependent upon its adoption by the meetings of other grades. In line with this interdependence, New York Yearly Meeting last year appointed a committee to advise Quarterly and Monthly Meetings on the raising of the amount of the budget and to make a study of the operation of the budget system and its effect upon the several meetings and the Yearly Meeting. Subsequent to the adjournment of the Yearly Meeting a supplemental circular of instructions was sent out, signed by the Clerk of the Yearly Meeting and the Clerk of the Permanent Board, from which the following extracts are taken. "The following budget for the activities of the Yearly Meeting was adopted. [Here is entered a list of the several amounts designated for the Yearly Meeting Boards, those of the Five Years Meeting, and for Oakwood Seminary.] The Finance Committee of each Monthly Meeting is charged with the duty of personally submitting this budget to each resident member and of obtaining his or her subscription thereto. They shall also submit the same by letter to each non-resident member with a request for a subscription. \* \* \* Subscriptions are to be paid by Fourth month next [*i. e.*, in advance of the Yearly Meeting which convenes in May, thus making all money provided for in the budget available at the beginning of the financial year.] The total amount thus raised will be apportioned to the various interests by the Yearly Meeting."

It is to be observed that the budget of a Monthly Meeting will of necessity include its apportionments of the budgets of the Quarterly and Yearly Meetings, and that the collections of the budgets of the superior meetings will be made through the Monthly Meetings. These conditions would necessitate a change in the date of the beginning of the financial year of most, if not all our Yearly Meetings. New England Yearly Meeting, which comes in June, met this requirement last year by the adoption of a recommendation coming from its Finance Committee that the financial year of its meetings be made to correspond to the financial year, and that the Monthly Meetings report through their regular channels to the Yearly Meeting the amounts pledged by the new pledge and envelope system for the several departments of their work for the year 1914.

The attempts at reforming their financial systems which these two Yearly Meetings have undertaken will be watched with interest by the Church at large. It may well be hoped that they will be so successful that they will prove to be the beginnings of a general



movement which will eventually result in the adoption of the budget plan of raising money throughout the limits of the Five Years Meeting.

JOSEPH JOHN MILLS,  
General Secretary.  
525 South Catalina Avenue,  
Pasadena, California.

### Pressing On

BY L. RICHARD DEAN

"Some element of struggle must always be implied in all spiritual life that is lived under human conditions." (Rudolf Eucken in "The Meaning and Value of Life.") This quotation gives rise to a long chain of reflections. No doubt many say, "How true that is." But such sentiments usually come from those whose course is nearly run. Young life seldom pauses to consider the immensity of the problem of life. And when it does reflect, discouragement often results at the thought of the difficulty of living the spiritual life.

Yet just here is the mighty summons which lays hold upon the strong man at the outset of life. To such a man there is no other life worth the living, except the spiritual. What does it matter because someone said it involved struggle? Struggle is a word to call him from idleness or despondency. Struggle is all about him; he cannot escape it if he wished. Many are the emotions which center about this idea. In the world of science, the "struggle for existence" has become a commonplace phrase. In the realm of material interests, "the struggle" means seeking after the things which perish with the using.

"But with the things of the Spirit, surely you cannot say that we must struggle for these,—ask and ye shall receive." Let us not be deceived by these comforting words. Indeed, we do receive, but further possession calls into play a struggle to retain these gifts of the Spirit unspotted from the world.

The pages of the Bible are filled with the comparison of life to a contest and these are familiar to all. Spiritual life under human conditions holds out to everyone who enters upon it the daily struggle to preserve in his life the true Christian life. "Well-nigh impossible," does some one say? True enough, if we had to undertake the battle alone. But if we never make the attempt, we shall never feel the Helper.

Struggle does not always imply daily victory, for the human conditions sometimes seem to be carrying back in spite of all that we can do. Yet in the end we attain more and more of the spiritual life. To live becomes simpler. Our struggle receives its glorious prize of triumph.

To the man who values the things of the Spirit, the very difficulty of the conquest makes them all the more desirable, and he exults in the attainment and possession of the spiritual life, which crowns his struggle.

Princeton University.

### Federal Council and Mexico

The Commission on Peace and Arbitration of the Federal Council of Churches has issued the following statement under date of April 21:

We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our Republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere with its internal affairs, but on the other hand they desire cordial relations and friendly intercourse.

We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his Councillors shall be carried out is not only our hope, but our confident expectation.

We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our Republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and disinterested citizens, but of mischiefmakers and of certain vested interests whose aggrandizement is furthered by war.

"Blessed are the peacemakers"—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship.

Signed by Members of the Commission.

### Quaker Pioneers

Under the above heading the *New York Independent* some months ago had a readable article including a book notice of Charles F. Holder's "The Quakers in Great Britain and America." We present the article not so much for the sake of the book notice as for the material which it contains of interest to Friends generally.

Much has been done in recent years to give its due place in English and American history to the Society of Friends. *The Beginnings of Quakerism in England* have been well described by William C. Braithwaite, and Dr. Rufus M. Jones has written with scholarly care on the *Quakers in the American Colonies*. Mr. Charles F. Holder, however, in his book *The Quakers in Great Britain and in America* has written a more complete and comprehensive history than any previously in existence. He tells what they were and what they endured in the seventeenth and eighteenth centuries; and how they and their doctrines and ideals have permeated social life in England and America. It will be a surprise to many readers to learn how much of leadership the Society of Friends has given to the world; and how many of the honored names of English and American history belong either to Quakers, or to men and women of direct Quaker descent.



Mr. Holder justly claims for the Friends that they were the pioneers in granting equality to women, in opposing slavery and the slave trade, in the temperance movement and in the championship of peace. The Quakers have an honorable place in the roll of inventors, manufacturers, engineers, bankers, educators, statesmen and philanthropists. Among the more recent Quakers who have helped to make history, Mr. Holder enumerates, for England, John Bright and W. E. Forster; Lord Lister, the surgeon; Sir Samuel Cunard, the ship-owner; and Neal Dow, the temperance reformer. In America the list is long and substantial. In it Mr. Holder gives first place to Mrs. Russell Sage who, like himself, is descended from Christopher Holder, one of the boldest and ablest Quaker leaders of the seventeenth century. There is much in the volume that will be useful to genealogists, for the Quakers kept careful records and their families were large and of a strong vitality. Mr. Holder seems to have missed the Quaker birthright of mysticism, and to have an inadequate comprehension of the meaning of the "Light Within" by which the Quakers guided their way, but he has a hearty appreciation of the lofty morality and the true religion that have always characterized the Society of Friends.

### A Lesson in Punctuality

(CONTRIBUTED)

Someone has said that "Punctuality is the politeness of princes," and another in writing of the duties of the guests in a home calls it the "hall-mark of a lady or gentleman."

Yet how many feel it their privilege as guests to take their ease in the morning, ignoring the family breakfast hour, even when informed of it, thus greatly inconveniencing the hostess, who having carefully prepared her breakfast, desires to serve it at its best! Especially trying is this at Quarterly Meeting times, when as is not uncommon, the mistress of the house does her own work and has not only to put her house in order and get ready for the meeting, but to make some preparation for the guests whom she hopes to entertain at dinner.

I have heard a somewhat outspoken woman say she thought she should hardly care to have an angel in the house if he habitually kept meals waiting. Perhaps we should not all express ourselves so strongly, but it does seem that any one who is not very old or very feeble could rise in time to partake of a meal that the hostess had risen early enough to prepare.

\* \* \*

### A Plea for the Retired Minister

(CONTRIBUTED)

Who does not love and reverence the old time Friends' minister? How often when a child we sat and listened to the messages as they were given in the power of the Holy Ghost! How our hearts burned within us as they spoke of the possibilities of complete triumph over sin in this life, or portrayed the glories of the world to come! Their power and influence for good, no one can measure. Many of these dear saints have faithfully served their day, finished their work and fallen asleep, to await the resurrection of the just. But some remain with us.

It is for these, who are yet with us, I wish to make

an appeal. Are we giving them the love and tenderness due them as our spiritual fathers and mothers? What are we doing for them in a financial way? Many of them labored hard amidst family cares and burdens, making many a sacrifice about which no one knew but God, that the Kingdom of Heaven might be advanced, and all this with little or no compensation. Some of these are now worn out in the service, not able to continue, and left with scarcely any visible means of support.

\* \* \*

### CORRESPONDENCE

#### The Problem of Finance

I am truly glad in my heart that Friends are being awakened to the fact that we need a better system of raising Church funds. I have been very much concerned for some time about the meager way in which Friends were giving to the support of the Church.

Several years ago I became dissatisfied with my offerings to the Church, and I set about to see if I could find a better method of giving. I soon found a solution to the problem which proved very satisfactory to me and I have had peace of mind ever since I have been practicing it. This is the system: I tithe all the money that comes into my possession from my business, laying aside one-tenth. Then I make weekly offerings from that fund. I am giving more than ten times what I was before I adopted this system, and I have always had the money and could pay in advance if need be.

I make the assertion that if all the members of Western Yearly Meeting would practice tithing, we would have thousands of dollars to carry on the Lord's work that we don't have; and what is true of one yearly meeting would be true of another. I am so well pleased with this plan I could say much about it, but will say I believe it is the solution of the financial problem of our Church.

AUBREY F. DE LON.

Kokomo, Indiana.

The Anti-Saloon League has announced that beginning with next December a new daily paper will be installed at Washington City, whose object it will be primarily to promote the campaign for national prohibition. It will be a cheap, four-page illustrated fighting paper and plans have been made to give it an immediate circulation of 100,000 copies. The price will be only \$2.00 per year. \$50,000 has already been subscribed and \$50,000 more is in sight for the project.

On April 21st another dry county was added to the list in Illinois, making 53 in all, out of 102 counties, that have no saloons. Ninety-three additional saloons were closed by this last vote. The temperance forces are now striving for a county option law.

"If we were children of Pentecost, living up to our spiritual times, heart's-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth."—J. W. Jowett.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**West Milton, Ohio.**—We are glad to report our meeting in a healthy and growing condition. The different committees on church work are doing excellent service. We are also looking forward to the Yearly Meeting's Christian Endeavor Convention and committees have been appointed who are getting busy, arranging for the success and comfort of all who are in attendance.

### IOWA YEARLY MEETING

**Pleasant Plain.**—A series of meetings began at Hopewell meeting house March 18, continuing nearly three weeks. Services were conducted by the pastor, Samuel Jackson, assisted by Alvin Hoskins, both pastors in Richland Monthly Meeting, and Miss Elva Jackson, of Oskaloosa, as singer. The work was strenuous and interesting from the beginning. The Lord was present to save and thirty-seven conversions and renewals are given as the definite results of the meetings, which closed about midnight on the night of April 7th.

**Walnut Creek.**—A revival meeting began at Walnut Creek, a country meeting belonging to Pleasant Plain Monthly Meeting, March 5th, and continued until the 22d. The pastor, G. A. Deshler, was assisted by Linton Johnson, of Martinsburg, as evangelist. God honored His word from the beginning, and conviction seized the hearts of the sinners. Forty-nine souls found pardon and peace. Many confessions were made and old wrongs were straightened up. For several weeks the Church had been praying for a revival and asking the Lord that the right messenger might be sent, and we believe the Lord heard in both instances. As a Church we are grateful to God for sending Brother Johnson this way. A number have requested membership with us, and more will follow. To Him be all the praise.

**Indianola.**—At the regular Monthly Meeting of Sunday School teachers, held in December, it was decided to appoint April 5th as Decision Day. Through the combined efforts of the pastor, Charles Moore, the Superintendent, Jesse Eno, and the several teachers working to this end, the day was one of marked success. Letters of invitation were sent to each family which had children in the school. Prayer

meetings were often held after Sabbath morning services and through the personal efforts of many, there were two hundred present on that day. The service was very impressive and several young people and children responded to the invitation, resulting in twenty conversions. Thus through the united effort of church and Sunday School, thirty-six requested membership and ten associate members desired to become active.

**Minneapolis, Minnesota.**—Our Easter Sunday School program was a marked success in both quality and attendance. Many spoke of it as the best the Sunday School has ever given. Edward Jones, Minnie Truman, May Rogers and Bessie Albertson were appointed by the last Monthly Meeting as a correspondence committee, to keep the meeting in touch with non-resident members, many of whom are widely scattered throughout the north-west. Edith Jones, Superintendent of the primary department of our Sunday School, attended the recent convention of the State Sunday School Association at Winona, Minnesota, where she led the primary round table discussion and gave an exhibit of original hand work used in the Minneapolis Friends' Sunday School. The April meeting of the Quakerism Study Class was led by Professor William O. Beal, of the Minnesota State University. The subject for the evening was "Quakers I Have Known." Mr. Beal and others spoke of the lives and characters of such recent Quaker leaders as Jacob Baker, Elizabeth Comstock, Laura Haviland, Dougan Clark, Joseph Moore and Allen Jay.

As a result of the church going campaign in this city, inaugurated about March 1, our attendance at the Sunday morning service has been increased about thirty per cent. This campaign of careful planning and organized effort, combined with a real concern for a spiritual awakening of the community, has stirred the hearts and minds of the people and there is every indication that the results will be permanent.

### NEW YORK YEARLY MEETING

**Millbrook.**—At the Millbrook Friends' Church Easter was observed as Decision Day. Eleven of the young people of the Sabbath School made public profession of Christ, and all, at the Monthly Meeting held later in the week, united with the Church.

**Milton.**—Cornwall Quarterly Meeting was held at Milton, New York, April 15th and 16th. At the meeting on Ministry and Oversight on Wednesday afternoon, William J. Sayers, of Poughkeepsie, gave an address on "Developing Personality." In the afternoon he gave an address on the subject of "Peace." At the meeting for worship on Thursday morning, S. Adelbert Wood, of New England, and Mr. Sayers brought the messages. Following a luncheon at the noon hour various committees met at one o'clock and the members re-convened in the meeting for business at 1:30. Monthly Meeting was held immediately after the adjournment of the Marlborough Quarterly Meeting.

**Poughkeepsie.**—The Monthly Meeting was held on the evening of April 16th. Professor S. R. Shear, Superintendent of schools, gave a fine address on "The Attitude of the Members toward the Church." During the business session which followed one member was received.

### WESTERN YEARLY MEETING

**Westfield.**—Easter services were appropriately rendered in our regular forenoon meeting on April 12th in the singing of suitable hymns and a service of prayer, followed by pertinent remarks by our assistant pastor, Jane D. H. Moore. On Sunday evening the time was given to the rendition of a beautiful cantata, which set forth the joys and hopes of the resurrection in all its fullness and power. On the 19th, President Robert L. Kelly, of Earlham College, preached a strong sermon from Luke 2: 52, in which he set forth the intellectual, the physical and the spiritual development of the child Jesus into that perfect and symmetrical manhood, which helped to prepare him as the "Son of Man" as well as the "Son of God" for the work which He came to accomplish in the salvation of a lost world.

The Friends and community of Westfield have been deprived for some time of the services of our worthy pastor, George H. Moore, who has been suffering from an attack of the grippe for about a month. While he now appears to be convalescing, it will be some time, at best, before he can be able to resume his pastoral and other church duties. He is still confined to his room under the care of a physician. While we deeply regret his illness and pray for



his speedy recovery, we are impressed with the thought that his numerous friends, who are so anxious about his condition, had best refrain from letter writing for the present, so as to give our friend the undisturbed opportunity for rest and recovery. This caution will also apply to the writing of business letters as well. The various services of the meeting are well cared for by his faithful wife, who, with occasional help from local and visiting ministers, has kept the interest in our meetings from lagging. In this connection, Brother Moore expresses his gratification and thanks for the loyal support so fully rendered all this time by the membership of the meeting.

#### CONFERENCE OF MEN

The following communications will indicate something of the continued interest in the proposed Conference of men. They are self explanatory.

LYNNVILLE, IOWA, April 10, 1914.

I cannot refrain from giving expression to my appreciation of your editorial on the proposed Men's Conference, in the issue of April 8th. It is most timely. The outcome of this question is of tremendous importance. If we fail in it we shall lose tremendously. I know young men who are awaiting the outcome, and upon it largely hangs their future relation to the Friends' Church. They feel that time is too precious to stand still with no definite policy.

ZENO H. DOAN.

GUILFORD COLLEGE, N. C.,  
April 20, 1914.

I note with interest your last two editorials. They are the most convincing of any as to the need of a Men's Conference. I think it is much needed and believe we shall sustain a great loss if we do not have it. We must go forward or we cannot keep from going backward. The greatest need, I think, is an overwhelming wave of evangelism that will result in conversions.

F. S. BLAIR.

#### THE TRIENNIAL CONFERENCE

A most earnest and cordial invitation is extended to all missionaries who can arrange to be present during the sessions of the Conference at Muncie.

CHARLOTTE E. VICKERS,  
President W. F. M. Union.

The Ministerial Conference of Western Yearly Meeting will be held at Plainfield, Indiana, May 5th and 6th. For entertainment, write to E. James Carter.

#### PERSONAL MENTION

Sylvester Newlin, pastor of Friends' Meeting at Pasadena, California, was recently interviewed by a writer for one of the local papers, and in a column of space set forth fully the tenets and work of Friends.

William J. Sayres, pastor at Poughkeepsie, New York, spent a week recently at Guilford College, North Carolina, holding special meetings with the men. A number decided to become Christians. He had charge of the chapel services each morning, and also spoke to the girl students under the auspices of the Y. W. C. A.

Edwin McGrew has resigned his pastorate of the meeting at Whittier, California, with the request that the resignation take effect not later than May 1st. Last summer he spent some time in a Philadelphia hospital for the treatment of his eyes. This, together with the fact that his wife is an invalid, caused him to lighten his work.

Lindley A. Wells, of Portland, Oregon, is engaged in revival work at Wabash, Indiana, with Miss Leora Bogue, of Fairmount, Indiana, leading the singing. His meetings will close there on May 3d, and he will finish his work in Indiana in a series of meetings at Upland, May 7 to 24. Robert Morris of Taylor University will be the singing evangelist. Lindley Wells will spend May 31st at Rose Hill, Kansas, and will reach his home on June 5th in time for Oregon Yearly Meeting.

#### EVERY-MEMBER CANVASS

The Friends' Meeting at Poughkeepsie, New York, W. J. Sayres, pastor, has just completed an every-member canvass. Ten teams of two men each spent a recent Sabbath afternoon in calling upon the members. The pledges of financial support were doubled and all entered heartily in carrying out the plan.

The West Richmond Friends' Meeting, Indiana, has taken up the every-member canvass. On Sabbath afternoon, April 19th, eleven teams of two men each called upon the membership and secured pledges for current expenses and for foreign missions. Every member of each family was encouraged to pledge something and the results are highly encouraging.

East Main Street Friends' Meeting, at Richmond, Indiana, completed an every-member canvass a few weeks ago. The results were encouraging and contributions for foreign missions showed a large increase.

Subscribe for THE AMERICAN FRIEND.

#### ALL NATURE PROVES THERE IS A GOD

BY NATHAN COSAND

Each leaf that clothes with verdure  
The waving forest o'er,  
Each breeze that sweeps the ocean  
When wild waves lash the shore.

Each note the songster warbles  
In sunshine or in shade,  
Each flower that meekly lifts its head  
In modest tints arrayed.

Each rippling stream that murmurs,  
Softly gliding along,  
Each dewdrop as it glistens  
The tender grass upon

Each golden head of rip'ning grain  
Bowed by the summer breeze,  
Each cluster of delicious fruit  
That loads the autumn trees.

Each star that sheds its gentle light  
As darkness gathers round,  
Each pine upon the mountain's height  
With lasting verdure crowned.

All, all proclaim a sovereign hand  
That rules and reigns supreme,  
Whose skill this spacious structure  
planned  
Where living millions teem.

#### BEAR THE BURDEN OF THE HOUR

LIZZIE DE ARMOND

Bear the burden of the hour,  
Let the others pass along;  
With our duty fully done,  
Life should be a happy song.  
We must take with willing hands  
What each passing moment brings,  
Satisfied to do our best  
For the mighty King of kings.

Just a little ev'ry day,  
Striving bravely to fulfill  
Things we know that God has planned,  
Working out His holy will.  
Use the present moment right,  
Striving only just to do  
What is pleasing in His sight,  
And He'll surely help us through.

Bear the burden of the hour.  
Ah! we have not long to wait;  
Just beyond, a little way,  
Opens wide the pearly gate.  
One may walk in easy paths,  
But the rugged road is best;  
'Tis the way our Saviour trod  
To the mansions of the blest.  
Swarthmore, Pa.

#### Born

Johnson.—Near Lewis, Kansas, April 12, 1914, to Levi and Emma Johnson, a daughter, Ruth Esther.



## CORRESPONDENCE

SAFFRON, WALDEN, ENGLAND,  
January, 1914.

To the Editor of *The American Friend*:

Dear Friend—At a time when the question of peace is arousing more wide-spread and intelligent interest than perhaps ever before, there seems to be a real opportunity for a clear statement of the position of Friends, which might be of service not only to the Society but to a wider public. At present, by the selection of the Woodbrooke Extension Committee and the Carnegie Endowment for International Peace, I am engaged in research into the history of our public principles and practice from the days of George Fox to modern times, with the aim of producing such a statement in book form.

The field is wide, the material widely scattered, and not only collection but also selection will be necessary, but my work will be greatly lightened and its value enhanced if I can gain the help of all Friends interested in the subject. Two methods of help already suggest themselves to me:

1. Could Clerks or others examining old records, inform me of any early unpublished instances of the statement of peace principles of Friends, of their sufferings under this head, or of their influence on others outside our body? If necessary, I should be glad to arrange for copies to be made of such records.

2. Could any Friend who at any time, in the course of his or her general reading, comes across striking and unacknowledged matter bearing on the question, send me a postcard giving the exact reference?

I am, of course, using to the best of my ability the stories of the Reference Library at Devonshire House, but neither there or elsewhere can I hope to cover the field unaided.

Yours sincerely,

MARGARET E. HIRST.

### SPECIAL NOTICE

New York Yearly Meeting occurs at Union Springs, New York, from Fifth month 26th to 31st inclusive. Friends desiring to arrange for board and lodging should address Walter H. Wood, Oakwood Seminary, Union Springs, New York.

### Died

Coffin.—Ella C. Coffin died at her home in Oskaloosa, Iowa, April 6, 1914. While always in frail health, she accomplished a great deal in pastoral, evangelistic and other lines of gospel service in the twenty-eight years of her ministry. When she was not able physi-

cally to take part actively in public, her prayers for all interests were constant and earnest. The new meeting house at Oskaloosa was one of the things most vitally in her thought during the last months, and as a member of the building committee she made it a subject of continual prayer. She is survived by her husband and four sons.

Davis.—Eliza M., wife of J. Augustus Davis, was born in Parsonsfield, Missouri, and died in Amesbury, Massachusetts, April 2, 1914, in her sixty-second year. She moved to Amesbury in early life. She was a devoted homemaker and her earnest Christian life and words of love and sympathy endeared her to a large circle of acquaintances in the meeting and the community. A husband and two daughters survive her.

Haworth.—John F. Haworth was born in Hamilton County, Indiana, October 1, 1840, and died near McLouth, Kansas, April 13, 1914, aged seventy-three years six months and thirteen days. He was a birthright Friend and had a bright and clear conversion at the age of twenty-three years. He lived a faithful Christian life. He married Louisa M. Thornton in 1862. He was a member of Stanwood Monthly Meeting, Springdale Quarter, Kansas.

Kirk.—Samuel T. Kirk was born in Union County, Indiana, March 5, 1838, and died at his home in Kokomo, Indiana, April 11, 1914. He was a birthright Friend and clung to his Church with unflinching devotion. He was a Bible School teacher for a third of a century, and was the founder of the Courtland Avenue Friends' Meeting. He was one of the foremost men of his city and state. For years he was recognized as the leader of Indiana's dental circle; for nineteen years, a member of the state board of medical examiners, and for four years its president. He frequently lectured before dental societies. He leaves a wife and two children.

Kearns.—Charles E. Kearns, son of O. W. and Mary B. Kearns, was born in Hancock County, Indiana, April 15, 1875, and died at Rose Valley, Kansas, March 14, 1914, aged thirty-eight years ten months and twenty-four days, following a brief illness of pneumonia. He was a birthright Friend and at the age

of eleven years gave his heart to God. He was very conscientious, always preferring others to himself. In 1906 he married Mary Addie Worrell, and in the fall of the same year moved to Pratt County, Kansas, where they engaged in pastoral work. In the fall of 1909 they came to Stevens County, Kansas, where he and his wife, a minister of the gospel, accepted the pastoral work of Rose Valley Monthly Meeting, and their services have been much appreciated by the church and vicinity. As he faced death he seemed to get a glimpse of another world and exclaimed, "I didn't know it could be so delightful." He leaves a wife, two little girls, an aged mother, one sister and two brothers.

Pickett.—Phoebe Pickett, wife of Richard Pickett, was born in Henry County, Iowa, June 17, 1842, and died near McLouth, Kansas, April 13, 1914, aged seventy-one years nine months and twenty-six days. She was married to Richard Pickett in 1862. She was a birthright Friend and was converted at the age of twelve years. She was a member of Stanwood Monthly Meeting at the time of her death. She is survived by five sons and one daughter.

Scott.—Lois Margret Scott, eldest daughter of Thomas L. and Lydia A. Scott, died at their home at Indianapolis, Indiana, March 14, 1914, aged fifteen years five months and five days. She was a member of Indianapolis First Friends' Church, a dear, sweet child whom everyone loved. Her life was short but beautifully lived for those she loved.

Wilson.—Harold Hoge Wilson, son of Franklin P. and Elizabeth H. Wilson, died at their home in Washington, D. C., April 9, 1914, in his seventeenth year. Funeral services were held in Washington on April 11, and Lincoln, Virginia, April 12th. Burial was at Lincoln, Virginia.

Woodard.—Milican Woodward died at his home in Plainfield, Indiana, March 24, 1914, in his seventy-seventh year. He has filled several important positions in the local church in Plainfield Meeting. In the home and community, as well as in the church, he fulfilled his obligations in a conscientious manner and was a man highly respected by all who knew him.

## HAVERFORD COLLEGE

THE addition of a Professor of Social Work to the Faculty of Haverford College in a sense rounds out a department which has most to do with the development of scholars who wish to appreciate or join in the movement towards effective Christian activities.

Such scholars will not all be ministers, though some of them may. They may not give their whole lives to efforts for humanity, though some of them may. But as business or professional men they may wish to understand the religious and social problems of the day and aid those who more fully occupy themselves with their solution.

The subject will be taught by Rufus M. Jones in Philosophy, Henry J. Cadbury in Biblical Literature, and Frank D. Watson in Social Work. Dr. Watson comes from the New York School of Philanthropy, where he has held the position of Professor of Social Economics. From both the practical and scientific side and from his qualities as a man and as a teacher he is amply qualified to create and satisfy a large interest in the various phases of social reorganization, and the duty of the educated man in this direction.

The other opportunities of Haverford College in English, Economics, History, the Languages and Sciences are open to students of this department.

For additional information address

THE PRESIDENT OF HAVERFORD COLLEGE, Haverford, Pa.



## BIBLE SCHOOL LESSON

MAY 10

SUBJECT—The Unjust Steward.

LESSON—Luke 16: 1-13.

GOLDEN TEXT—He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.—Luke 16: 10.

TIME—January, A. D. 30.

PLACE—Perea.

Some of the greatest truths which Jesus taught were set forth in parables. For the same reason an object lesson is more forceful oftentimes than exposition.

Today's lesson is one of the most perplexing that Jesus ever gave to His disciples. It will be easy to fall into the error of thinking that unrighteousness is commended.

It will be noted that the Lord does not condone the previous acts of the unjust steward, and that he was not restored to his former place. The servant is still the unrighteous steward and the commendation goes no further than to recognize that he has done wisely for himself in making friends of those who would be in position to help him.

Some one has said that "the key to the meaning of the parable lies in the use of what is called the argument *a fortiori*." "If a dishonest steward, misusing his master's money, nevertheless craftily provides for his future, how much more should the followers of Christ, entrusted by God with wealth of many kinds, use it benevolently and thereby provide heavenly friends and rewards for themselves."—*S. S. World*. Farrar says that "the master of the steward approved of this dexterity, not of his fraudulence."

This is a lesson against the unfaithful exercise of one's stewardship. This particular man was wasteful of his lord's resources, and his disloyalty lost him his position. He who does that cannot be trusted with the "true riches." He who is not faithful in using that which belongs to others, cannot be entrusted to take care of that which belongs to himself.

If humanity will work as zealously to provide for the future life as the servant worked to keep himself out of the ranks of the day laborer, all the world will reap the blessings of faithful discipleship.

## MINISTERIAL ASSOCIATION

The Ministerial Association of Indiana Yearly Meeting will hold its annual session at Ludlow Falls, Ohio, May 20-22. It is earnestly desired that the ministers throughout the Yearly Meeting arrange to be present. An excellent program will be carried out. Those desiring to attend the Christian Endeavor Convention at West Milton, two miles away, can make their arrangements accordingly, as the Christian Endeavor Convention begins in the evening following the adjournment of the Ministerial Association at noon of the 22d.

## CHRISTIAN ENDEAVOR

MAY 10

TOPIC—Health Hints for Better Living.—1 Cor. 6: 19, 20. (Led by a Christian Physician.)

While spiritual health and bodily health may not be synonymous, the former will find its greatest usefulness in association with the latter.

Dissipation is inconsistent with soul health. The body is the temple of the Holy Ghost. Pure food and clean living are elements that contribute to the usefulness of the Christian life.

The bad air of the tumble-down tenement house is not conducive to spiritual growth. Late hours and the whirl of un-Godly society do not promote Christian fellowship.

Environment has much to do with religious experience. The saloon is not a place in which to promote Christian fellowship.

Let the leader assign questions to various members designed to emphasize the importance of a healthy soul in a sound body.

CHRISTIAN ENDEAVOR  
CONVENTION

The annual meeting of the Indiana Yearly Meeting Christian Endeavor Union will be held at West Milton, Ohio, May 22d to 24th. Delegates are expected from all the local meetings in the Yearly Meeting. The presence of every Quarterly Meeting Vice-President is also expected. Edith Miles Pearson, of Ludlow Falls, Ohio, will have charge of the music. Vital subjects have been selected by the Program Committee, and the following are announced as among the speakers: Ellison R. Purdy, Wilmington, Ohio; Milo Hinckle, Lynn, Indiana; Richard Haworth, Fairmount, Indiana; Raymond Holding, Spiceland, Indiana; Professor W. O. Mendenhall, Professor Elbert Russell and S. E. Nicholson, of Richmond, Indiana. Names of delegates should be sent at once to Ethel Faulkner, West Milton, Ohio.

## COMING MEETINGS

The Triennial Conference of the W. F. M. U. of Friends in America will be held at Muncie, Indiana, May 7-12. Delegates send names and addresses to Odessa Rayle, 516 South Mound Street, Muncie, Indiana.

## WANTED

WANTED—Summer position as companion or governess desired by a woman Friend. Address TEACHER, care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.

WANTED—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

## YEARLY MEETINGS, 1914

Philadelphia was held at Philadelphia last week.

Dublin—At Dublin, Ireland, April 30. William Frederick Bewley, Clerk, Sandford Grove, Dublin, Ireland.

London—At London, England, May 20. John Henry Barlow, Clerk, Sunnybrae, Selly Oak, Birmingham, England.

New York—At Union Springs, New York, May 27. Clerk, James Wood, Mt. Kisco, New York.

Nebraska—At Central City, Nebraska, June 3. Clerk, George D. Weeks, 2134 West 29th Street, Denver, Colorado.

Oregon—At Newberg, Oregon, June 11. Clerk, Julius C. Hodson, Newberg, Oregon.

California—At Whittier, California, June 23. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

New England—At Vassalboro, Maine, June 24. Clerk, Walter S. Meader, Gonic, New Hampshire.

Canada—At Wellington, Ontario, June 25. Clerk, William Harris, Rockwood, Ontario, Canada.

North Carolina—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

Iowa—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 23. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,

Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

ARLANDO MARINE,

Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

## FOR RENT

Seven-room Bungalow, furnished. Ocean bluff, unobstructed views. Large corner lot "Broadway." Nantucket Island, Massachusetts. \$250.00 season. H. FORMAN, JR., Haverford, Pennsylvania.



# Price vs. Health

Disappears in

THE

## "FARQUAR"

TRADE

SANITARY HEATING

MARK

## SYSTEM

Unequaled results for the cost are offered?

These are the times when intelligent people buy Dependable Merchandise.

Investigate the FarQuar. You will find it more than dependable—it is a friend to man.

Let us tell you why in our free booklet—"Sanitation in House Heating."

The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

### Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by

**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

#### FOR SALE.

FOR SALE—My home in Wichita, Kansas; two story, six rooms, two halls, strictly modern, good cistern, shade and fruit trees, corner lot 50x150 ft. One block from car line. Six blocks from Friends University, with splendid educational advantages, and University meeting with membership of 800. A beautiful city for a home. Price \$3750, if sold within sixty days. Address G. E. OUTLAND, 640 Elm Avenue, Long Beach, California.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### 400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



#### FOR SALE.

Store, fixtures, splendid trade. Eight roomed dwelling, cellar, barn, cistern, well, electric lights, new, on same lots. Near Friends' University, Wichita, Kansas. Sell cheap. E. L. HODSON, 802 S. Fern Ave., Wichita, Kansas.

### Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,

WESTTOWN, PENNA.



### THE STORY OF QUAKERISM

BY ELIZABETH BRAITHWAITE EMMOTT  
(Daughter of J. Bevan Braithwaite)

Notwithstanding this book was first printed in 1908, and has had two re-prints, it has not become as well known generally among Friends in this country at least as it deserves to be. It is a little history (a story) of Quakerism, but it contains a vast amount of most interesting material,—chief features of this large subject,—and it reads like a most interesting narrative.

The author possesses a clear conception of what she has written about; she is pleasing in her style and clear in her expression. The book is particularly adapted to the use of young Friends, and it is doubtful if as a text-book for Quakerism Study Classes it is excelled.

The chapters on what Friends in England are doing at home and abroad, and on the outlook of Friends both in England and in America, are well worth careful reading by everybody interested in the Society.

The book has a valuable appendix including General Advices and Queries, a chronological outline, a list of authorities (books specially advised), and a good Index. It contains near 300 pages; price \$1.35. It may be obtained of Walter H. Jenkins, Fifteenth and Cherry Streets, Philadelphia, and doubtless of other dealers in Friends' books.

### NOTICE

Correspondence for Charles E. Tebbets, requiring his personal attention should be addressed, until further notice, to Whittier, California. Letters asking for mission supplies should still be addressed to Richmond, Indiana.

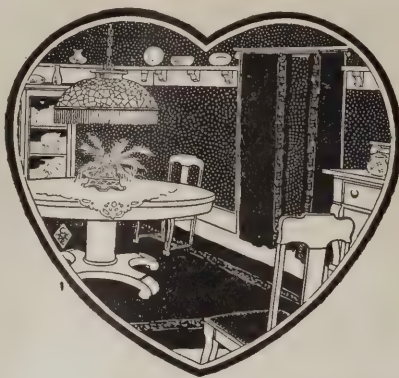
### NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

### WANTED.

WANTED—A man and wife or a strong vigorous woman to take the care of the New England Friends Boarding Home at Amesbury, Massachusetts. The position to be filled is that of matron and housekeeper. Address ANNA M. GOVE, 259 Harold street, Grove Hall, Massachusetts.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

WANTED.—A teacher; Friends' School, Atlantic City, New Jersey. College graduate, or Normal trained. Departmental work; Grammar grades. Address THE PRINCIPAL.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS (SEE THE ADVERTISING FORM OF INVESTMENT)—Tested by our customers for forty years. We collect and remit interest wherever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50  
Four-room Outfits only \$148.00  
Five-room Outfits only \$225.00  
And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.

### Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000

Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIG, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 19.

FIFTH MONTH 7, 1914.

*New Series.*  
Vol. II., No. 19.

## CALVARY

By C. W. E. SIEGEL

Far and wide my thoughts have wandered  
Viewed the mirrored ages vast;  
'Mid historic scenes have pondered,  
Learned the lessons of the past;  
But no heights of sacred Story,—  
Gospel mount, or mount of Law,  
Classic pile, or ruins hoary,—  
Filled me with such holy awe,  
As the hill of Calvary,  
Where my Saviour died for me.

Not with grander heights it shareth  
Crowns of gold and rosy light,  
Nor like Virgin Alp it wearth  
Wedding-garb of purest white;  
Yet from earth so high uplifted,  
Nearer Heaven I ne'er could rise,  
Than upon this earthquake-rifted,  
Blood-stained mount of sacrifice,  
Love's high altar, Calvary,  
Where my Saviour died for me.

Here no pomp and power of nations  
Blinds the eye, ensnares the mind;  
Fame and fortune, lofty stations,  
Here the worldling shall not find;  
But all earthly glory faded,  
When I saw that noble brow,  
Crowned with thorns, despised and hated,—  
Heard the cry, "'Tis finished now!"  
From the Cross of Calvary,  
Where my Saviour died for me.

Hither come, ye pilgrims weary,  
Rest beneath this holy shade;  
From the path all hopeless, dreary,  
Turn and seek the Saviour's aid;  
Here our burdened hearts, dejected,  
By redeeming Grace shall rise,  
For the home-road, Heaven-directed,  
Forward the new-won Paradise,  
Leads across Mount Calvary,  
Where my Saviour died for me.

—Reformed Church Messenger.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Pasadena Quakerism Class

*Dear Friends:*

The class for the study of Friends' History and Doctrine of the First Friends Church of Pasadena, California, greets the New York Quakerism Class and other groups in America. This class had its inception last year at a business meeting of the Young People's Society of Christian Endeavor, held in the Friends Church in Pasadena. The visit of Carolena Wood of New York, to California Yearly Meeting in 1913, did much to help some of us get started in the work, with helpful suggestions and plans for the establishing of classes.

Our study group did not really get under way until the first of this year, but once started it has been held regularly ever since. We meet every other Monday evening at 7:30, and have adopted a course of study that is used in New York Yearly Meeting. We have had an average attendance of twelve with as high as twenty. Usually we meet in the church parlor, but have had our class in the homes of some of the members, when the social aspect has been more fully emphasized, light refreshments being served before going home.

We feel quite infantile in comparison to the New York Quakerism Class, with its history of ten years behind it, but realize that there is a great need for this work on the Pacific Coast. Taking the young people as a whole in this vicinity, they are indifferent, possibly because the claims of the work have not been pressed home closely enough, and they have not been brought to realize that a good education on the Principles and History of Friends is essential to the one who wishes in a large sense to be of service to his church. Perhaps if the group study spirit became more general in America, with it would come a larger vision, and a greater investment of time and money and lives for the cause of Christ and the Church.

In our little class are those who have come from different parts of the United States; we have the typical Western Friend, and the eastern type as well, with the resultant difference in belief and viewpoint.

Many of our aims and ideals are widely divergent, and yet we are closely united in the bond of Christian fellowship, working and striving for the same great ends, and learning from each other. Our class has not been in operation long enough to have branched out into other lines of activity, but these should come with time.

May we not through the coming days, as isolated groups, remember each other much in prayer, and fulfill the wish expressed by Bertha Ufford, that we write and tell one another of our struggles and aspirations as a means of help and uplift, either through THE AMERICAN FRIEND, or by correspondence.

Cordially yours,

JOHN W. DORLAND.

392 East Colorado Street,  
Pasadena, California.

## MISCELLANEOUS

Russia appears to have awakened to the evils of alcoholism. New laws have been passed limiting the sale of vodka between the hours of 9:00 a. m. to 11:00 p. m., in cities and towns and to 6:00 p. m. in the rural districts. The sale is entirely forbidden in public places, such as government buildings, theatres, etc. "The Literary Digest" quotes the Russian press as being unanimous in their criticism of the new law on the ground that it will fail to remedy conditions. The Czar has awakened to the danger of an increase in drunkenness and has asked the new Minister of Finance to find other sources of revenue besides alcohol.

Dr. William H. Roberts, of the Evangelistic Committee of the Presbyterian General Assembly, has recently issued an interesting statement concerning the work of the Chapman-Alexander missions in Scotland during the past six months. Three meetings have been held in Glasgow and Edinburgh by Dr. Chapman since the beginning of last October, resulting in the conversion of more than 8,000 persons in Glasgow and more than 10,000 in Edinburgh. Prominent ministers unite in the declaration that Scotland has been moved spiritually as it has not been since the visit of D. L. Moody.

William G. Hubbard, a well-known Friend, now living at Sandy Lake, Pa., and superintendent of the American Railway Literary Union for the suppression of pernicious literature has issued his annual report. Among other things he says: "Our work has been carried on along much the same lines as in previous years, with much satisfaction at the evidence of the success of our work. In a trip of more than 1,000 miles eastward from Ohio, taking in all the greatest cities as far east as Boston, we found neither on trains nor book stands, any of the books we had ordered suppressed in previous years."



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 19

RICHMOND, INDIANA, FIFTH MONTH 7, 1914.

New Series.  
Vol. II. No. 19

## Friends Are Facing Great Opportunities

The Yearly Meeting season is at hand, and the record of another year is about to be written into the annals of the Society of Friends. Whether or not the record varies much from the somewhat stereotyped form of other years will determine in large measure the trend of present-day Quakerism. No doubt it is easier to follow the beaten path, but the conviction is spreading that there is a vast unexplored territory within the proper domain of Friends that awaits the coming of some heroic discoverer.

To us, the time seems overripe for a new baptism, a new inspiration, a new vision of opportunity, a new call for a higher service as the heritage of Friends both here and abroad. It is not that the old type is discredited, nor yet that there is not much of superior workmanship remaining. It is not apostasy to wish for something better or to covet the very best. Is there any one bold enough to claim that the Society of Friends is that positive, aggressive force for righteousness in the world that it ought to be? May we not even question whether or not denominationally we are keeping abreast of the average development of the modern Christian Church?

There are some stirrings in the inner consciousness of our denominational life which the Church in its collective capacity needs to heed. The organization of study groups and fellowship groups and Quakerism classes and kindred forms is but the stirring of our young people to find a place worthy of their best aspirations within the confines of our Quaker structure. Unless the Church is able soon to lay its hand lovingly and helpfully in some constructive way upon this problem, and incorporate the activities of our young people into the vital active organism of the whole body, these strivings may develop into an eruption, not through any lack of loyalty on the part of young Friends, but because of their impatience to find a place of usefulness in the field of Christian service.

Within recent weeks, visions of opportunity have been revealing themselves in various directions. A few weeks ago a company of earnest Friends on the Pacific coast became conscious of a great denominational need, and voiced their convictions in an appeal for a concerted effort to raise two millions of dollars for the

support of important departments of our church activities. Inspired by the same feeling, the General Secretary is laying upon the heart of the Church the problem of adequate financial support for all our varied interests. The suggested conference of men has appealed to a large element of our membership with a positiveness that cannot be permanently ignored. This week, in a gathering that convened after these words were penned, a number of men from all parts of Western Yearly Meeting met for conference around a banquet table in Indianapolis with a feeling that "they would like to give more of their life and talent to the Friends Church."

This feeling of disquietude is indicative of life and should be welcomed. But no movement should be allowed to drift. Upon the Church rests the responsibility of consideration through prayer and Christian counsel of every tendency in the Church that betokens a desire for greater efficiency in Christian living and service. No Yearly Meeting can afford to rest satisfied with the commonplace or with the stereotyped forms of procedure. The Church must ever be an organism of life, and life means growth, and growth means fruitage. Shall we not pray that upon all our Yearly Meetings there may come a baptism of power that will mean a new birth for Quakerism, to which is brought a fresh revelation of the Father's love and guidance, and in which Christ is revealed as the vital, impelling inspiration of a mighty service for the betterment of humanity?

It is encouraging to know that Friends in England are feeling the same mighty pull toward a higher life and toward a more efficient service. In announcing a proposed autumn conference of Friends in that country "to focus the thought of the Society upon certain questions of far-reaching import for the future of the Church and the world," *The London Friend* of April 17th quotes from last year's London Yearly Meeting epistle as follows:

"We feel that we are on the eve of fresh and quickening revelations of the Power of the Living God. Let us be still for a moment and listen."

"We are being led of the Spirit into a new Day of Faith. Let us go forth to welcome it with glad hearts and outstretched hands."



"To meet the new burst of national, social, and intellectual life, which we so gladly welcome, we need a fresh breaking out within ourselves of the irresistible life of God."

"The spirit of complete and continuous concentration on the work of the Kingdom must spread throughout the whole body."

These words are worthy to become historic in that they serve as the rallying call for the whole Church to advance to higher ground. We are glad to quote further from this same issue of *The London Friend*, in which the editor with true prophetic vision sets a high standard for our denominational mission in the world and indicates the purpose of the autumn conference:

The conditions of today constitute a challenge to the whole Church of Christ, and to the adequacy and supremacy of the faith we profess. Is our Lord able to be Lord of the whole human race, and unify the discords between nations and classes of men? Can He fully meet the deepest longings of every human soul, and lead every human personality to its perfect fulfilment? Is His Gospel a satisfactory message of life and hope to India and China, as well as to England and America, to the toiler and the outcast as well as to the comfortable middle classes, to "seekers" of all kinds, practical, intellectual or mystical? These are some of the great questions which clamour for a clear answer from our generation.

As a Society, we do not believe that an answer is to be found only by reference to historical facts, or to an external authority. We stand, however, for the tremendous conviction that Christ is sufficient as He reveals Himself within the soul, and that His answer is ultimately satisfying for every human problem. If this answer be a true one, it ought to sound forth from our Society with no wavering note. Amidst these great movements of thought and stirrings of life, how may we do what God calls for from us? May not our Society be, as it were, reborn, as it faces with great seriousness the call of today, and hears afresh the call of God summoning it to fulfil its prophetic task?

How, then, are we best to give the message? To this question it is our purpose to seek an answer in the spirit of prayer and humility, and in the strength of a uniting fellowship. Coming together thus, we believe we shall feel within us also a deeper conviction and a fresh compulsion, and be led to bind ourselves together in the service of men and in the love of Christ.

Referring to this same conference in another editorial, the editor says:

We trust it may not be misunderstood if we say that the Society does not want, at this Conference, mere lectures or mere discussion, nor even at this state, "fellowship" only or "a happy time." Something vastly bigger and more vital is needed, namely, a new birth of Quakerism. We want a new dedication to its mighty evangel, to its universal spirit, to its far-reaching and absorbing claims and applications. We want the baptism, regeneration and redemption of the spirit of Christ to be the actual experience, real, vital, inward, of everybody who comes to the Conference. We want: Home Mission and Foreign Mission alike, old Friends and young Friends alike; a fresh sense of commission from God, a renewed consecration of gifts to His service, a fuller understanding of His will in the world today.

These are words which ought to strike deep into the heart and thought of American Quakerism. In them

are revealed the ideals for which we must strive on this side of the Atlantic. Herein are revealed problems which cannot be thrust aside without hurt to ourselves. Can Quakerism occupy a larger place in the Christianizing forces of this twentieth century? Can there come to us the same fresh revelation of a divine message for this generation as came to Fox and his followers for the people of the seventeenth century? These are questions which should become the burden of every Yearly Meeting held this year. The future is big with promise, if we will only get into the channel of blessing and devote our consecrated energies assiduously to the tasks to which God is calling this branch of His Church.

### The Mexican Situation

Whatever may be the outcome of the present situation in Mexico, every lover of peace will commend the readiness with which the administration at Washington agreed to accept the offers of mediation. This action is not only a splendid testimonial of our national desire for peace, but it will serve as an object lesson to Central and South American countries, to demonstrate the fact that the United States has no purpose to enlarge its colonial possessions on the Western hemisphere.

Of course, the possibility of further trouble remains. Mexico unfortunately has no stable government and no responsible head, and if Huerta and Carranza should both agree to the terms of the mediators, there is little guarantee that the Mexican people as a whole will abide the results. Meanwhile the fact should be emphasized that under no circumstances do we want war with Mexico, and this of itself will strengthen the efforts at mediation. America certainly has nothing to ask for except that peace shall reign again in Mexico and a stable government be established with the warring factions satisfied.

It is easier to float down stream than it is to row across currents. It is more comfortable to drift with the tide than to struggle with the wave. It is easier to be a nominal Christian than a virile working disciple, but the results determine the value of the procedure. The crown is promised to him who overcomes.

The local meeting ought to be its own best publicity agent. If the service is characterized by true and living worship, the whole community will feel the force of it.

Some people are willing to be Christians if somebody else will render all the service. There are too many drones in the Christian hive.

The consciousness of fellowship with Christ is more convincing of the truth of the gospel than all the philosophies of earth.



## Office and Work of the Ministry

BY DR. JOSEPH WILSON\*

"Now then we are ambassadors for Christ, as though God did beseech you by us we pray in Christ's stead be reconciled to God." II. Cor. 5: 20.

The titles given to ministers of the gospel in the New Testament indicate their office and duty. They are called apostles, prophets, witnesses, evangelists, teachers, overseers, servants of Christ, stewards of the mystery of God, co-workers with Christ, your (the people's) servants for Jesus' sake, shepherds, ambassadors for Christ. Each term determines some function of the minister's office and duty.

It is noticeable that they are never called "priests." The New Testament writers were not acquainted with priests as religious officers. They knew of heathen priests and Jewish priests, but carefully avoided giving that title to the Christian minister. There is but one priest in the Christian Church, Jesus Christ, the one Mediator between God and man.

A priest is a propitiator, one who brings the sins of the people before God and offers sacrifice, thus propitiating Divine wrath. There is but one effectual sacrifice for guilt, the Lamb of God which taketh away the sin of the world. It is a derogation of Christ's unique work for any man to assume that title. The whole Church may indeed be called a priest because it is Christ's mystical body. It intercedes; it offers the sacrifice of its toils, suffering and prayers for a lost world outside of itself, but no one of its members can stand between Christ and His own body. The highest honor possible is membership in that body.

The priest and the ambassador exercise contrasting functions. The priest brings man's sins invoking pardon. The ambassador is the returning messenger declaring that pardon has been granted. The human priest pleads for a blessing and is uncertain whether it be granted. The ambassador announces that redemption has been wrought. If Christ had not died or if His death had been an incomplete atonement, the priest's work would have been in place. But the atonement is complete. There remaineth no more sacrifice for sin. To tell this fact in the ears of sinful men, an embassy from God has been constituted.

An earthly ambassador is the representative of one nation to another to declare the will of the nation which sends him to uphold the honor and protect the interests and further the welfare of his own country in his work.

1. First of all, he is appointed. He does not appoint himself. No doubt there are hundreds of Americans who deem themselves competent to be our ministers at the court of St. James, or the Tuilleries

or Berlin, but their opinion does not make them ambassadors. They must be appointed and accredited.

2. The ambassador is given instructions and is to carry them out. He does not make his own instructions, nor select from those given him such as are agreeable. He is to execute the will of his own government, but not, however, as an automaton. He is not a mere letter carrier. His judgment, skill, courtesy, personal magnetism, powers of persuasion, are called into play.

3. His position is an honorable one. In his person his nation is involved. He is treated as if he were his whole country. No civilized or well-ordered government will permit an affront to an ambassador. His residence is inviolate. When he speaks it is the voice of his nation.

4. Inasmuch as in the varying aspects of diplomacy, perplexities may arise, he keeps in constant communication with his own government.

5. He is jealous for the rights of his own countrymen, protecting them from abuse and slander.

These functions of the earthly ambassador indicate, in part at least, the duty and office of the ambassador of Christ. He represents the Kingdom of heaven. The honor and interests of that Kingdom are in his hands.

1. He does not appoint himself. No one can appoint an ambassador for Christ except Christ Himself. The qualification first of all is the Divine call. However varied the mode of ordination in different denominations, the primary inquiry is this:

"Do you think, in your heart, that you are truly called according to the will of our Lord Jesus Christ?"

The divine call is absolutely necessary. Other considerations such as culture, fluency of speech, good manners, and so forth, are no consideration at all until the divine call has been made. The young man must ask himself, "Does God wish me to be a minister?" Any man will hesitate lest unauthorized from heaven he should press into this office. And yet the call is imperative: "Woe is me if I preach not the gospel." Still man's free will is not crushed. He may obey or disobey. Some have heard; have felt God's touch, and—have shaken off God's hand, and—then too late have mourned.

But how can a man know that God calls him? That is indeed a pivotal question. Few have such a signal summons as St. Paul. The call arises in the heart with the inquiry, "Does God want me for this work?" How does it happen to arise? There are various ways, but they are providential. God is behind them—a sermon such as this, a solemn service, a word from a pastor or Christian friend, an opening for an education, the suggestion of one's former schoolmates—whatever be the occasion of the thought, do not disregard it. It may be the Savior speaking to you.

Dr. Wilson is Dean of the Reformed Episcopal Seminary of Philadelphia, and delivered this sermon a few weeks ago. It was copied by one of our Philadelphia Friends, and sent to us with a request for publication in *The American Friend*.



And yet one may be mistaken; may fancy he is called when he is not. What then? Let him take counsel. His kindred, his pastor, the officials of the Church he would serve—these will help to a right decision.

2. Next, the Christian ambassador is to carry out his instructions. He is to deliver his Lord's message, to consecrate his learning, eloquence, his powers of mind and body with all the skill he possesses, and all this judiciously, aptly, opportunely. For he is an opportunist in the highest sense.

An ambassador in earthly courts is ever on the watch to serve his country. There are state papers and formal interviews of course, but besides these there is the happy work at the dining table or remark on the street to a fellow ambassador or to some subordinate. So the Christian ambassador; he is always on duty. He is not terrified by antagonism, but he does not arouse antagonism. He is courteous, kindly, persistent and firm. Ever in his mind is his Master's word, "Wist ye not that I must be about my Father's business?"

There may arise a question of personal honor. He may acquire views which do not coincide with the message he is sent to deliver. What then? Let us recur to the analogy of the ambassador of a nation. He may disagree with his instructions and that so seriously that he does not wish those instructions carried out. Then he ought not to hold his place. He must resign. If ever a minister of Christ is so unhappy as to lose his faith in the gospel, the ministry is no place for him.

3. The Christian ambassador is to keep in communication with his own government, and for this he is not dependent upon the postoffice or the telegraph. His method of communication is prayer. He never prepares or delivers a sermon without prayer. As he visits the sick or calls upon parishioners, his heart reaches upward to the throne for the right word and the right act. He never forgets that he is God's messenger. Personal pique and personal irritation are restrained. What are his personal interests in comparison with the interests of the kingdom of God?

4. The Christian ambassador is in charge of the good name of his fellow countrymen, that is, his fellow Christians.

One of the devices of Satan is to excite suspicion and to circulate slander against Christians. It is not the minister's duty to give credence to such suspicions, still less to give wider circulation to slander. Such assaults upon God's people by the children of this world are to be expected. They called the Master of the house Beelzebub; how much more the members of his household? The brother against whom suspicions are aroused is to be consulted. If he has done wrong, he is to be vindicated; and that too, whether that person be friendly to the pastor or not. The Church is in an alien land. The minister is its advocate and defender.

The duty and the dignity of Christian ambassadorship go hand in hand. "God hath given to us the

ministry of reconciliation." II. Cor. 5: 18. He might have given that ministry to other agents, but He chose not angels; He chose human beings. Cornelius, the Roman soldier, was praying that God would reward him by teaching him the gospel and send an angel to him, but the angel did not preach the gospel, but bade the soldier send him Simon Peter who would show the way. And so it has come to pass that we have this treasure in poor earthen vessels, but the treasurer is heaven.

Let us turn for a moment from the thought of the Christian minister as an ambassador, which office carries with it much of honor and something of authority, to the minister as the pastor, that is, the shepherd. It is the tender title and the dearest. It was morning on the shore of the lake of Galilee. The risen Savior and the penitent Peter stepped aside from the rest. He saith unto Peter, "Simon, son of Jonas, lovest thou me?"

"Yea, Lord."

"Feed my lambs."

He saith unto him the second time, "Simon, son of Jonas, lovest thou me?"

"Yea, Lord, I love thee."

"Tend my sheep."

He saith unto him again, "Simon, son of Jonas, lovest thou me?"

"Yea, Lord, thou knowest that I love thee."

"Feed my sheep."

The evidence of love is the care for Christ's flock. They are Christ's sheep, not ours.

They are sheep, not dogs to be beaten and mastered. Sheep will not follow the shepherd who beats them. The sheep are better who are loved and the shepherd is happier whose sheep love him and they will love him who cares for them.

One morning in early spring I came upon a shepherd with his flock in a mountain valley in Idaho. The sun had not yet risen over the eastern hills, so there was a chill in the air. The cold did not trouble the sheep in their thick coats, but the lambs were shivering, and the shepherd too was cold. His hands were numb and he was stamping his feet to restore the circulation. It was an occasion on which he might have bewailed his lot and made himself more wretched by self pity. Or he might have made a fire to warm himself withal. But first he must care for the tender lambs. He found sheltered places for them. He held those which seemed more feeble against his own breast to give them warmth, and in handling them his numbed fingers grew supple again, and then the sun looked down upon the valley.

---

Francis E. Clark, President of the World Christian Endeavor Union, will soon attend a number of important Christian Endeavor conventions in France, Spain and England. He will visit a number of cities in each of these countries, speaking in behalf of the Christian Endeavor work, and also the cause of international peace and arbitration.



### Philadelphia Yearly Meeting

Philadelphia Yearly Meeting was held from Fourth month 20th to 24th. It was truly the most encouraging Yearly Meeting I have ever attended—no radical progressiveness, no senseless conservatism—wide awake, but deliberate and steady, much concerned for the spirit but never quibbling over mere phraseology. The number in attendance was from 500 to 800 on each side of the house.

The "Select Meeting" so called (the meeting of Ministers and Elders) convened on Seventh-day, the 18th, and was regarded as more than usually impressive because of the exercise involved in considering the request of William C. Allen of San Jose, California, for a minute to travel in religious service in China, Japan and Australia, to be accompanied by his wife, and by his friend William B. Harvey, the present Superintendent of Westtown Boarding School. The extensive "concern" of Joseph Elkinton to travel, with his wife and two daughters, amongst Friends in Europe and Asia, visiting their meetings and missions and everything tending to the uplift of humanity amongst them, was also before the meeting. There were many expressions of tender feeling regarding these proposed labors of love for the Master. The meeting was drawn into a feeling of brotherly kindness toward all among whom our travelers may come. An adjourned session of the Select Meeting was held on Third-day morning, the 21st, which was characterized by more than one of the younger members of that meeting as an exceptionally favored occasion, when unity of feeling was united with dignity and depth of exercise.

The report of the representative meeting, read as usual at the opening session of the Yearly Meeting proper, on Second-day morning, the 20th, was intensely interesting, and justified fully the comment of an aged Friend of the type no longer very common as to appearance, that here is evidence that the Society is efficient and not asleep. But space does not permit a review of the report here. The proposal therein, to admit women Friends on an equal standing with men in that meeting, not, however, to increase the total number, was approved, and later in the week the two vacancies therein, caused by death during the past year, were filled by the appointment of Ann Sharpless and Jane W. Bartlett.

Another proposal contained in the same report, involved the appointment of a joint committee of men and women to prepare a message to Congress asking the passage of the proposed prohibition amendment. At a later session this committee presented a brief resolution addressed to the Judiciary Committees of the Senate and of the House requesting favorable action on the said bill, and stating that the Yearly Meeting had advised its members to use their personal influence with individual Congressmen in support of the proposed constitutional amendment. The resolution was endorsed heartily by the meeting.

The situation of our country in respect to Mexico and the burdens resting upon the President of the United States and his peace loving counsellors at this

critical time, engaged the attention of the Yearly Meeting again and again during its various sessions, both in testimony and in vocal prayers, as well as by a special season of silent prayer on the last day of the meeting, and by a special telegram to the President. The meeting heard with profound attention the message of the federated churches on this subject, and endorsed the same, but preferred to appoint its own committee to consider our particular place and service. Another committee was instructed to address editors, publishers and managers of papers and magazines, both by personal interview and by letter, asking them not to stimulate the excitement incident to war or conditions that may lead to war.

A committee was appointed one year ago to consider the duty we owe to many not in membership with us, and the possibility of increasing our membership by accessions from those affiliated in various ways with Friends, as where one parent is a member or the individual has lost membership by disownment for reasons that do not now obtain, or where the individual is a frequent attender of meetings but has never officially joined the Society, or in cases where the person is the husband or the wife of a member. This committee made a very interesting report and was continued for further service in the same line. Subordinate meetings were requested to aid the committee by supplying names and data in order that a more complete and exact report may be made next year.

The answers to the Queries, the reports on Education and Primary Schools, the Westtown report, the report on the Indian School at Tunesassa, the report on the Dukabors in Canada, the letters from Friends in Australia, in China, and our replies to them, a brief letter from our beloved Jonathan E. Roads, a valued counsellor and minister, unable by reason of the infirmities of age to be present with us, all these as well as the proposed labors in foreign lands of the Friends having minutes for such service, as has been herein stated, were matters full of interest and lively concern, but space forbids more than passing notice here.

The Yearly Meeting of women Friends held their sessions in the western end of the same large house during the same time that the men were in session, and considered very nearly the same subjects, but in manner and degree corresponding more with their particular sympathies and interests. The subject of card playing claimed particular attention and a letter on gambling as the frequent outcome of the spirit that makes card playing so fascinating, was prepared and directed to be circulated. Another letter, addressed particularly to a group of girls at Wellesley College, who meet regularly for worship after the manner of Friends, was prepared and directed to be sent to such groups of our members wherever they may be.

In both men's and women's meetings this year there was great unity of feeling and expression, and the vocal exercise was well distributed. The writer remarked to a young man, "How beautiful is the unity!" The quick reply came, "I care far less for the unity than the power, and it is the power that has impressed



me." Perhaps we both were right, for if there be unity in the right spirit will not the power be manifest? Both are beautiful.

Any report of the Yearly Meeting would be incomplete that omitted mention of the philanthropic organizations conducted by Friends which are auxiliary to the meeting, though not officially recognized thereby, and which hold their annual meetings in the afternoons or evenings when the meeting proper is not in session. These are all held at the Twelfth Street house, which is more suitable for evening sessions. Mention should also be made of the three public meetings for divine worship held on Fifth-day morning, which were well attended and regarded as seasons of divine favor. The one held in the house at Sixth and Noble, the center of the North House Settlement work, was unusually large this year. The regular week day meeting at this place will soon be discontinued, as it has seemed best to consolidate this meeting with the other two meetings located near it.

The missionary meeting held this year on First-day afternoon was addressed by George C. Doolittle from Syria, and by A. Edward Kelsey from the Friends Mission at Ramallah near Jerusalem. Our young people in particular are much interested in the foreign mission work. The Peace Association, holding its annual meeting on Second-day afternoon, seldom fails to draw a large company. The speaker this year was Rabbi Ben Levi of Pittsburg, to whom Philadelphia Friends always listen with profound interest and respect on the subject of peace. Never was this more true than this year.

The Freedmen's Association which conducts the industrial school at Christiansburg, Virginia, was ably addressed by Edgar A. Long (colored), principal of the school, and by Leslie Pinckney Hill, also colored, principal of our Cheney Training School of Managers. J. Henry Scattergood spoke interestingly of a "Recent Trip Among Southern Negro Schools." The Temperance Association met on Third-day evening and listened to Henry N. Pringle, from the International Reform Bureau at Washington, on "The Fight Against Liquor, National and Local." The subject is a live one with Friends everywhere.

On Fourth-day afternoon two young Friends, Edith Stratton and Esther A. Balderston (the latter is to leave us soon for work in Japan), spoke on "Our Attitude Toward the Student Volunteer Movement." Each had attended as a delegate the recent Kansas City convention. The North House Association made report on the year's work later in the afternoon of the same day, and the audience was treated to an exceptionally interesting address by Prof. J. P. Lichtenberger of the University of Pennsylvania, on "Problems in Social Progress."

Friends First Day School Association reported in the evening after tea, and the good sized audience listened to an earnest address by Elihu Grant of Smith College, a convinced Friend, on "What Constitutes Fruitful Bible Study." On Fifth-day evening, closing the evening meetings for the week, the Indian Aid

Association of Friends of Philadelphia Yearly Meeting made its annual report. Rayner W. Kelsey of Haverford College, who visited most of the missions in Oklahoma during the summer of 1913, spoke on "The Work of Friends for Western Indians."

The time of holding the Yearly Meeting has been changed in order to better suit our schools and colleges, the farming community and Friends generally. The meeting is to convene next year on the last Second-day in Third Month. The Clerks of Men's Meeting this year were the same as last year, David H. Forsythe and Walter L. Moore. The Women's Meeting received resignations from their former most satisfactory Clerks, Rebecca Conrad and Susanna Kite, who have served the meeting capably for seven years, and appointed as Clerk Jane W. Bartlett, and as assistants, Mary W. Copperthwaite and Mary R. Williams.

Very few Friends from a distance were in attendance this year. Rufus King and Edward Edgerton were heard acceptably. A sense of gratitude to Him who "fills the hungry soul with goodness" is the covering of many spirits as we reflect upon the favors of this 233d session of Philadelphia Yearly Meeting.

BENJ. F. WHITSON.

Moylan, Pennsylvania.

### Rejoicing

BY HARRIET F. BROOKS

Who now rejoice in my sufferings for you,—Col. 1: 24.

To rejoice is to feel or express joy or gladness over some event in our own or another's life.

St. Paul's rejoicing was of a more significant meaning. He wished to convey to the Church at Colosse, the deeper interpretation of this text. What had Paul to rejoice in just at this time? Nothing but his sufferings for the sake of his co-workers, to whom he was writing, such as imprisonment, shipwrecks and persecutions. Why should any sane man or woman delight in these hardships, particularly when received at the hand of others? St. Paul was not deserving of such harsh treatment.

Let us review the "Rise of the Quakers." George Fox, our founder and earliest messenger of Quakerism, suffered torture unknown to most of us. He is but one of many who submitted to cruelties for the sake of the new-born Society of Friends, in order that we of today might enjoy our meetings for worship without fear of an interruption by an officer of the law. Yet, these early Friends rejoiced at being persecuted for "conscience sake" and were ready to die if need be, for their Lord and Master, Jesus Christ.

If we truly appreciated the privilege of being Christians, whose heritage was so dearly bought by individuals like George Fox, we should be glad for trials, temptations or other calamities which befall us, but, we forget for the moment what Browning says, "God's in His heaven, all's right with the world."

When adverse winds blow across the desert places in our life, and sandstorms of grief, disappointment or lost opportunities nearly blind our spiritual vision, so that the Son of Righteousness is hid from our



senses, do we not often echo the ancient prophet, who cried, "Lord, let me die."

We forget for the time the green oases along the way, sweet places where our feet have trod in harmony and fellowship with each other and with our greatest Friend. It is but the human element, so strong within that thought is seldom given to life's oases amid its storms.

Paul and others who blazed the trail for the Christian Church first, learned "to endure hardness as a good soldier of Jesus Christ;" second, they counted such afflictions which were grievous for but a moment; and third, they rejoiced in their sufferings for us.

It is well to rejoice in sufferings in order that others may believe in our Christ, not only in seasons of outward calm and happiness, but that we by showing the silver lining of our darkest cloud in periods of unrest and discontent, may reveal to those who know Him not the only true source of joy and happiness that they may believe in Him also.

Portland, Maine.

### Parable of the Unjust Steward

BY EDWARD WING

Are we misunderstanding the Parable of the Unjust Steward? The Sunday School teachers of a large part of the Christian world are soon to stand before their classes with this lesson before them, and the thought that they are to teach the young people of our country that, as one of our prominent quarterlies expresses it, "Jesus saw something in this man's forethought and action to admire," is a sad thought in the extreme.

Why should we be so slow to understand these words as spoken in irony to those who were deriding His plain earnest words? He would use every possible means of expression that He might fasten upon unwilling hearts the thought of their dishonesty with God. There are two things that we might reasonably expect that Jesus would do if He used this form of speech: first, that He would frame the picture in such a way and draw from it such conclusions as to make it practically impossible or at least difficult to interpret it in any other way; and second, that before leaving the thought He would change His style to direct teaching, so as to make doubly clear the lesson that He wishes to impress.

Let us see if Jesus did this. 1. Is it possible to find a reasonable interpretation of this parable and the conclusions which He draws from it in any other way than that He spoke in irony? This steward violates every principle of manhood and does it so openly that his lord knows it all. He knows that his conduct has been simply robbery. Can it be possible that Jesus is here drawing a picture true to life or simply illustrative of the dishonesty of the Jewish people as God's stewards? But let us go further and hear the conclusion He draws; "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." If we do not find it impossible to believe that Jesus found something to admire in this flagrant thief, we certainly must in the

conclusion that men could furnish everlasting habitations to their friends. 2. Does Jesus by changing to a direct method of teaching interpret the lesson which he has been seeking to enforce? Study His words for an answer. Hear Him say, "If ye have not been faithful in the unrighteous mammon, who shall commit to you the true riches, etc.?" In this day when graft and unfaithfulness to trust is rife in our midst, and temptations to the young are strong, we need to give all possible emphasis to Jesus' words and in no case make Him condone dishonesty.

Oakland, Maine.

### Names of Days and Months

BY SARAH B. WOODARD

I am both surprised and grieved when I hear so many of our church members, as well as those of other professions of Christ's gospel, using the names of the days of the week and of the months of the year, names that were given in honor of heathen gods. The early Christians did not use them, neither did our early Friends. They had a reason for refusing to do so, because to do so was disobeying God's commands. We will first consider the first day of the week. It was the day on which Christ rose from the dead. And in honor of that day the early Christians called it Sabbath. I do not know just what date it was given that name, but it was given in honor of Christ's resurrection and now when we call it Sunday, instead of Sabbath, we dishonor Christ and at the same time break a command of God.

Perhaps some will ask where I find that command. Exodus 23: 13, "In all things that I have said unto you be circumspect and make no mention of the name of other gods, neither let it be heard out of thy mouth." In Joshua 23: 7 it is commanded, "Neither make mention of the name of their gods." Then in Hosea 2: 17 and Psalms there are similar expressions. It is very evident that God is displeased with the familiar use of those names. There were people who worshiped the sun and it was in his honor as a god that the name was given to that day. There are four months that have numerical names, but those are not given to the months they properly represent. September, October, November, December, 7th, 8th, 9th, 10th, instead of 9th, 10th, 11th, 12th, but the same objection does not apply to those names as to the other months of the year. Time has not worn off and never will or can obliterate the fact that those names are names of heathen gods. The numerical names are just as easy to use when we form the habit.

Do not say that this is a little thing, not worth paying attention to. It is the little foxes that spoil the vines, and anyone that lightly passes over the breaking of one of God's commands, will not find it a little thing when the time of reckoning shall come.

Fountain City, Indiana.

Following an anonymous gift of \$100,000, a campaign has been opened to raise \$1,000,000, for the endowment fund of Northfield schools.



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### V. AN ENGLISH MONTHLY MEETING BUDGET

Since the last article under the above general heading was mailed to the editor of *THE AMERICAN FRIEND*, a "Schedule of Collections," which a Monthly Meeting in England prints and sends annually to each of its three hundred and twenty-seven members, has been received through the kindness of that meeting's Treasurer. Although not adapted to use under the different conditions prevailing in this country, it offers some profitable suggestions to Friends who are interested in the movement for a better financial system in our American Yearly Meetings. It is reproduced here in slightly abridged form.

#### ALTON, SOUTHAMPTON & POOLE MONTHLY MEETING.

Subscriptions, 191....

Dear Friend—Below is a Schedule of the Collections required for the support of our particular meeting; Sussex, Surrey and Hants Quarterly Meeting; the Yearly Meeting, including its various Committees and Schools; the Friends' Foreign Mission Association, etc., for the meeting year from 1st October, 191.... to 30th September, 191....

1. **Preparative Meeting Fund.** This fund pays all regular expenses in connection with our local meeting.

2. No. 2 is left blank for insertion of any special local purposes.

3. **Monthly Meeting Representatives' Travelling Fund.** Pays the travelling expenses of an agreed number of Representatives to each Monthly Meeting.

4. **Quarterly Meeting Fund.** Provides for everything outside the purely local expenses of each meeting, e. g., assistance to poor Friends, repairs to meeting-houses and other property, also travelling expenses of Friends travelling with minutes.

5. **Quarterly Meeting Dinner Fund.** Pays £10 to the particular meeting in which each Quarterly Meeting is held.

6. **Yearly Meeting Fund.** Is applied for the General Expenses of the Society of Friends, including the maintenance of its Central Offices at Devonshire House, the salaries of its officers, the printing of the Yearly Meeting Epistle and other literature, the travelling expenses of Ministers on Foreign Service, etc., etc.

7. **Home Mission and Extension Committee.** Its object is to help Monthly Meetings in the building up of meetings and the extension of their work.

8. **Central Education Committee.** It surveys the whole field of education in the Society, and is working out a coherent scheme in which each of the Boarding Schools shall take a definite sphere.

9. **Anti-Slavery Committee, Pemba Mission.** The value of this work is well known to Friends.

10. **Ackworth School.**

11. **Saffron Walden School.**

Assistance to the valuable work done by these schools is much needed.

12. **Friends' Foreign Mission Association** is commended to the liberality of all.

It is believed that if members cannot contribute to all the Funds, they will consider it a privilege as well as duty to contribute to as many of the objects as possible. The work of the Society is always growing and thus calls for increasing expenditure, which can only be met by the liberal support of its members generally. Those who cannot give largely are invited to give even small sums to any objects they may feel specially interested in.

Directions will be found below as to the mode by which payments may be made.

Yours truly,

Collector.

#### COLLECTION SCHEDULE

Subscribed last year.* Dolls.	Cts.	To	Will subscribe this year.	
			Dolls.	Cts.
.....	.....	1. Preparative Meeting .....	.....	.....
.....	.....	2. ....	.....	.....
.....	.....	3. Mo. Mtg. Rep's Trav'g Fund.....	.....	.....
.....	.....	4. Quarterly Meeting.....	.....	.....
.....	.....	5. Q. Mtg. Dinner Fund.....	.....	.....
.....	.....	6. Yearly Meeting Fund.....	.....	.....
.....	.....	7. Home Mission and Extens'n Com. ....	.....	.....
.....	.....	8. Central Education Committee .....	.....	.....
.....	.....	9. Anti-Slavery Committee.....	.....	.....
.....	.....	10. Ackworth School.....	.....	.....
.....	.....	11. Saffron Walden School.....	.....	.....
.....	.....	12. Friends Foreign Miss'n Ass'n.....	.....	.....
.....	.....	Total.....	.....	.....

\* Dolls., Cts. substituted for £, s.d.

It is my intention to subscribe, as above, in "Annual," "Half-Yearly," "Quarterly" (Please strike out two words.) amounts.

I enclose herewith \$..... as above, and await official receipt.

(Signed).....

Address.....

Dated.....

Among the noticeable features of the above Schedule are: (1) The fulness of information which it gives to every member of the meeting in regard to the objects for which funds are needed. (2) The large range of objects for which it provides funds. (3) The option which it offers members of limited means in making their subscriptions. (4) The comparison which it institutes between an individual's subscriptions in two successive years. (5) The definite pledge to which the contributor subscribes.

JOSEPH JOHN MILLS,

General Secretary.

525 South Catalina Avenue,  
Pasadena, California.

Large gifts for educational purposes continue to be reported. Edgar Palmer, of Rye, New York, has offered to build a stadium for Princeton University to cost \$300,000. The Carnegie fund has offered Wellesley College \$750,000 on condition that \$1,250,000 be raised within a specified time. Mrs. George W. Hoopes has tendered \$100,000 to the University of California to be applied in support of a school of medical research. The President of the Singer Sewing Machine Company has announced that \$500,000 is at the disposal of the Cathedral of St. John, the Divine, New York City, to be applied in founding and maintaining a school of music for the training of cathedral and church choirs.



### THE WHITTIER FELLOWSHIP GUEST HOUSE

Once more the Whittier Fellowship Guest House will open its doors as a place for the study and experience of the fundamentals of Quakerism in a pleasant New England village near the sea, where Friends of every shade of thought have become acquainted in the mellow atmosphere of Whittier's often described and best loved country. From Seventh month 1st to Ninth month 15th, 1914, it will be ready to receive guests who come seeking to enter into fellowship and to see the meaning of worship in life.

During the summer various subjects will be considered as present day means of expressing our ideal, but at all times it is hoped that the ideal of the Divine Presence and Guidance as the great fundamental fact of life and labor will be the central concern. Beside the precious seasons for fellowship in worship, there will be through all the weeks lectures and discussions of the primary facts of our message. This is the chief concern of the Whittier Guest House and its fellowship. The various subjects, social and otherwise, are only evidence of the determination to see how the Inner Light is to affect our lives at this moment.

These are some of the subjects to be considered:

How can the Quaker Conception of Religion be Expressed to the World?

Whittier's Contribution to Religious Life and Worship.

How can Friends Contribute to the Federation of Churches?

Modern Methods of Religious Teaching for Children.

Quakerism and the Fine Arts.

Modern Politics and Quaker Democracy.

Spiritual Aspects of the Woman's Movement.

Friends' Testimony Against Oaths and War.

The Tension Between the Races.

The exact dates and hosts for the above conferences will be published shortly. A group of English Friends, including possibly Elizabeth Fox Howard and Harriet Newman, will be at the Guest House part of the time. Those who feel interested in these concerns and desire to take part in them, may write to The Whittier Fellowship Guest House, Hampton Falls, New Hampshire. The expense of living at the Guest House is \$10.00 per week, and the sea and beautiful New England coast bring us seasons of play and refreshment.

### GOLDEN WEDDING

Fifty years ago on April 21st, in Carthage, Indiana, Josiah Binford and Margaret F. Hill, two young Quakers, were married. Fifty years later in Russell Hall, at Friends' University, Wichita, Kansas, they celebrated the fiftieth anniversary of the event. Mr. and Mrs. Binford were married according to the custom of the Friends of fifty years ago, without the aid of preacher, judge or justice. On their fiftieth anniversary in the presence of four or five hundred members of the Friends' Church and numerous invited friends, they again enacted the marriage ceremony just as they did fifty years ago.

Arrangements had been made by the Church to provide a wedding dinner for all present. Professor B. W. Truesdell prepared from pictures in the possession of Mr. and Mrs. Binford a series of plates that were used with his stereopticon to convey to the visitors something of the life and activities of this couple who are so much beloved by the people of Wichita. Among these pictures is one taken at the time of their wedding, in which both wore the conventional clothes of the Quakers of that day.

Mr. Binford was born in Indiana seventy-three years ago, and Mrs. Binford in North Carolina, two years later. After their marriage they lived in Indiana till 1885, when they came to Kansas and settled on a homestead near the present site of the town of Haviland. Mr. Binford was president of the town-site company when Haviland was platted and placed on the map.

Together this couple have always worked for the moral and educational welfare of the public. They assisted in making possible the first sod church at Haviland and later did much toward the erection of a more sightly and commodious place of worship. When the need for higher education became imperative, they helped to establish the Friends' Academy at Haviland, which is still doing good work.

Mr. Binford was for fifteen years a member of the board of trustees of Friends' University. In March, 1900, they moved from Haviland to Wichita and took charge of South Hall, the girls' dormitory of the university. Since that time they have had full charge of South Hall, nearly eight years.

Dan Binford, their youngest son, is now in charge of a fine Y. M. C. A. building dedicated last week at Auburn, Indiana; Gurney Binford, their oldest son and his wife are missionaries in Japan; Dr. Raymond Binford, another

son, is a member of the faculty at Guilford College, North Carolina; Miss Myra Binford, the only daughter, is teacher of domestic science in Wilmington College, Ohio; another son, Bevan Binford, now dead, was a member of the faculty at Friends' University at the time the school was opened. The only one of the children who was able to attend this golden wedding anniversary was M. H. Binford, who lives on a farm seven miles southwest of Wichita. —"Wichita Beacon."

### FOREIGN MISSION WORKERS

Further unification of effort in missions is the object of the Federation of Woman's Boards for Foreign Missions, whose national advisory commission convened in Chicago April 24. Practically all of the woman's foreign mission boards are organized in territorial commissions, representatives from which constitute the central body. Through the committee of twenty-eight, which has charge of plans for the annual missionary campaigns, the federation participates in a unification of home and foreign interests, giving larger efficiency to educational and other work for world evangelization.

The Chicago meeting was preceded by a session of the Chicago territorial commission, at which fourteen boards, operating in nineteen states, were present. Plans for the summer schools were specially considered. April 23, the visitors were entertained at a luncheon at the home of Mrs. C. E. Vickers, of Oak Park, the guests of honor being Mrs. George W. Coleman, Boston; Mrs. De Witt C. Knox, New York; Mrs. Mary C. Porter, Pittsburg; Miss Effie Cunningham, Indianapolis; Mrs. H. B. Pinney, San Francisco; Miss Margaret Burton, New York; Mrs. B. Krammes, Tiffin, Ohio, and Mrs. D. B. Wells.

In the regular session a model constitution for territorial commissions was approved; encouraging reports of the quarterly Bulletin were received, and the plans for regional conferences for mission study class leaders were approved. The commission will meet in 1915 at San Francisco, where it will probably co-operate in the congress of missions.

Officers were elected as follows: Chairman, Mrs. De Witt C. Knox, New York; vice chairman, Mrs. Oliver R. Williamson, Chicago; secretary, Miss Mabel Cratty, New York; treasurer, Mrs. W. I. Haven, New York.—The Continent.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.



**AT NEW CASTLE, INDIANA**

The young men's Bible School Class with Jessie Slifer as teacher, has rented and furnished reading and club rooms down town, to which they are inviting all young men that may be interested in Sabbath School. After presentation of the matter by the pastor on Sunday morning, the 26th, sufficient money was raised to furnish the rooms. The arrangement is proving to be a great blessing and benefit. Several conversions have resulted from the personal work of the members of this class.

**SCIPIO QUARTERLY MEETING**

Scipio Quarterly Meeting was held April 24-26 in the assembly room of Oakwood Seminary at Union Spring, New York. There was an unusually large attendance and the presence of our non-resident members was especially cheering. We were favored in having with us Dr. George F. DeVol, Friends' medical missionary at Luh Ho, China. On Friday evening he gave a most interesting account of his work. At the other sessions of the Quarterly Meeting his gospel messages were characterized by simplicity and directness and were given in the love of Christ and the power of the Holy Spirit.

In the Young People's Meeting on Sabbath evening, to which all the Young People's Societies of the village had been invited, the presence of the Master was very manifest. An after meeting for individual consecration and prayer was held and a number attended, mostly seminary students.

A deep sense of God's presence has characterized all the sessions of the Quarterly Meeting for which we are most grateful. Some definite and aggressive measures are being taken by this Quarterly Meeting for the establishing of Friends' work in this section. The seminary students, teachers and Friends located at this place, by their faithfulness to the Master are important factors in making our meeting a success. Their voices are frequently heard in our regular meetings for worship.

**WOMAN'S FOREIGN MISSIONARY UNION OF FRIENDS**

Muncie, Indiana, May 7 to 12, 1914.

"The women that publish the tidings are a great host."—Ps. 68: 11.

**The Purpose of the Conference**

To stimulate united prayer and study and a spirit of fellowship in service; to secure a deeper realization of the whole task of foreign missions; a clearer understanding of difficulties and

problems; a fuller development of resources and a truer conception of the dignity, scope and purpose of women's work for missions.

**Program**

May 7, 7:30 p. m.

**Informal Reception**

Prayer.....Anna M. Sweet  
Address of Welcome...Theodate Wilson  
Response.....Martha E. Newlin

**Sixth-Day Morning**

9:30—Call to Order  
Prayer Service...A. Viola Horisberg  
9:40—Bible Study  
Angy Manning Taylor  
10:30—Roll Call of Delegates  
President's Address

Charlotte E. Vickers  
Reading Minutes of Executive Committee  
Appointment of Conference Committees  
Introducing of Missionaries  
Fraternal Delegates  
12:30—Adjournment

**Sixth-Day Afternoon**

2:30—Prayer Service  
Gertrude M. Reinier  
2:40—Home Mission Session  
Devotional.....Mary Newby  
Address.....Dr. Elbert Russell  
Address.....Mrs. Allgire  
Closing Prayer Gertrude M. Reinier

**Sixth-Day Evening**

7:30—Prayer Service....Esther Cook  
7:40—Bible Study.....Miss Taylor  
8:10—Inspirational Address  
R. Esther Smith

**Seventh-Day Morning**

9:30—Prayer Service....Cecelia Kelly  
9:40—Bible Study.....Miss Taylor  
10:30—Reading the Minutes of Previous Session  
10:40—Missionary Conferences—Mrs. Chas. F. Chase, Chairman of the Committee of twenty-eight  
Reports of Departments  
Corresponding Secretary

Sarah J. King  
Treasurer.....Mary S. Paige  
Advocate....Eliza Armstrong Cox  
Literature.....Imelda E. Tebbetts  
Young People's Work  
Edith Smith  
Systematic Giving..L. Maria Dean

**Interest and Organization**

Charlotte E. Vickers  
Report of Summer Schools—Northfield, Winona, Boulder, Minnesota, Okoboji, etc.

**Seventh-Day Afternoon**

2:30—Prayer Service...Ada C. Brown  
2:40—Discussion of President's Address.....Ethel Kirk Calvert  
Yearly Meeting President's Hour

**Seventh-Day Evening**

7:30—Prayer Service  
Emma G. Randolph  
7:40—Bible Study.....Miss Taylor  
8:10—The Call of the Field  
Jefferson Ford  
Helen Ford

**First-Day Morning**

Meeting for Worship  
Mary Miars Harold

**First-Day Afternoon**

3:00—Prayer Service  
Elizabeth Keates  
Mass Meeting with Our Missionaries—"The Joy of Service"

**First-Day Evening**

7:30—Prayer Service...L. Maria Dean  
7:40—Bible Study.....Miss Taylor  
8:10—Stereopticon

**Second-Day Morning**

9:30—Prayer Service...Sarah Standing  
9:40—Bible Study.....Miss Taylor  
10:30—The Call of the Hour to Our Women....Eliza Armstrong Cox  
11:00—India....Rachel Pim and others

**Second-Day Afternoon**

2:30—Prayer Service  
Lorena H. Farquhar  
2:40—Young Friends' Activities  
Lillian E. Hayes

**Miscellaneous Business****Question Box****Second-Day Evening**

7:00—Prayer Service  
Winifred Milligan  
7:40—Bible Study.....Miss Taylor  
8:10—Twentieth Century Crusaders  
W. O. Trueblood

**Third-Day Morning**

9:00—Prayer Service...Belle C. Bailey  
9:40—Bible Study.....Miss Taylor  
10:30—Memorial Service

Sarah J. King  
Miscellaneous Business  
Report of Nominating Committee  
Election of Officers

# No Substitutes

**R**ETURN to the grocer all substitutes sent you for Royal Baking Powder. There is no substitute for ROYAL. Royal is a pure, cream of tartar baking powder, and healthful. Powders offered as substitutes are made from alum.



## PERSONAL MENTION

Delia Fistler arrived in San Francisco from India the last of March. Her health is poor and she will remain some time on the Pacific coast for rest and recuperation.

Milo S. Hinckle, pastor at Lynn, Indiana, has been in a hospital at Indianapolis, where he underwent a severe operation on April 9th. He has recovered, however, and has returned to his work.

Dr. George F. DeVoi of the Luh Ho mission in China, and who is in this country on a furlough, attended the March missionary meeting at Poughkeepsie, and told many interesting things about hospital life in China. Sixty dollars was given for his work.

Arthur Chilson attended the meeting at New Castle, Indiana, on Sabbath, April 26. His audience was deeply moved by his wonderful message and strong appeal for help in the African field. The sum of \$363 was pledged for the support of the work in that field.

David E. and Sarah M. Sampson, of North Carolina, are busy in gospel work in England and Scotland. "The London Friend" of April 17th, reports them as visiting several places in the latter country during the first half of April. They also attended the recent Quarterly Meeting at Birmingham in England.

## HOME COMING AT UPLAND

The Friends of Upland, Indiana, have arranged for a "home coming" of their Church on May 10th. Lindley A. Wells of Portland, Oregon, will bring the message for the occasion. Improvements have been made on the meeting-house recently to the extent of between three and four hundred dollars.

## MINISTERIAL ASSOCIATION

The Ministerial Association of Indiana Yearly Meeting will be held at Ludlow Falls, Ohio, May 20 to 22, preceding the convention of the Yearly Meeting Christian Endeavor Union at West Milton, only two miles away. It is expected that there will be a large attendance.

Delegates should send their names for assignment of homes to William Elleman, Ludlow Falls, Ohio. Dinner and supper will be served free to all at the church. Edith Miles Pearson will have charge of the music.

Ludlow Falls can be reached by trolley every hour from Dayton, or from Piqua and Covington; or by the Big Four Railroad from New Castle and Lynn, or by the C. H. and D. Railroad.

The following is the tentative program:

## Program

Wednesday Afternoon, May 20

1:30—Devotion.....Elwood Hinshaw  
2:00—Welcome Address..H. O. Miles  
2:15—President's Address

Prof. Murray C. Kenworthy  
The Pastor

2:45—Preparation and Equipment  
Richard Haworth  
3:05—The Message; Its Preparation,  
Character and Delivery

George C. Levering  
3:25—Scope of Work in Meeting and  
Community.....Tennyson Lewis  
3:45—Discussion

4:30—Appointment of Committees and  
Miscellaneous Business  
4:45—Adjournment

Evening Session

7:30—Devotion.....Charles Thornburg  
8:00—Address, "The Present Day  
Trend of Quakerism

Albert J. Brown,  
Wilmington, Ohio.

Thursday, May 21

Forenoon Session

The Meeting

9:00—Devotion.....Oscar H. Trader  
9:30—Privileges and Responsibilities  
of Laymen.....Milo S. Hinckle  
9:45—Discussion

10:15—Responsibility of Meeting to the  
Community.....Aaron Napier  
10:30—Discussion

11:00—The Every Member Canvass  
Ancil E. Ratliff

11:15—Discussion

11:40—Church Literature and Periodi-  
cals.....To be supplied  
12:00—Adjournment

## Afternoon Session

1:30—Devotion.....Leslie Bond  
Evangelism

1:45—To what Extent does it Harmon-  
ize with the Principles and Activi-  
ties of Friends?...George W. Bird

2:10—Discussion

2:50—Present Day Methods of Evan-  
gelism.....To be supplied

3:15—Discussion

4:00—Work of the Holy Spirit  
Esther Cook

4:20—Discussion

4:45—Adjournment

## Evening Session

7:30—Devotion.....John Kittrell  
8:00—Convention Sermon

Prof. Elbert Russell

Friday Forenoon, May 22

9:00—Devotion.....Dewitt L. Foster  
Present Day Movements

9:30—Our Foreign Mission Problems  
Prof. Edwin Morrison

9:50—Discussion

10:10—Our Civic Problems

A. J. Furstenberger

10:30—Discussion

10:50—Our Young People..Parvin Bond

11:10—Discussion

11:30—The Rural Church

Charles Swanders

12:10—Reports of Committees and Elec-  
tion of Officers

12:30—Adjournment

The following is a true incident:  
Margaret, aged three years, who has recently lost one of her grandmothers, to her mother—"Mamma, can't we get another Grandma W—?" "No, my dear, I am afraid not." "Can't we get one at the ten cent store?"

## HAVERFORD COLLEGE

THE addition of a Professor of Social Work to the Faculty of Haverford College in a sense rounds out a department which has most to do with the development of scholars who wish to appreciate or join in the movement towards effective Christian activities.

Such scholars will not all be ministers, though some of them may. They may not give their whole lives to efforts for humanity, though some of them may. But as business or professional men they may wish to understand the religious and social problems of the day and aid those who more fully occupy themselves with their solution.

The subject will be taught by Rufus M. Jones in Philosophy, Henry J. Cadbury in Biblical Literature, and Frank D. Watson in Social Work. Dr. Watson comes from the New York School of Philanthropy, where he has held the position of Professor of Social Economics. From both the practical and scientific side and from his qualities as a man and as a teacher he is amply qualified to create and satisfy a large interest in the various phases of social reorganization, and the duty of the educated man in this direction.

The other opportunities of Haverford College in English, Economics, History, the Languages and Sciences are open to students of this department.

For additional information address

THE PRESIDENT OF HAVERFORD COLLEGE, Haverford, Pa.



## BIBLE SCHOOL LESSON

May 17.

**Subject.**—The Rich Man and Lazarus.

**Lesson.**—Luke 16: 14, 15, 19-31.

**Golden Text.**—Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard. Prov. 21: 13.

**Time.**—January A.D. 30.

**Place.**—Perea.

Christ frequently startled his auditors by showing that the gospel standard of the measurement of a man was vastly different from the human standard. In today's lesson we have a perfectly drawn picture of social extremes in which the contrast of social standing here is only equalled by the contrast of the changed conditions hereafter.

The rich man was typical of his class, not wicked because of his riches, but supremely selfish in his possessions. He was of a type which has been well known in every age. We can see him surrounded by every luxury, the favored son of fortune, revelling in his wealth, honored as a man of affairs in the community, but in the midst of it all supremely selfish, giving never a thought to the needy or bestowing never a care upon the suffering.

Probably he owned the finest house in the community, was the host for every event in high society, and had he only taken time to think of his stewardship, he might not have been wholly bad. As it was, he had no interest in any one not of his set, and probably had little care for them except as they could minister to his own enjoyment.

Lazarus (Eleazar, Heb.) was the embodiment of poverty, an outcast who in his extremity was brought and laid at the gate of Dives, that he might catch some of the crumbs that fell from the rich man's table. He was reduced to abject want and had not the strength to drive away the dogs which came and licked his sores.

Here were two men at the opposite ends of the ladder. But the scene changes. Both pass through the same gate of death into the beyond, the despised outcast to be carried into the presence of the angels to repose upon the bosom of the Faithful; the wealthy weaver of purple to be buried and to pass into the realm of torment, there to suffer in anguish with not even the dogs to come and minister to him.

Then it is that Dives becomes the suppliant. The order is reversed. God's standards are not as man's standards. The measure of a man is according to what he is; and what he is here rather than what he seems to be determines his destiny hereafter.

We have enough in the Bible and in the personal revelations of God by means of the Holy Spirit, to lighten the pathway of all men, to bring them to a knowledge of the gospel plan of redemption. If the world will not believe the evidences at hand, they will not believe though one rose from the dead.

Here was a man who had great opportunities to use his wealth as a means of blessing to the world. But he failed miserably and accumulated wealth to consume it upon himself. It was his own property to be sure, to be used as he liked, but the manner of its using lost him his heritage for eternity.

The lesson is proof of the immortality of the soul and that the moral issues of life here determine the soul's status in the beyond.

## CHRISTIAN ENDEAVOR

May 17.

**Topic.**—What is a Christian Life? James 1: 19-27. (Union meeting with the Juniors.)

The question set forth in the topic is a vital one, to which every young person needs to have an answer in terms of his own understanding. The pledge includes a promise to try to live the Christian life.

The Christian life is one which Christ has begotten. No makeshift profession, no make-believe claim will suffice. Jesus said, "Ye must be born again."

The Christian life is a surrendered life, a devoted, consecrated life, whose highest and best purpose is to follow whithersoever the Master leads.

The Christian life is a joyous life, for there is no joy so great as the consciousness of being saved through Christ. "Now are we the sons of God," and if sons then heirs and joint heirs with Christ.

The Christian life is being obedient to the Master. Loyalty and faithfulness are essential qualities for which there are no substitutes.

Ask each member to give his own answer in his own way to the question, "What is a Christian?" It will incite prayerful thought and lead many to a critical analysis of the Christian life which they have never experienced before.

## CONFERENCE OF MEN

The following interesting communications endorsing the proposed Conference of men have been received.

Pasadena, California,  
April 21, 1914.

S. Edgar Nicholson:

Dear Friend—I want to commend you for the stand you have taken regarding the Conference of men suggested in the columns of THE AMERICAN FRIEND, and for your last article on that subject, in the number of April 16.

I have met and am meeting young men like myself, who have the cause of American Quakerism at heart, but who often wonder if the Church of their adoption is really worth a life investment. The Society of Friends in this country has got to wake up, and that right quickly to the fact that she must

show that she is worth while, if she hopes to swing the young men and older men into line as a solid unit.

Give the men a task, help them towards a larger vision of the world's need. If the Church can begin to do this, she is rightfully filling her place, and the way to help towards this end is to arouse enthusiasm by calling a conference and giving a great impetus to the movement.

Yours for a larger vision,  
JOHN W. DORLAND.

Union Springs, New York,  
April 27, 1914.

At Scipio Quarterly Meeting of Friends held at Union Springs, New York, April 25, 1914:

This meeting desires to endorse most heartily the holding of a conference of the men of the American Yearly Meetings, and we would suggest that such a conference be held in Indiana. The Clerk is directed to send a copy of this endorsement to THE AMERICAN FRIEND.

Taken from the minutes.

ELIEZER PARTINGTON,  
Clerk.

## HAPPY NOW

### Family of Twelve Drink Postum

"It certainly has been a blessing in our home," writes a young lady in regard to Postum.

"I am one of a family of twelve, who, before using Postum, would make a healthy person uncomfortable by their complaining of headache, dizziness, sour stomach, etc., from drinking coffee.

"For years mother suffered from palpitation of the heart, sick headache and bad stomach and at times would be taken violently ill. About a year ago she quit coffee and began Postum.

"My brother was troubled with headache and dizziness all the time he drank coffee. All those troubles of my mother and brother have disappeared since Postum has taken the place of coffee.

"A sister was ill nearly all her life with headache and heart trouble, and about all she cared for was coffee and tea. The doctors told her she must leave them alone, as medicine did her no permanent good.

"She thought nothing would take the place of coffee until we induced her to try Postum. Now her troubles are all gone and she is a happy little woman enjoying life as people should."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:  
**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



## "In the Interest of Health"

is the **clearest brief statement** of the Question of Health in its relation to heating the home that has been offered to the public.

The manufacturers of the

### **"FARQUAR"** TRADE **SANITARY HEATING** MARK **SYSTEM**

will furnish this booklet free upon request. Everyone interested in the welfare of the home should read it.

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

### **DICKINSON TRUST COMPANY**

**RICHMOND, INDIANA**

Established 1870

#### **Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.  
**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### **Minnesota Farm Mortgages**

**TO NET 6%**

Owned and offered by

**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

#### **FOR SALE.**

**FOR SALE**—My home in Wichita, Kansas; two story, six rooms, two halls, strictly modern, good cistern, shade and fruit trees, corner lot 50x150 ft. One block from car line. Six blocks from Friends University, with splendid educational advantages, and University meeting with membership of 800. A beautiful city for a home. Price \$3750, if sold within sixty days. Address G. E. OUTLAND, 640 Elm Avenue, Long Beach, California.

Want Ads in **THE AMERICAN FRIEND** are proving their worth by bringing answers. Terms given upon application.

### **GO TO** **WESTERN CANADA NOW**

The opportunity of securing **free homesteads of 160 acres each**, and the low priced lands of **Manitoba, Saskatchewan and Alberta**, will soon have passed.

Canada offers a hearty welcome to the Settler, to the man with a family looking for a home; to the farmer's son, to the renter, to all who wish to live under better conditions.

Canada's grain yield in 1913 is the talk of the world. Luxuriant Grasses give cheap fodder for large herds; cost of raising and fattening for market is a trifle.

The sum realized for Beef, Butter, Milk and Cheese will **pay fifty per cent on the investment.**

Write for literature and particulars as to reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



#### **FOR RENT.**

Seven-room Bungalow, furnished. Ocean bluff, unobstructed views. Large corner lot "Broadway." Nantucket Island, Massachusetts. \$250.00 season. H. FORMAN, JR., Haverford, Pennsylvania.

## **Westtown School**

**WESTTOWN, PENNSYLVANIA**

**WESTTOWN SCHOOL** is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**

**WESTTOWN, PENNA.**



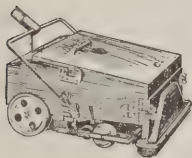
### THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS

This Committee of delegates from ten Yearly Meetings is called to meet at Friends' Institute, 20 South Twelfth Street, Philadelphia, on the 12th and 13th of Fifth month. Very responsible changes are to come before the deliberations of the meetings and should have the care of delegates well prepared to represent all the Yearly Meetings concerned. It is requested that we may have prompt and continuous attendance beginning at two o'clock p. m., on Third day the 12th. E. M. WISTAR,  
Chairman.

### COLLEGE PARK ASSOCIATION

The fiftieth semi-annual meeting of the College Park Association of Friends in California was held last Saturday. The program called for a meeting of worship at 10:30 a. m., to be followed by a short business session, after which luncheon was to be served. In the afternoon a special program was arranged.

"A Perfect Carpet Cleaner"



**"DOMESTIC"**  
Vacuum Cleaner  
and Sweeper  
Combined  
Price \$10.00

No electricity required. Runs with great ease by one person. A high-grade vacuum cleaner and carpet sweeper combined. Gets every atom of dirt in, on and under a carpet. We will allow one week's free trial at our expense.

Descriptive Pamphlet on request.

**F. W. HOFFMAN & CO.**  
204 Walnut Place Philadelphia

"Try It Before You Buy It"

### POSITION WANTED

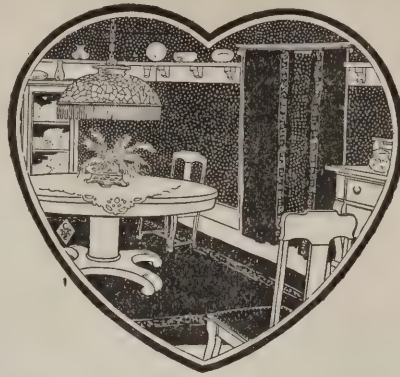
Friends Minister with experience in the states and other countries, desires another engagement as pastor. Address  
FRIENDS MINISTER,  
615 Fort Street,  
Victoria, B. C.

FOR SALE—7 roomed residence, 7 closets, pantry, laundry, hot water heat, electric and gas lights, gas range, iceless refrigerator, 4 large built-in cupboards, 2 toilets, modern bath, polished floors. Garden plot and fruit trees. One block from car line, two blocks from new Meeting House and Penn College.  
Address K, 210 College Avenue,  
Oskaloosa, Iowa.

### NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

WANTED—A man and wife or a strong vigorous woman to take the care of the New England Friends Boarding Home at Amesbury, Massachusetts. The position to be filled is that of matron and housekeeper. Address ANNA M. GOVE, 259 Harold street, Grove Hall, Massachusetts.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON,  
46 Bryant Street, Washington, D. C.

WANTED—Summer position as companion or governess desired by a woman Friend. Address TEACHER, care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS AND THE SIMPLEST FORM OF INVESTMENT.—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.  
**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

### The Home Furnishing Problem Can so easily be solved at our Store.

Three-room Outfits only \$89.50  
Four-room Outfits only \$148.00  
Five-room Outfits only \$225.00  
And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.

### Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address  
ERNEST HOWARD,

Adanac, Sask., Canada.

## The Provident Life and Trust Co. OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and  
Assistant Trust Officer.  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and  
Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 20.

FIFTH MONTH 14, 1914.

New Series.  
Vol. II., No. 20.

## THE MOTHERS OF THE WORLD

BY CHARLES M. SHELDON

The things that linger longest in the heart,  
The thoughts that never vanish when we roam,  
The friendships that are never torn apart,  
Are those that center longest 'round the Home.

The deepest joys, the happiest hours we know,  
Are those which cost us only what we give  
Of happiness to others here below,  
This is the truest life that we can live.

We strive and struggle to succeed, and pass  
Our fellows in the hurrying daily race;  
And O, how often burn our hearts, alas!  
With envy of our neighbor's wealth and place.

And Time goes on relentlessly to prove  
How vain are all the clamor and the strife,  
Compared with quiet and enduring love—  
The greatest thing for every human life.

Forgotten are the deeds that men call great,  
Forgotten are the kings in battle met,  
Lost to the memory an empire's fate,  
But there are things the heart cannot forget.

As long as earth shall last, it cannot lose  
The vision of a Home of simple bliss;  
As long as men shall have the power to choose,  
They cannot choose a better thing than this.

And when the end shall come, as come it must  
To every one of us both young and old,  
The pomp and fashion shall be "dust to dust,"  
And worthless lie the silver and the gold.

But we shall learn the lesson of the years,  
And learn what makes a nation small or great,  
And say, with gratitude, while fall our tears,  
"The Mothers of the world control its fate."

—The Congregationalist.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Conference of Friends in Cuba

By C. G. McCLEAN

The Eleventh Annual Conference of the Society of Friends in Cuba, was celebrated in Puerto Padre, April 6-8, 1914. It was a very delightful and helpful occasion and everything seemed to work together to make it so. The only thing regrettable about it was that none of the Friends from Banes were present, the faithful pastor, Charles Haworth, having been suddenly called to the States a few weeks before by the illness of Mrs. Haworth. Joseph Purdie, principal of the Banes school, on whom the burden of the church work has fallen, did not feel that he could attend. No delegates were sent. Eight delegates boarded the train at Holguin and were joined at Iberia by an equal number from Gibara. Two more were picked up at Chaparra. So Henry Cox found quite a company on his hands when the train pulled into the Puerto Padre station.

The opening service was an inspiring meeting and sort of set the pace for the whole Conference. Henry Cox presided, and, after a few words of welcome and general opening exercises, introduced the President of the Conference, Pastor Jose Reyes of Gibara, who spoke briefly on the purpose of the Conference, how to make it a success and what it should mean to us. The principal speaker of the evening was S. A. Neblett of Mantanzas, who was present as representative of the American Bible Society. He gave a very instructive address on the diffusion of Bible knowledge in the world.

At the close of the meeting, all the delegates were invited to the broad veranda of the mission house where delicious sandwiches and ice cream were served and a general social time enjoyed. Tuesday morning we were all astir soon after five o'clock, for there was a sunrise prayer meeting at six. This was the rule each morning of the Conference, after which followed the breakfast of coffee and bread and a little time for committee meetings or sight-seeing before the regular Conference session at eight-thirty. There were four

sessions which were given to reports, papers and discussion touching the four principal branches of our work: Evangelistic, Sunday School, Christian Endeavor and Day School.

The principal theme of the Evangelistic session was how to develop a larger degree of self-support in the native church. For the Sunday School period, it was a discussion of more efficient means and methods. A very good paper was read by May M. Jones touching the latter phase—better methods. The Day School was considered as a factor in evangelization and particularly, the opportunities of Christian teachers. The Christian Endeavor was also discussed in its relation to the church—what the young people may do for the church as well as what the church can do for them, and the ideal to which the Society should work.

The reports showed that Pueblo Padre and Holguin are leading in Day School work, with Gibara and Puerto Padre showing the greatest advance in Sunday School and Christian Endeavor lines. The reports of Evangelistic work in Gibara were especially encouraging, that place having enjoyed a very blessed revival within the last few weeks. Banes station, owing to the absence of the pastor the greater part of the year, and the consequent overworking of the rest of the force, shows retrenchment in most all lines. The principal feature from Banes is the establishment by Joseph M. Purdie of a monthly paper, *El Faro Cristiano*, which already has quite a subscription list among our members and is proving a great blessing to many.

Every evening was given to public religious services and all were quite well attended except the last night which was rainy. Sylvester Jones delivered the principal address Tuesday night and Zenas L. Martin Wednesday night, the latter being on the subject of Temperance. Both were very good. Several special choruses were sung at the evening services, by the young people of Puerto Padre, and, also, a few by the delegates from Gibara and Holguin.

The Conference was a success. Our Lord was with us and blessed us. Every delegation brought some inspiring message of success during the year, and every one went home with a purpose to accomplish in the coming year something that some one else has proved possible in the past year.

Jose Reyes made an agreeable and energetic President, and the faithfulness and accuracy of Caridad Luisa Fernandez as Secretary was notable. The officers for the coming year are:

President—Joseph M. Purdie, Banes.

Vice-President—C. G. McClean, Holguin.

Secretary—Caridad L. Fernandez, Holguin.

Treasurer—Isabel Barcelo, Puerto Padre.

Chairman Program Committee for next year, Sylvester Jones, Gibara.

"There is no such thing as finding true happiness by searching for it directly. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others."—*Ralph Waldo Trine.*



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 20

RICHMOND, INDIANA, FIFTH MONTH 14, 1914.

New Series.  
Vol. II. No. 20

## The Doctrine of the Holy Spirit

The gift of the Holy Spirit has ever been held a cardinal doctrine by the Society of Friends. The Uniform Discipline declares that "conviction for sin is awakened by the operation of the Holy Spirit, causing the soul to feel its need of reconciliation with God." Again it says, "Christ Himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service."

Speaking of the Holy Spirit, the Richmond Declaration of Faith (1887) says: "Dwelling in the hearts of believers, He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support and Sanctifier. \* \* \* This Holy Spirit is the seal of reconciliation to the believer in Jesus, the witness to his adoption into the family of the redeemed; the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end. \* \* \* We believe in no principle of spiritual light, life or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord."

The report of the recent Deputation of English Friends to Madagascar, in which is set forth the ground work of the Quaker faith and practice contains the following: "We believe that the religion of Jesus Christ is primarily spiritual in its essence, and that every follower of His ought to have, and can have, direct personal intercourse with God, through the operation of His Holy Spirit in the human heart. \* \* \* Our aim is so to present the Gospel of our Lord Jesus Christ that it may awaken a response from within the hearer and lead him to recognize the Voice of God in his own soul."

Jesus Himself gave the promise of another Comforter, or Advocate or Helper, even the Holy Spirit, who "shall teach you all things, and bring to your remembrance all that I said unto you." Later at Pentecost, when all were gathered together in one place we find that "they were all filled with the Holy Spirit," as the initial experience preparatory to the marvelous preaching of the apostles who became the pioneers of the Christian Church.

The doctrine of the existence and operations of the

Holy Spirit has been much abused. It has frequently been ignored. A leading denominational paper admits that "there is a quite general failure to acknowledge fully the work of the Holy Spirit in the Church of the present day." Even among Friends, there has been such a medley of teaching and interpretation of the doctrine that many have dismissed it apparently from their minds. In all too many minds the Holy Spirit has little if any association except with the day of Pentecost, while others associate Him wholly with some extraordinary experience of doubtful reality for which the more zealous and emotional Christians strive with periodic devotion.

The promise that was realized at Pentecost has been continued until this hour. No less than on that memorable day is the Holy Spirit in the world now, ready as then to come into every life in the fullness of blessing and with an equipment of power that is adequate for every service. As He was present to reveal Christ to the early Church, so is He present today to reveal this same Jesus to every sin-burdened son and daughter of Adam. As He was the inspiration of holy men who penned the Scriptures, so He is here today to enlighten the mind, to interpret the truth, to reveal to human consciousness the very essence of the gospel as applied to human need. As His touch brought life and power to the Apostles, so does His presence and indwelling vitalize every soul today that is open to receive Him.

The power of the believer does not lie in his outward strivings, nor yet alone in his mental acceptance of divine truth. The power of the Church is not in its great conventions, not in its organism alone, nor yet in its acceptance of sound doctrinal creeds. It is "not by might, nor by power, but by my spirit, saith Jehovah of Hosts."

Every individual Christian must experience in his own life the redemptive work of Jesus Christ, and every Church must incorporate into its organism the realism of a spiritual union with God. In all such lives and organisms the Holy Spirit comes as an abiding Presence to comfort, to instruct, to guide, to strengthen, to keep, to reveal new fields of gladness and service and to equip with efficiency for every task to which Christian discipleship may be called.

What a man is rather than what he seems to be determines his status both now and hereafter.



## The Bread of Life

BY FRANCIS C. ANSCOMBE

The discourse of Jesus on the Bread of Life (John VI) is worthy of the deepest consideration. In choosing similes with which to illustrate the nature of his relation to mankind, Jesus constantly compared himself to the great essentials of existence. Thus he said: "I am the Way, the Truth and the Life," "I am the Light of the World," "I am the True Vine," and in this instance "I am the Bread of Life."

*Christ is Indispensable*—It is evident then that Jesus regarded religion as essential to human welfare. Without life or light or bread existence would be impossible. Jesus thus emphasizes in the strongest possible manner the very necessity of religion. Further he makes the most stupendous personal claims. He is, himself, the Life and the Light and the Bread of Life. Jesus claims to bear exactly the same relation to man's spiritual needs as bread does to his physical needs. Christ, then, is indispensable—just as indispensable as bread.

Even the busiest man takes time to eat; the house-keeper does not regard the preparation of food as a burden. The partaking of food is vital. Jesus indicates that it is just as important to partake regularly of spiritual food. Christianity is essential; Christ is bread. It is popularly supposed that strength, food, shelter, education, capacity and success are fundamental to life. Christ emphatically says that he also is essential. Many persons have regarded religion as non-essential, as superstition, as sentiment, or as ethics perhaps. But surely nothing is of more vital necessity than bread.

*Regular Meals*—If then Christ be indispensable, how important it is that all who profess His name take some care to partake regularly of the Bread of Life. No one would be content with one good meal in seven days, yet probably the weakness of the Christian Church is due to the fact that so many of its members only partake of the Bread of Life at one or two regular Church services per week. There ought surely to be as much method and regularity in partaking of spiritual food as in the nourishment of our bodies.

*Leanness of Soul*—Malnutrition and starvation are very apparent in many a Christian's experience. Fellowship with Christ must be maintained. Saints as well as athletes are developed by careful dieting and practice. Christianity is neither an affair of memories or of emotions; it is a relationship with God through Jesus Christ. There would be no dearth of workers in the Church if all the members regarded the maintenance of their spiritual strength as a personal obligation. Many church members are parasites—they never prepare their own spiritual food. Practically every congregation includes some who never pray, seldom read the Scriptures and whose souls in consequence are atrophied.

*Appetite*—One not infrequently hears it said, "I used to pray, but it does not seem real to me now; I

used to read the Bible, but it does not mean anything to me now; I used to enjoy the church services, but I seem to have lost interest." Such persons are suffering from loss of appetite and malnutrition. Loss of appetite is always a serious symptom and deserves immediate attention. For some viands appetites have to be acquired. A missionary often finds the foods in a foreign country unpalatable, but in time learns to relish them. An appetite has to be acquired, especially by those who have not been raised by Christian parents. Should this be read by any one who has lost his appetite for the Bread of Life we urge him to turn to the Great Physician and diligently to cultivate the appetite.

*Simplicity*—Jesus took pains to make his gospel simple. He asks nothing difficult. "Follow Me," "Open the Door and let Me in," "Knock and it shall be opened unto you," "Take eat." Is it difficult to open the door when one hears someone knocking? Is it difficult to take food when it is offered? It is not necessary that one understand where or how the wheat was grown, or where or how the grain was milled, or where or how the bread was baked; neither is it necessary to understand the processes of digestion in order that bread may nourish; all that is necessary is that one eat it. There are a thousand questions concerning God, Christ and Salvation that cannot fully be answered. It is not essential to answer them. All that is necessary is that the hungry soul find Christ, believe Him and receive Him. Religion is not metaphysics; it is an experience. Christianity is not speculative theology; it is receiving Christ.

*Feasts, Not Lectures*—Church services then should be occasions when the Bread of Life is distributed to the congregation. It is not much satisfaction to a hungry man to be brought into a well-equipped dining room and then to have to listen to an elaborate disquisition concerning the food upon the table. What he needs is the food. We wonder whether our preachers sometimes give the congregation an elaborate lecture concerning Christ instead of giving them Christ Himself. Worship is a feast, not a lecture. We also wonder whether some congregations prefer the lecture!

*A Personal Matter*—There are many things that one may have done for oneself by another; but partaking of food is purely a personal matter. So is religion. Association with saints does not produce holiness; else Judas would have been a saint. One's spiritual life must be maintained by one's own personal continued fellowship with Jesus.

Earlham, Indiana.

"Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some."—*Dickens*.



## The Nearness of Salvation

BY ANDREW C. ELLIS, D.D.

"The word is nigh thee, in thy mouth, and in thy heart, the word of faith, which we preach."—Rom. 10: 8.

This sentence from Paul is in the midst of a profound discussion full of questions and mystery. But the argument rests upon certain simple and glorious facts. Righteousness is the result of right relations. The righteousness which Moses describes was not the mere question of lawkeeping, but it was the keeping of the heart turned toward God. There might come a time when the hands might not be able to present an offering for the altar, and the feet might not be able to travel to the appointed place of worship, but the heart could travel the short path that leads to God. The true Apostles' Creed is in the words that follow: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." It is short and simple and definite. To confess Christ is to believe in the atonement he has made by offering himself in our place. We may believe in the fact, and find peace in believing, though we may not understand the mysteries which gather about it.

Let us not overlook the fact that while it is with the mouth and the life that we confess Christ, it is with the heart we believe. We are apt to approach religion as a science to be dealt with intellectually, whereas it lies in the sphere of the heart. It is a science, but it is a good deal more—it is an experience. Modern philosophers attach much importance to experience. They think less of speculation and inference, and recognize more the common experience and consciousness of mankind. The heart has perceptions, intuitions, aspirations, experiences as valid as those of the intellect or the senses, and more and more the heart is being trusted. The heart experiences are the most reliable and the best. It is not because we are expert in the sciences that we can take in the beauty and splendor that is coming upon us in the wealth of blossom and verdure of the springtime. The heart of a child leaps up when it beholds a rainbow in the sky. It is not a question in optics, but a simple heart experience. And so the gospel truth comes to us, not as an elaborately reasoned system, but the apprehension of certain blessed facts which are as clear to our mental and spiritual comprehension as a sunbeam. We are not saved by passing an examination in theology, but by faith in the word of the Lord.

Paul not only emphasizes the clearness of this message of salvation, but he puts emphasis upon its nearness. We do not have to ask, "Who shall ascend into heaven, to bring Christ down; or who shall descend into the abyss, to bring Christ up again from the dead?" No such difficult, impossible things are required. The word of mercy is "in thy mouth," to recite it, and "in thy heart," to welcome it. The best things are always near. The things that are far away we can do without; what we really need is within our

reach. Peasants tell us that in every locality where man lives there may be found, on the hillsides and along the streams, the plants with which to heal and cure all diseases known to that region. We do not know, but this is true, that we do not have to go a long distance to find the grace of God. We may journey far for many things, but not for salvation. "The word is nigh thee, even in thy mouth." We have been taught from our childhood the most solemn and blessed truths, and the lessons of our childhood, the Bible story with which we are so familiar, the words of the Lord Jesus, are in our mouths today. "And in thy heart." This is the great open secret of the universe, plain as the sun, open as the sky. The difficulty is not to find Christ, who comes near to each one of us; the difficulty is to avoid him.

Let us take the third thought—the freeness of this salvation. It is at these three points, the clearness, the nearness, the freeness of salvation, that men stumble. They look for mystery, and stumble over simplicity. They picture to themselves a far-away God, and stumble over the thought of the Father in the midst of his children, bearing their prayers, listening to their songs, helping them in their difficulties, comforting them in their troubles, guiding and keeping them all along the way. Men stumble over the freeness of salvation. It exacts no price, it imposes no hard conditions; it is not something we may hope to gain by hard endeavor, or by merit of our own. All we have to do or can do is to submit and believe and accept. It is not the righteousness which is by law, but the righteousness which is by faith. Christ did not come to destroy the law, but to fulfill it—to fill it full. We have a sacrifice, not that which man offers to God, but the sacrifice which God offers for man. There is a Priest who stands between God and man, to bring man and God together. There is a law, but it is the law of God's infinite and blessed love. The flowers are not springing up to beseech the shining of the sun; it is because the sun has been shining day after day and bathing with warmth the winter-clad earth that the flowers are springing up from the earth. It is not through altar and priest and sacrifice that we must find God; we must believe his word, in all its clearness and nearness and easiness to believe. With the truth before our eyes we must believe in our hearts that it is true. There is no subject that God has made so plain and easy to understand as the faith that saves; and there is no subject that men have so beclouded and confused. All that any man can do is to take God at his word, and find peace in believing. "The word is nigh thee, in thy mouth, and in thy heart—the word of faith, which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe with thy heart that God raised him from the dead, thou shalt be saved."—*Pittsburgh Christian Advocate*.



## The Historical Roots of Quakerism

BY ELBERT RUSSELL

### I.

#### *Introduction*

In previous articles we have shown that the Quaker movement was, chronologically and logically, the culmination of the Reformation. We now turn our attention to its historical antecedents.

Quakerism, like the Anglo-Saxon civilization of which it is the finest flower, has a complex ancestry. It did not spring full-grown from the mind of one man, nor was it the outgrowth of the experience of a single sect or age. All the important elements of which it is made up, whether of doctrine, discipline, or practice, were in existence in the thought and life of England in the seventeenth century, and had already a long history. George Fox's original contributions to Quakerism were a unifying idea, an organizing experience, and a dynamic personality. The various elements that went into it had been tested out in the strenuous experience of those sects, which from time to time since the days of the early Church had raised protests against conventional religion, and staking their all on some phase of vital religion, had found it satisfying. To trace the genesis and development of these various roots of Quakerism is our present concern.

Without attempting a rigidly scientific classification,—since no hard and fast lines can be drawn,—it will be convenient to divide these ancestral lines of Quakerism into three groups: the Biblical, the Mystical, and the Calvinistic sects.

#### *The Biblical Sects*

Under this head we may group a number of sects, widely diverse in origin, but all having in common the effort to ignore as much as possible the historical forms of Christianity and to reconstruct the life and worship of the Church on the basis of the Bible, especially of the New Testament.

George Fox and his co-laborers did not claim to be the original authors of their message. They insisted that it was only "primitive Christianity revived." From childhood the first Friends had been familiar with the English Bible, either in the Geneva or King James version. They had heard it read, expounded, and discussed in home, pulpit and market-place. George Fox spent many hours alone with his Bible in his young manhood, while seeking satisfaction for his spiritual needs. This seems at first sight a sufficient explanation of the fact that many of the elements of his system seem natural and simple reproductions of the teaching of Jesus and the practices of the apostolic church, as recorded in the New Testament. Such are the spontaneous mystical worship, the prophetic ministry, the democratic organization, the freedom and importance given to women, the avoidance of war and oaths, the social love, and the willingness to suffer rather than disobey God at the command of men.

But when we have noted these correspondences we have not fully explained why early Friends adopted precisely the beliefs and practices they did. The New Testament had been in the possession of the Church from the apostolic age. All the Protestant sects,—Lutherans, Anglicans, Presbyterians, Independents, and Baptists alike,—claimed to have revised or reconstructed the Church on the basis of the Bible. The question remains: why did Fox and his Friends find in the same Bible a different notion of what primitive Christianity was? To this question no absolute answer can be given, since human motives and decisions are more or less elusive and incalculable. Nevertheless we feel sure the answer must be found in the fact that early Friends were under influences which led in the direction of the Quaker system, that George Fox and his followers fell heir to the Biblical interpretation of certain historical sects.

The most important of these Biblical sects are the Waldenses, the Lollards, and the Anabaptists.

#### *The Waldenses*

The Waldenses are the first in time and last in perceptible influence upon the founders of the Society of Friends. By the twelfth century of our era, the Church had become elaborately organized and very corrupt. There had grown up a priesthood and a system of sacraments to mediate between the soul and God. Worship had become a matter of elaborate rites, and faith and blind acceptance of a highly philosophical creed. Conduct was regulated according to a mixture of Jewish, Roman and Christian ethics, and the papal power had become supreme in church and state. In the twelfth century also, there began to appear a number of sects seeking simpler and more vital forms of Christianity, and protesting against the spiritual emptiness and corruption of the Church.

The soil for the growth of these sects had been prepared by a movement that dated back to the third century. While Christianity was spreading in the Roman Empire many attempts were made to combine it with existing systems of thought and life, such as Greek philosophy and Persian dualism. The latter was very widely diffused in the Empire by the third century. Its cardinal principle was that good and evil, light and darkness, Spirit and matter, were eternal and engaged in perpetual struggle for the mastery, both in the world and in man. In the third century, a Persian named Mani combined this dualism with Christianity and certain other elements into a system called Manichaeism. It had a great influence on the Church in the succeeding centuries, and although it was denounced as heresy by the Church and its adherents were severely persecuted, it was never wholly stamped out. We find traces of it in Europe in the ninth century, and in the twelfth it reappeared in the cities of western Europe in a revised form under the name of Catharism.

The strange philosophy of Catharism, that made the devil coeternal with God, and its crude ascetic morality were mainly confined to the "perfect," who



were initiated into the esoteric doctrines of the sect. The mass of adherents, "the believers," understood only the insistence of the Cathari upon purity of life, simplicity of worship, and opposition to priestly privileges and ecclesiastical usurpations. To the populace Catharism appeared simply as a reforming movement, upholding the Scriptures against ecclesiastical traditions and corruptions. Scattered about the cities of Europe the Cathari formed nuclei of anti-ecclesiastical sentiment, the culture in which developed the purer religious aspirations of the age and out of which crystallized many abortive movements of reform. Among the Catharist ideas most significant for our present study are the following: "They stoutly opposed oaths. They condemned war, and they held that punishment by death was wicked. They contended not only against infant baptism, but against water baptism altogether, even asserting that this rite was introduced by Satan who used John the Baptist as his instrument. They pointed out that in apostolic times those who had received water baptism were still imperfect until they had received the Holy Ghost. They carried their opposition to external things to the point of holding that God dwells not in houses made with hands. A house of stone is not a church; a company of good persons only is the church." (Jones' *Studies in Mystical Religion*, page 135.)

There is nothing to show that the founder of the Waldenses was directly connected with the Cathari. But the minstrel and "spiritual adviser" who started him on his religious course were probably under Catharist influences. The territory from which he drew his disciples and in which he did his most effective work, had been planted for his gathering by the Catharist movement.

The founder of the Waldenses was Peter Waldo, a wealthy merchant, of Lyons, France. About 1173 A.D. he was profoundly impressed by seeing a friend fall dead at his side. Shortly afterward he heard a minstrel singing in the street, lamenting the corrupt condition of the Church in contrast with its former purity. Waldo took the minstrel home with him, and was so impressed by his conversation that he went next day to consult a spiritual adviser who told him the surest way to heaven was to sell all that he had and give to the poor and follow Jesus. Waldo took the words literally. From this time his aim was to order his life according to the literal teaching of Christ in the Gospels. He visited the poor and talked with groups of men in the shops and on the streets, showing them "through the Scriptures the simplicity of the Gospel message and the character of the primitive church." He had a translation of parts of the Bible made into the popular tongue, and organized his followers into bands who called themselves the "Poor Men of Lyons," and who went about preaching and reading the Bible in public.

The movement soon came under the ban of the Church, and opposition drove Waldo's followers into a closer brotherhood, who drew more largely from

the popular phases of Catharism. They insisted on purity of life and "were determined to practice their religion." Their social feeling was strongly marked. At times they addressed one another as "Friend." They shared one another's suffering and sorrows. Their ministers cared for the sick and poor. They received only food and clothing for their labor, and often worked with their hands.

The organization of the Waldenses was thoroughly democratic. They insisted that everybody, even laymen and women, could preach and perform the sacraments. They maintained that impurity of life in priests rendered their ministrations invalid. They taught that prayer, even in a stable, is as efficacious as in a church. They were opposed to war, oaths, and capital punishment.

The Waldenses were nearly exterminated by the Inquisition and by the Albigensian Crusade in the thirteenth century, but a remnant remained in the fastnesses of the Vaudois Alps and the Piedmont. In 1650 persecution broke out against them afresh. An army composed of French troops, assisted by Irish soldiers whom Cromwell had driven out of Ireland, invaded the Waldensian valleys and spread desolation on every side. The barbarities practiced against the Waldenses aroused Protestant Europe to vigorous protest to the French king and the Duke of Savoy. England was especially stirred by these atrocities and Cromwell joined in the protest. Milton, who conducted the correspondence as the Latin secretary of Cromwell, wrote his vigorous sonnet on "The Late Massacre in the Piedmont." Large sums of money were collected in England to aid the Waldensian remnant.

These events made known to all England the peculiarities of the Waldenses, who were then generally supposed to be a survival of primitive Christianity uncorrupted by the Romish Church. They emphasized in susceptible minds in England the idea of restoring New Testament Christianity after the Waldensian model. These events happened just in the years of George Fox's early preaching, when his ideas were taking shape, when he was searching the New Testament for the true religion. At the same time the little groups of Seekers and kindred sects, which formed the nucleus of his Society, were in a plastic state as to the practices of true Christianity.

The Waldenses were not a mystical sect, as were the Friends, but their ideas of the true Church and their religious practices coincide, as we have seen, in many points with those of early Friends. While George Fox nowhere mentions the Waldenses, yet directly or indirectly, the wide-spread interest in them must have helped crystallize his convictions and the convictions of many to whom he preached, as to what a revival of primitive Christianity would be.

Earlham, Indiana.

"Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.



## The Training of Christian Workers

BY ISAAC SHARPLESS

One of the first of George Fox's "Openings" was that "being bred at Oxford or Cambridge was not necessary to make a man a Minister of the Gospel." Some of his followers changed that word "necessary" to "desirable" and placed a premium on ignorance. A man's mind was supposed to be so filled with his worldly learning that there was no place for the spiritual guidance. They did not perceive that the ignorant man's mind was often just as full as the scholar's, but that the filling was probably illogical, notional and sometimes unreasonable. That a man without ideas could as a rule preach better than one with trained faculties and abundant material was a strange perversion of George Fox's original idea.

Yet now when the pendulum has swung somewhat the other way, it is well to recur to the statement as Fox made it, that the training is not "necessary"; that many a man and woman without it has had God's message given him and that the organization of a Friends' meeting should be so elastic as to allow of its delivery.

But there are very few cases where the effect of the message will not be increased by well chosen words, natural tones and gestures and appropriate illustrations. We may readily assume that the Divine illumination is essential and that no man ought to attempt to preach without it. But I suppose it is very seldom the case that that illumination takes the form of dictation of words and sentences. It is rather an inspiration of ideas, and the shape in which those ideas are presented, the arguments and illustrations and verbiage, are produced by the intellect, and are good or bad in proportion to the natural powers and training of the man.

The Friends Meeting is no place for "pulpit oratory" as commonly interpreted. What is wanted is a simple, quiet, impressive delivery, without any straining for effect. But this is just the thing hardest to acquire. It does not usually come easily and naturally.

But there are now fortunately many other forms of church activity besides preaching. The great field of Social Service is opening up as a possible opportunity for many young men and women who have no call for the exercise of the public ministry. As a profession it is as well rewarded as teaching, and as an opportunity for real usefulness its career is unexcelled. It needs training both general and special. It needs a sympathetic heart and willing hands. It needs consecration to the cause of Christ and is a legitimate ally to the distinctly formal church exercises. No one whether he goes into it as a professional or an amateur can afford to neglect the modern methods and ideas which cluster around its teaching. They relate to prevention rather than cure. They study the causes of poverty, crime, prostitution and decadence, and the effective methods of relief when relief is necessary. Whether "being bred at college" is or is not essential

to a minister of God's word, it undoubtedly is to the best social worker.

From some such causes as these there is a renewed desire for Christian training of an effective sort, under leading men who are both reverent and scholarly. The Theological schools furnish this in large measure. But in many cases they are so alien to the Quaker idea of a free ministry, a ministry of which the Divine Call is the basis and the exceeding great necessity, and which leads into the meeting open to the spontaneous impulses of the Holy Spirit, and in which also the mercenary professional idea is rigidly kept in the background, that it is a matter of rather serious concern whether this patronage is not going to damage certain fundamental things in Quakerism on which we can appeal to the world of thinking, serious men.

For some such reasons as these the Quaker colleges would seem the proper place for the education of the majority of our young Friends who desire to become Christian workers. If enlightened instruction in Biblical truth, philosophic principle and modern sociology, can be given by men of real authority, solid orthodoxy and vital Quaker ideals, there ought to be a strength resulting to our Society which would solve many of our problems.

Haverford, Pennsylvania.

### The Great Needs of Christian Work in Japan

BY HORACE E. COLEMAN

An erroneous opinion seems to have become quite current in America that because Japan has risen to the place of a first-class power, therefore she is able to take care of her own people religiously, and that there is no further need of missionaries. In fact, such opinions were expressed by a very few Christian workers in Japan within the past few years. In recent years, however, such opinions have disappeared, and even the most hopeful Japanese leaders now recognize that the task is too great for the Japanese church, and that an addition to the present missionary force is even necessary.

In Japan in 1911 the Conference of Federated Missions appointed a Committee on Distribution of Forces, "to study thoroughly the problem of the increase of Christian forces in Japan" looking forward to a fuller evangelistic occupation of the country so that the people may have a reasonable opportunity to hear the gospel.

This Committee has been carrying on this study for the last three years and its study has showed a very large and unreached territory, particularly in the rural districts, constituting approximately eighty percent. of the total population, where as yet, little work has been done. It has found that the building up and the strengthening of the individual Japanese churches promise to engage the attention of the several Japanese bodies, so that there is little prospect of making



any great advance towards occupying new territory in the future. There are practically forty million people of Japan who are yet unreached with the Christian message.

At the time of the Continuation Committee Conference in Tokyo in April last year, the Joint Conference of the Japanese and Missionary workers came to the following conclusions:

**First:** The unreached forty millions of the rural population, together with the unevangelized masses of the cities and towns, where work has been established, constitute still a gigantic, though inspiring, task to the Church at large in its call to give the Gospel to the whole Japanese people.

**Second:** This work calls for large reinforcements. **Four times** the present number of Japanese evangelistic workers are required to put in the field one worker to approximately ten thousand people, and at this stage of our enterprise a proportion less than the above would hardly suffice as a proper goal of effort. Moreover, both for specialized work in the larger cities and particularly for work in smaller towns, a considerable increase in the number of missionaries is demanded. The call from the several district conferences which had in view actual centers to be occupied, totaled a little less than five hundred additional missionaries (wives included), as the minimum required to meet the evangelistic need at the present time.

On account of the above findings of the Committee on Distribution of Forces, the following resolution was adopted at the annual meeting of the Conference of Federated Missions of January, 1914:

Resolution: "That the Executive Committee of this body be requested to appoint from among the missionaries expecting to be on furlough the coming year, a strong representative committee who shall officially present to the missionary Societies, the Conference of Boards, the Student Volunteer Movement, the Executive Committee of the Layman's Missionary Movement, and to such other organizations as may be deemed necessary, the **urgent needs of the evangelistic work in this country.**"

In accordance with this resolution, the following Committee was appointed:

H. E. Coleman, Chairman, Bloomington, Indiana; H. B. Benninghoff, Valparaiso, Indiana; H. W. Schwartz, 5616 Kimbark, Ave., Chicago; G. W. Bouldin, Scottsboro, Alabama; H. B. Newell, 2042 E. 115th St., Cleveland, Ohio; J. M. Baldwin, 225 Confederation Life Bldg., E. Toronto, Canada; J. C. Worley, Pasadena, California; Dr. Sidney L. Gulick, 41 Beacon St., Boston; E. H. Zaugg, 637 N. West St., Lima, Ohio; A. D. Berry, Mexico, New York; H. H. Munroe, 154 Fifth Ave., N., Nashville, Tennessee; E. T. Iglehart, Katonah, New York; B. F. Shiveley, Beaver St., McKeesport, Pennsylvania; R. M. Milliman, 10 McMastes Avenue, Toronto, Canada.

The members of this Committee while on furlough, will be very glad, to the extent of their time and strength, to make presentations of the needs of Christian work in Japan before churches, missionary societies and other organizations.

We have given their names and addresses so that any such organizations who wish their help may be able to communicate with them.

Tokyo, Japan.

## Indianapolis Evangelistic Campaign

BY MORTON C. PEARSON, EXECUTIVE SECRETARY

In the month of January, 1913, the Ministerial Association of Indianapolis and the Committee on Evangelism in the Church Federation of the city jointly decided to conduct a Simultaneous Evangelistic Campaign in the city to begin with the week of prayer in January, 1914, and to continue with services during the Holy Week and on Easter Sunday, April 12th. The evangelistic services beginning with the week of prayer continued in each church a period of two weeks or longer as the interest justified. Following this the churches engaged in organized work along lines of personal work, Sunday School, family visitation and personal interviews with men and women relative to uniting with the church.

In addition to the January meetings held in more than 100 churches each night, a large mass meeting was held for a period of ten days at noon each day in Keith's Theatre where the attendance ranged from 700 to 1,900 persons daily.

The entire movement culminated in the observance of Passion Week, beginning Palm Sunday and closing Easter Day. During this week the churches of the city were open every night, and at noon each day, another series of mass meetings was held in Keith's Theatre where the attendance ranged from 600 to 1,400 persons. The speakers at all these Keith Theatre meetings were Indianapolis ministers with the exception of one.

The campaign was all the more significant because the meetings from the first to last were in charge of local pastors, they being their own evangelists. The results of the January meetings culminated in the reception of 2,500 people into membership on "Church Membership Day," which was observed by all the churches on February 1, 1914. "Church-going Sunday" was observed on January 11, when more than 110,000 persons attended services in the Protestant Churches. The Passion Week services closed on Easter Day with the reception of about 1,000 persons into church membership, making a total of 3,500 people received into the churches of the city since January 1, 1914.

This movement has been looked upon as the greatest evangelistic movement ever held in the city of Indianapolis. The entire city has been quickened, the churches have been united, and religion and the church have been brought into prominence as never before.

The Church Federation has demonstrated its efficiency by serving as a leader in this entire campaign, the Executive Committee voting to release its Secretary, M. C. Pearson, from other duties that he might give largely of his time to directing the activities of the entire campaign. So happy are the ministers over the great blessing which has fallen upon the churches of the city as the result of this movement, that in their April meeting they, with the Federation, voted unanimously for a similar movement for the year 1914-15.

Indianapolis, Indiana.



## Current Items of Interest to Friends

### BALTIMORE YEARLY MEETING

**Baltimore.**—The extensive social and religious work which has continued at Light Street, Baltimore, since 1863, bids fair to be much more effective than in recent years. The Friends of that congregation voluntarily communicated to the Monthly Meeting their willingness to assume responsibility for some of the branches of work that have heretofore been carried by members of the Eutaw Street congregation. The social features of their work will probably be opened upon a new basis next fall and new workers from their own ranks enlisted. The outlook is encouraging.

Baltimore Monthly Meeting has recently made a change in the organization of its committee work, having classified all its activities into six groups with a small organizing committee in charge of each. It has also established an Efficiency Committee of three persons, charging them with the constant review of the entire organized work of the Monthly Meeting with a view to securing the most effective service.

**Lincoln, Virginia.**—A Sunday evening meeting under the auspices of a Monthly Meeting Committee has been maintained during the winter at Lincoln, Virginia, for the benefit of the students boarding in the village who attend the high school. The plan has proved successful.

**Corinth, Virginia.**—Corinth Academy commencement occurred on April 24th, at which time three young men were graduated. On the previous evening the literary society presented an entertaining Riley program and in the forenoon of commencement day a farmers' meeting was held, and a masterly address on Scientific Farming was given by the head of the State Truck Experiment Station. Following the reading of graduation essays by members of the class, Mr. Scarborough, editor of a county newspaper, gave the commencement address, an appropriate climax to the occasion. The Academy has had a successful year under the principalship of C. Emmett Trueblood.

### INDIANA YEARLY MEETING

**Wabash.**—Sunday evening, May 3d, was the closing service of an eighteen days meeting in South Wabash Friends' Church. Lindley A. Wells and Leora Bogue had charge of the services. Brother Wells felt specially led to give most of his messages to the church, with

the result that a number of Friends received their inheritance—the sanctification of their hearts. Brother Wells endeared himself to the hearts of our young Friends in this meeting. His tender and earnest messages on full salvation brought to many of their hearts a hunger that was soon satisfied as they knelt at the altar. A few people were reclaimed during the meeting. The last night of the meeting brought us to the beginning of a revival. While some Friends in this meeting did not seem to realize what opportunities for the Church were at hand, we are glad to report that a number are fully awakened to a prayerful concern for the work of the Lord. Leora Bogue proved a great blessing to the meeting. Her lead in song and personal work was gratifying. How much our Yearly Meeting needs the service of such sane and definite preachers and evangelists as Brother Wells! We must get back to the old paths. Our neglect of honoring the doctrine of the Baptism of the Holy Spirit, the true message of Quakerism, as we ought to throughout our Yearly Meeting, has brought a dearth in Zion, and a crying need and hunger among our people.

**Chester.**—May 3d was Missionary day at the Chester Meeting, and services were held morning, afternoon and night. Among the visitors who participated were E. Gurney Hill and Dr. George and Belle C. Bailey, of Richmond, and Elma Charles and Alice Hunt, of Fountain City. It was a profitable day, and considerable interest was aroused in the cause of missions.

Just at the adjournment of the morning session, the home of Richard Sims, half a mile away, was found to be on fire. The loss was well nigh complete, and many relics, pictures and furniture were destroyed that were priceless because of their associations. Arrangements are being made to rebuild as soon as possible.

### KANSAS YEARLY MEETING

**Kansas City, Missouri.**—A Junior Christian Endeavor Society has been organized with Miss Sydney Hinshaw as superintendent and Miss Margaret Hobbs assistant.

The May Festival will be held the week of May 24th. The general plan of last year will be followed. Sunday morning will be a special rallying time for the Sunday School, and it is hoped

that all attendance records will be broken. On Sunday evening the biblical cantata "Queen Esther" will be sung by a large chorus.

**Pastors' Alliance.**—The Pastors' Alliance of Kansas Yearly Meeting will be held at Wichita, June 8-11. Those desiring entertainment should write W. E. Larson, 626 South Millwood, Wichita, Kansas. The program will be given space next week.

### NEW YORK YEARLY MEETING

**Chappaqua.**—Purchase Quarterly Meeting was held at Chappaqua, Westchester County, New York, on May 2. Tom Jones, the Secretary of the Board of Young Friends' Activities of the Five Years Meeting, was present, and spoke with helpfulness in the morning meeting. His appearance and address made a very favorable impression on the Meeting, although he had spent the night in travel, and had but very little sleep. Following the meeting for worship the business meeting was held, and resolutions expressing sympathy with President Wilson in the present Mexican difficulty in which he has found himself, and the hope for a speedy and peaceable issue, as well as resolutions requesting our senators and congressmen to vote for the constitutional amendment prohibiting the liquor traffic were passed. The new method of raising money for the Beneficences Budget for New York Yearly Meeting seems to have proved a success, as the proportion allotted to Purchase Quarterly Meeting was slightly over-subscribed.

After the Quarterly Meeting luncheon had been served in the Sunday-school room, at which a pleasant social opportunity was had, an afternoon meeting in the interest of young Friends was held. Tom Jones made a very forceful and effective address and appeal for the sympathy and interest of our young Friends. A number of cards were distributed upon which young Friends were requested to write certain information as to name, age and interest, and the meeting closed with a feeling of enthusiasm for the work of the young Friends' secretary.

### OHIO YEARLY MEETING

**Ypsilanti, Michigan.**—Adrian Quarterly Meeting was held at Ypsilanti, May 1-3. The visiting ministers were Edward Mott, of Cleveland, Ohio, and Lloyd East, of Vandalia Quarter, Indiana Yearly Meeting. On Seventh-



day Edward Mott preached a much-needed sermon on the humanity of Christ, from Heb. 2: 14, together with the context. There is much said of the Deity of Christ in these days, but his humanity is also an important part of gospel truth. He "was made a little lower than the angels for the suffering of death," and it is by his death that he delivers men from the devil and the fear of death. He was "made like unto his brethren," but his brethren are not sinners, but those who are sanctified by him (Verse 11).

On First-day Daniel Whybrew spoke on Heb. 11: 24-26, on "The recompense of reward" for serving God, and Moses' choice between that and "the pleasures of sin for a season." On First-day afternoon there was a Bible School Conference, addressed by Edward Mott. His subject was the Bible.

#### WESTERN YEARLY MEETING

**First Church, Indianapolis.**—One of the pleasant social features in connection with the First Friends' Sunday School was a banquet given at the Y. W. C. A., Friday evening, May 1st, at which the members of the Men's Bible Class were guests of the Women's Bible Class, the occasion being the result of a campaign for attendance. A delightful program followed the supper. One of the guests of honor was Albert J. Brown, former pastor of the church.

W. O. Trueblood, pastor of First Friends' Church, is giving a series of Sunday night sermons on the subject of Character Building, and the different phases of this very interesting theme are being discussed in an extremely forceful and profitable manner.

#### WILMINGTON YEARLY MEETING

**Wilmington.**—At the session of Center Quarterly Meeting, May 2d, the clerk was directed to write a letter to the president of the United States expressing sympathy for him in these trying times, and a firm confidence in his sincerity in his efforts to maintain peace with all nations, and a prayer that the Heavenly Father might comfort, strengthen and guide him, and hasten the day when "the shadow of death" may be turned into "the morning."

David E. Sampson and wife attended Durham Quarterly Meeting, England, April 15 and 16. From there they went on to Kendal, where they attended Westmorland Quarterly Meeting. On Sabbath morning, the 19th, they attended the meeting at Brigflatts. David Sampson is having acceptable service at all these places.

#### PERSONAL MENTION

Lewis E. Stout, who has been pastor of Friends' University Church at Wichita, Kansas, for five years, has been called to the pastorate at Carmel, Indiana.

Edgar H. Stranahan, of Wichita, Kansas, attended services at Kansas City, Missouri, on May 3. He has recently been chosen president of the Kansas State Sunday School Union.

E. J. Carter, who has served as pastor at Plainfield, Indiana, for two years, has been given a call by the meeting for another year, but there is a possibility that he will not remain in pastoral service.

Anna B. and Henrietta M. Thomas, of Baltimore, sailed on May 5th for England with the expectation of remaining for sixteen months. They will be greatly missed in local and Yearly Meeting work.

President David M. Edwards, of Penn College, spent a day or two the early part of last week at Richmond, Indiana, and conducted chapel exercises at Earlham College. He went on East on a trip in the interests of the Church.

E. Emmett Trueblood and wife, principal and matron of Corinth Academy, Southampton County, Virginia, sailed on April 28th for England, where they will enroll for the summer term at Woodbrooke. They will return about August 1st.

Alonzo E. Cloud, who for the past seven years has lived near Corinth Meeting, Virginia, is moving this summer to Sedley Meeting, seven miles distant. He will continue from that point his visitation work as Quarterly Meeting Secretary.

Professor Harlow Lindley, of Earlham College, is director of the department of Indiana History and Archives of the Indiana State Library. He asks the co-operation of all in the effort to collect all books and pamphlets relating to Indiana; all writings of Indiana authors; private manuscripts; old and current files of Indiana periodicals; in short, anything which will be of valuable information relative to the activities of the state.

Horace E. Coleman, missionary at Tokyo, Japan, started home with his family on May 6th. After spending a week in Honolulu and a few days on the Pacific coast, they expect to reach Bloomingdale, Indiana, about the 6th of June. They expect to spend the summer in Indiana, and in the autumn Horace Coleman expects to take a special course of study at Union and Columbia in New York City, except about two months spent in Philadelphia.

#### ACADEMY CONTEST

The annual contest in oration and declamation held by Fairmount, Plainfield, Bloomingdale and Vermilion Academies was held May 1st at Vermilion Grove, Illinois. Park Pender, of Bloomingdale, took first place in oration with the subject "Our Duty to the Foreigners." Dale Mills, of Vermilion, with "Unguarded Gates," took second place. The winning declamation "How the Larue Stakes were Lost," was given by Audrey Church, of Bloomingdale; the declamation receiving second place, "The Going of the White Swan," was given by Elvira Morgan, of Vermilion.

The judges on the thought and composition of the orations were Leroy Jones, of Oak Grove Seminary; Marjorie Hill Allee, Williamstown, Massachusetts, and Anna Eves, of Penn College. Those on delivery were Walter Woodard, Earlham College; Thomas B. Stanley, Illinois University, and John B. Wisely, Indiana State Normal School.

The Field Meet on Saturday was won by Bloomingdale athletes with Fairmount's boys winning a very close second. In business session the principals of the Academies unanimously expressed the feeling that there is need of a closer bond of unity among the Friends' academies of Indiana and Illinois, and consequently voted to invite Spiceland Academy into the League and to hold a business meeting sometime during the summer to discuss and formulate definite plans for securing such unity.

#### EVERY MEMBER CANVASS

The Mooresville, Indiana, congregation made an every-member canvass on April 5th; \$125.84 was subscribed on the weekly basis.

Gilead Friends' Meeting, Ohio Yearly Meeting, made a personal canvass for missions alone early in the year. The work was taken up commencing with a sermon by the pastor, George E. Kent, on Sabbath morning, followed by subscriptions made on pledge cards. This was followed immediately by a personal canvass of all the membership by visits to local members and correspondence with those residing at a distance. The results were that the amount for this year was double that of last year, which was also very good. The pastor's salary is paid regularly every week, and since the canvass was made there has been between \$400.00 and \$500.00 raised for church repair work. The secret of it all is that every member gave at least something. The totals were very satisfactory.



## The Westtown Letter

### OUTDOOR RECREATION

Westtown gives a great deal of attention to outdoor recreation. Ample provision is made for competitive sports, although the emphasis is placed on the exercise obtained by daily play rather than on the successful performance of the first team in match games. Much attention is also given to outdoor pleasures of the non-competitive sort: skating and coasting in their seasons, and country walks, Natural History trips and Camp Suppers on Seventh-day afternoons and at odd times.

Largely through the efforts of the Old Scholars' Association, there are excellent grounds for baseball, cricket, soccer, and tennis for the boys, and tennis and hockey for the girls. During the open season each boy who is physically fit and who is not doing outdoor work takes his place in some regular games four afternoons a week. The match games usually come at times that will not interfere with the regular play.

On a pleasant afternoon in open weather of one hundred boys perhaps thirty-six will be playing baseball, twenty will be at cricket, twenty at tennis and the rest doing garden work, or cutting wood, or walking.

The girls also have required exercise in tennis and hockey outdoors, and basketball in the gymnasium. The physical directors carefully supervise all these games, and also conduct the gymnasium classes during the cold weather, the girls using the regular gymnasium and the boys the open shed by Industrial Hall.

Winter sports are a great feature in Westtown life. As soon as our lake is well frozen over we begin to skate on the shallow end, moving our boundary line further and further down as the ice thickens till the whole surface is thrown into use. Twelve acres of ice give ample room for all possible demands.

We encourage the children to make themselves good skaters by giving them lists of figures to practice, and regularly examining them when they are sufficiently expert. While there are regions of skating which we never approach, yet as skaters commonly go, Westtown people make a very presentable appearance.

Our Lake is much sheltered and is never swept by freshets, so that the ice usually lasts all winter. When the snow comes we scrape it off, and where the ice is rough we plane it, so that we count on having skating pretty nearly all the time in cold weather.

When the snow falls to any depth the boys turn out and make the sledding track. They tramp it down and haul water on it in tubs and soak it and smooth it, and the next morning we have a hard, sleek track, running from the girls' wing down one hill, and up a short rise, and then down again through the woods and out on the ice of the Lake, when this is sufficiently strong, in all a full quarter of a mile. As the track wears out it is repaired as long as the snow lasts. Careful regulation prevents nearly all of the accidents which so often mar this exciting sport.

For many years Westtown coasting was mainly done with large bob-sleds, but now the use of flexible fliers is nearly universal. The rush and sweep of the great sleds was certainly exhilarating, but the smaller fliers go fast enough, and are far safer.

Both skating and coasting are essentially social sports, and are greatly enjoyed by the pupils. The teachers rejoice in them also, not only for the pleasure of participation but because of the natural outlet they afford for the children's spirits. The inside school life never runs more smoothly than when there is a good coasting track or a fine sheet of ice.

Camp suppers have long been a pleasant part of Westtown life. On Seventh-day afternoons in fall and spring parties of from ten to twenty-five will start out, sometimes for the north end of the Farm, and sometimes for picturesque places several miles distant. They carry the materials for an ample supper, and utensils for cooking and eating it. When the camp ground is reached they build a long fireplace of stones, get out their boilers and frying pans, and prepare a hot supper, ample and toothsome. After the girls have satisfied themselves, or the boys have eaten everything in sight, for these trips are separate, the evening fire is built up and the party gathers around it with song and story until it is time to take the homeward tramp.

A great many walks are taken which do not involve a supper out. A teacher may take a small party to the scene of the battle of the Brandywine, to the "magnet quarry," or to the haunts of rarer plants. The older boys are encouraged to take walks by themselves, usually in groups with an appointed leader. It gives them fine exercise, shows them our interesting country, and develops their sense of responsibility.

The making of canoes in the shop has been going on for many years, while the using of them on the Lake dates back only two years when the Lake and Lake House were constructed. The boys and girls have separate times twice a week for canoeing, always under careful supervision; although only those who are good swimmers have this privilege. The school endeavors to take no risk in such matters. The swimming pool is open all the term, except in the coldest weather, and all who cannot swim are encouraged and helped to learn.

Quite a number of the boys take their exercise by working. They take care of the teachers' lawns and gardens, or saw wood and do chores. They often work for the School in raking leaves, cutting wood, and helping in the garden. In connection with the new department of Orchards and Forests there will be an increased opportunity for working where the experience gained may be worth as much as the actual remuneration.

Our new Catalogue for 1913-14 is now printed, and will be gladly sent to any who will ask for it.

THOMAS K. BROWN.

—Advt.



## THE AIR IN THE COACHES OF A BIG VESTIBULED TRAIN

stifles you as you enter. In an hour you have forgotten the sensation. The poisons in the air have drugged your nerves. You will find the same conditions in many homes. You know it when you enter them, and wonder what is the matter. Fresh air is the remedy.

### “**FARQUAR**” TRADE MARK **SANITARY HEATING SYSTEM**

makes this condition impossible in the home. ✕✕ Write for information now  
and buy when convinced.

### THE FARQUHAR FURNACE CO.

Manufacturers

WILMINGTON, OHIO

#### AN APPEAL FOR PEACE

Philadelphia Yearly Meeting at its recent session appointed a committee to send an appeal in behalf of peace to the proprietors and editors of the newspaper press of the United States, asking that these periodicals use their influence against war. The appeal, which has been sent to about 2,500 newspapers, deals with the peace question in general and with the Mexican situation in particular. It closes with the following paragraph:

“Meanwhile, the United States should cease its menacing attitude and should strive to reassure the Mexican people and all other nations that it has not suddenly entered upon a career of conquest or forsaken utterly the principles it has so often professed; namely, that reasonable and peaceful means of settling international disputes be exhausted before there is any thought of force, and that the same consideration be given to a weak nation as to a strong one.”

Ask your neighbor to subscribe for  
**THE AMERICAN FRIEND. \$1.50 per year.**

#### WANTED.

WANTED.—A principal and one assistant to teach in “Laurence Friends Academy” the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

#### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

#### Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by

**HOAG SECURITY COMPANY  
Minneapolis, Minn.**

12 years active experience in the making and care of Farm Loan Investments.


David N. Winton, Pres.

Lindley M. Hoag, Secy.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

**HOLY LAND HOLLYHOCKS.**—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, West-town, Pa.

Subscribe for **THE AMERICAN FRIEND.**



**1913  
RECORD**

### Magnificent Crops in all Western Canada

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax.** Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from **20 to 45 bushels per acre**; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer.** Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

**160 ACRE  
FARMS IN  
WESTERN  
CANADA  
FREE**

**G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.**

#### POSITION WANTED

Friends Minister with experience in the states and other countries, desires another engagement as pastor. Address

**FRIENDS MINISTER,  
615 Fort Street,  
Victoria, B. C.**



## Married

**Bentley-Binford.**—On April 9, 1914, Harry Bentley, of Carthage, Indiana, to Mary Binford, of Greenfield, Indiana, Charles M. Elliott, of Lewisville, Indiana, officiating.

**Pearson-Waddington.**—At Friends' meeting house, Everett, Washington, April 26, 1914, Albert C. Pearson, of Entiat, Washington, to Maude M. Waddington, of Everett. The marriage ceremony was according to the custom of Friends, at the close of the Sabbath morning meeting.

## Born

**Hunt.**—At Alba, Missouri, April 20, 1914, to Mr. and Mrs. F. Olen Hunt, a son, Frederick Olen.

**Meridith.**—At Guilford College, North Carolina, April 26, 1914, to Professor Clement C. and Angelina Wood Meridith, a son, Edward Clement.

## Died

**Guyer.**—Clara B. Guyer, daughter of Adolphus and Mary W. Guyer, was born September 23, 1889, and died at Hutsonville, Illinois, April 21, 1914, aged twenty-four years six months and twenty-eight days. She was a birthright Friend and early in life gave her heart to Jesus. She has lived a consistent Christian life. Feeling the call to the ministry she attended Cleveland Bible Institute and was graduated with honors in the theological course there last summer. She received a number of calls for services but on account of her health was unable to accept them. She occasionally filled the home pulpit. She leaves a mother, four sisters and two brothers.

**Lindley.**—Laura J. Lindley, wife of Albert Lindley, and daughter of Fleming and Rachel Johnson, died at her home near Russiaville, Indiana, April 14, 1914, aged fifty-four years eight months and one day. She was a birthright Friend and a beloved member of Lynn meeting. She had served as an elder of Union Monthly Meeting and Assistant Clerk of New London Quarterly Meeting. She was a member of the W. C. T. U., and also deeply interested in missionary work. She was untiring in her efforts to keep her local meeting in touch with the world's meeting. She leaves a husband, one daughter and three sons.

**Webber.**—Charles W. Webber, an elder of Durham Monthly Meeting, was born January 1, 1835, and died at the home of his daughter, Mary W. Jones, South China, Maine, April 20, 1914. Since his early manhood he has been a pillar in the Church he loved so well. For many years he was Clerk of Falmouth Quarterly Meeting and served his Monthly Meeting as Clerk for forty years. He was prominent in municipal and educational matters. He will be best remembered as a kind neighbor, and a broad minded, hospitable and righteous man.

## THE CONFERENCE OF MEN

Wilmington, Ohio, May 5, 1914.  
Editor THE AMERICAN FRIEND,

Dear Friend—At the regular session of Center Quarterly Meeting held at Wilmington, Ohio, May 2d, there was given an almost unanimous expression in favor of the proposed Conference of men Friends, and an invitation extended that the conference be held at Wilmington. This Quarterly Meeting represents more than 2,900 members.

RICHARD C. GREENE, Clerk.

**FOR SALE**—7 roomed residence, 7 closets, pantry, laundry, hot water heat, electric and gas lights, gas range, iceless refrigerator, 4 large built-in cupboards, 2 toilets, modern bath, polished floors. Garden plot and fruit trees. One block from car line, two blocks from new Meeting House and Penn College.  
Address K, 210 College Avenue,  
Oskaloosa, Iowa.

## NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

## WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON,**  
46 Bryant Street, Washington, D. C.

**WANTED**—Summer position as companion or governess desired by a woman Friend. Address **TEACHER,** care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.

**5% FARM MORTGAGES**

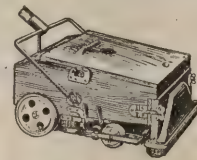
ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheques.  
Investors desired. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL,**  
1117 Lamont St., N. W.

## "A Perfect Carpet Cleaner"



**"DOMESTIC"**  
Vacuum Cleaner  
and Sweeper  
Combined  
Price \$10.00

No electricity required. Runs with great ease by one person. A high-grade vacuum cleaner and carpet sweeper combined. Gets every atom of dirt in, on and under a carpet. We will allow one week's free trial at our expense.

Descriptive Pamphlet on request.

**F. W. HOFFMAN & CO.**  
204 Walnut Place Philadelphia

"Try It Before You Buy It"

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

## Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on very easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

**ERNEST HOWARD,**  
Adanac, Sask., Canada.

# The Provident Life and Trust Co.

## OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities.  
Pays Interest on Deposits,  
Acts as Executor, Administrator,  
Trustee, Guardian, Committee,  
Assignee, Receiver, Agent, Etc.

Collects and Remits Incomes,  
Receipts without charge for wills  
deposited,  
Rents Safe Deposit Boxes, \$5 upward.  
Assumes Care of Real Estate

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

## OFFICERS

**ASA S. WING,** President  
**T. WISTAR BROWN,** Vice-President  
**J. BARTON TOWNSEND,** Vice-President and  
Assistant Trust Officer,  
**J. ROBERTS FOULKE,** Trust Officer  
**DAVID G. ALSOP,** Actuary  
**SAMUEL H. TROTH,** Treasurer

**C. WALTER BORTON,** Secretary  
**J. THOMAS MOORE,** Mgr. Insurance Department  
**WILLIAM C. CRAIG,** Assistant Trust Officer and  
Title Officer  
**JOHN WAY,** Assistant Treasurer  
**J. SMITH HART,** Insurance Supervisor

## DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



# The American Friend

Old Series.  
Vol. XXI., No. 21.

FIFTH MONTH 21, 1914.

New Series.  
Vol. II., No. 21.

## A Message

BESS LOUISE McDOWELL

Time's cycle moved again to Spring;  
Awakened all in bloom,  
The dainty clusters wafted out  
Their sweet and rich perfume,  
From every branch and every twig  
They hung in fine array,  
And as we stood in wonder bound,  
These words they seemed to say:

"If all the blossoms on the tree  
To ripened fruit should grow,  
The laden branches all must break,  
And cast their burdens low;  
'Tis better far that some should die  
That others perfect be,  
And by their death the tree be spared  
For years, a fruitful tree."

And then as thoughts came surging on,  
And aspirations rose  
For mighty works and kindly deeds  
That loving action knows,  
The little blossom spoke again:  
"'Tis worthy to aspire;  
But God's design for flesh was not  
To toil and never tire.

"Some deeds must needs be left undone  
That others may mature,  
And when the harvest-time shall come  
Be worthy to endure;  
And then in God's Eternity,  
In yon bright, happy Land,  
It may be there you may complete  
What here you have but planned."

—Pittsburg Christian Advocate.

Springboro, Pennsylvania.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Ministerial Conference

The Ministerial Conference of Western Yearly Meeting met at Plainfield, Indiana, May 5 and 6, 1914. The opening was at 2:00 o'clock on Tuesday afternoon. Devotional exercises were conducted by David Hadley. He emphasized the thought of each being prepared for the work of the Master, always manifesting determination and strength and ever ready to go at the Lord's bidding.

Next was a discussion of "Brotherhood in the Friends' Church," by Clyde O. Watson. He said brotherhood deals with the layman. Change in methods and ways of working necessitates different organizations. One function of brotherhood is responsibility. Others are to develop the laymen, to make church work practical, to encourage men who are outside, and to seek the lost. The demand of service from lay members is greater than ever before. Everyone is responsible for someone else.

"What Type of Pastor is Expected from Laymen" was presented by Murray S. Barker. Laymen expect the pastor to be a man or woman of faith, of large vision. The pastor should be to his people what a factory superintendent is to his men. He should be a judge of human nature, should demand results, and see that everyone is busy. He should spend energy on the children, as time and energy thus used will not be in vain.

Following this was "What Type of Laymen is Expected by the Pastor," considered by Simon Hester. Pastors should expect their congregations to be men and women of God, perfect members of the church, people that can be depended upon. They should believe in God and the saving power of Jesus, as well as in the fundamental doctrines of the church. They should sit at the feet of Jesus, be loyal to the church, and take part in things of the community. They should be persons in whom the Spirit of God is; should provide for the boys and girls in the church.

Discussion was opened by Edward M. Woodard. These are subjects of great importance, but the solu-

tion is still greater. The pastor should be a man or woman of general ideas, ordinary sense, posted in a general way; should take pride in doing little things; know the work, and be a student of it. The average man or woman has a tender place in his or her heart. Men can be won to Christ as never before. Stand by the pastor when he is doing right and help him when he is doing wrong.

The evening session opened with devotional exercises conducted by Thomas C. Brown. A leaderless meeting followed in which the Holy Spirit led different ones to take part.

The address of the evening was given by Amos W. Butler, Secretary State Board of Charities, on the subject "Least of These." He said this work was started by Friends. He made a strong plea for the children and spoke from the following outline: Children as 1. Truants; 2. Dependents; 3. Neglected; 4. Defective, and 5. Delinquent. The family home is the place for the child. Unlikely children sometimes make most likely men. The only way we can serve God is by serving our fellow men.

On Wednesday morning, a prayer and praise service was conducted by J. B. Stipp. Next followed a Bible Lesson, I. Timothy, by Lydia Hoath. The everlasting gospel was able to open eyes. Prayer is another phase of church life. Wait on God and guard against our weaknesses.

"The Church Survey" was considered by William J. Cleaver. Survey from the chief corner-stone, which is Christ. Ye are the corporation of Christ. Rural foundation is the mother of city churches. Most of the meetings in Western Yearly Meeting are in rural towns. Atmosphere of the church is essential to life and development.

Discussion was led by Jehu Reagan. In our rural districts we find the absence of landlords and an increase of tenants. There should be interest and deep concern to get these interested in the church of the community.

Next was the "Building of the Church," by Charles R. Axton. It was a review of the work of Jefferson. It is the Christian association that keeps the preacher alive. Young men of today have as high ideals as ever they have had, a desire to do something worth while. The church of Christ stands in the world as a movement of God's Truth. The building of brotherhood is a company of men and women whose interests are bound and intertwined. The preacher cannot preach to a loveless congregation. A divided church can never win others.

Discussion was led by Gertrude M. Reineir. The Church is the mightiest force that there is. Brotherhood is not a social organization, but a spiritual creation. The conference closed with a deep feeling of appreciation to our Heavenly Father for His presence and blessing and the sweet fellowship of believers.

ENOS HARVEY, *President.*

ELIZABETH MURPHY, *Secretary.*

Subscribe to THE AMERICAN FRIEND, \$1.50 a year.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 21

RICHMOND, INDIANA, FIFTH MONTH 21, 1914.

New Series.  
VOL. II. No. 21

## Correlating Our Denominational Life

Within recent years a new spirit has apparently taken possession of the Church, a spirit born of an enlarged vision of Christian responsibility. The awakening world has found its counterpart in the awakening Church. The dominant note of this twentieth century thus far has been that of the obligations of Christian brotherhood in terms both of community and world life. Home and foreign missions are essentially one and both together constitute the great world program of evangelism, which must ever be the supreme passion of the Church of Jesus Christ.

Upon every hand are the evidences that the leaven of Christian duty is working a change in religious forms and organisms suited to the needs of a changing civilization. Federalism and solidarity have succeeded individualism and disunity. In its corporate capacity the Church is apparently striving as in no other age to find its legitimate place in the world's activities and is seeking earnestly and prayerfully to adjust its mechanism and to apply its faith to the call of the millions who need the conscious revelation of a personal Savior in their lives.

We are hearing much about the stirrings of a more vigorous life among Methodists and Presbyterians and Congregationalists and sects of every kind. We find our conservative Protestant Episcopal brethren leading in a movement to create a world commission on faith and order, the fundamental purpose of which is the establishment of Christian unity. It is the age of brotherhoods and organized classes and united mission campaigns and forward movements and social service propagandas and religious congresses and efficiency secretaries, each and all voicing the mighty prayer of the Christian world for larger opportunities and greater power in the exercise of Christian discipleship.

The present day tendencies in the Church will probably increase the opportunities for the faddists and the religious freaks and there will likely be much striving to no purpose, but the important thing to remember is that apparently the Church is moving in the right direction, and mobility is at least a sign of life.

Amid these evidences of an outward reach, what of the Society of Friends? Are we keeping abreast of

the average progress of the Christian Church? Are we profoundly conscious of a distinct message for this age? Denominationally do we have a pervading sense of an all consuming passion for a place of faithful ministration in meeting the needs of this generation? Have we a program adequate to our high professions of spiritual leading and experience? Amid the infidelities and the materialisms of this century do we collectively and as a whole feel a mighty pull to the service of exemplifying our faith and putting to the test our beliefs in the conscious revelation of God to man by the Holy Spirit? With our high conceptions of religious experience, with our professions of an intensive religious life under the direct guidance of the Spirit of truth, with our characteristic belief in the revelation that came to George Fox that Jesus Christ is ready to speak to the condition of every human soul, why should not Friends be in the vanguard of the forward march of the Church in these historic times?

Why, indeed, unless it be that in our conservatism we have not allowed our methods and our forms of procedure to keep pace with our professions and our necessities? Why, unless we have permitted our solidarity to be broken, and are content with the experiment of moving forward in somewhat isolated if not unsympathetic detachments? Why, unless we have lost somewhat the spirit of Christian democracy that characterized the life and work of the early Friends, and have retained too much of that unhealthy exclusiveness that took possession of the Church a century ago?

There is a restlessness within the Church that is apparent evidence of a striving for a more abundant life, a restlessness than can in no wise be ignored. It is time that the hand of the Church were laid in constructive solution upon our problems, lest there be uncontrollable upheavals that would threaten our existence as a body.

Our present concern relates to the unity of our organism and procedure. Without question the Five Years Meeting at Indianapolis in 1912 caught something of the same vision that is moving our brethren of the other Churches. All through the Society are



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Ministerial Conference

The Ministerial Conference of Western Yearly Meeting met at Plainfield, Indiana, May 5 and 6, 1914. The opening was at 2:00 o'clock on Tuesday afternoon. Devotional exercises were conducted by David Hadley. He emphasized the thought of each being prepared for the work of the Master, always manifesting determination and strength and ever ready to go at the Lord's bidding.

Next was a discussion of "Brotherhood in the Friends' Church," by Clyde O. Watson. He said brotherhood deals with the layman. Change in methods and ways of working necessitates different organizations. One function of brotherhood is responsibility. Others are to develop the laymen, to make church work practical, to encourage men who are outside, and to seek the lost. The demand of service from lay members is greater than ever before. Every one is responsible for someone else.

"What Type of Pastor is Expected from Laymen" was presented by Murray S. Barker. Laymen expect the pastor to be a man or woman of faith, of large vision. The pastor should be to his people what a factory superintendent is to his men. He should be a judge of human nature, should demand results, and see that everyone is busy. He should spend energy on the children, as time and energy thus used will not be in vain.

Following this was "What Type of Laymen is Expected by the Pastor," considered by Simon Hester. Pastors should expect their congregations to be men and women of God, perfect members of the church, people that can be depended upon. They should believe in God and the saving power of Jesus, as well as in the fundamental doctrines of the church. They should sit at the feet of Jesus, be loyal to the church, and take part in things of the community. They should be persons in whom the Spirit of God is; should provide for the boys and girls in the church.

Discussion was opened by Edward M. Woodard. These are subjects of great importance, but the solu-

tion is still greater. The pastor should be a man or woman of general ideas, ordinary sense, posted in a general way; should take pride in doing little things; know the work, and be a student of it. The average man or woman has a tender place in his or her heart. Men can be won to Christ as never before. Stand by the pastor when he is doing right and help him when he is doing wrong.

The evening session opened with devotional exercises conducted by Thomas C. Brown. A leaderless meeting followed in which the Holy Spirit led different ones to take part.

The address of the evening was given by Amos W. Butler, Secretary State Board of Charities, on the subject "Least of These." He said this work was started by Friends. He made a strong plea for the children and spoke from the following outline: Children as 1. Truants; 2. Dependents; 3. Neglected; 4. Defective, and 5. Delinquent. The family home is the place for the child. Unlikely children sometimes make most likely men. The only way we can serve God is by serving our fellow men.

On Wednesday morning, a prayer and praise service was conducted by J. B. Stipp. Next followed a Bible Lesson, I. Timothy, by Lydia Hoath. The everlasting gospel was able to open eyes. Prayer is another phase of church life. Wait on God and guard against our weaknesses.

"The Church Survey" was considered by William J. Cleaver. Survey from the chief corner-stone, which is Christ. Ye are the corporation of Christ. Rural foundation is the mother of city churches. Most of the meetings in Western Yearly Meeting are in rural towns. Atmosphere of the church is essential to life and development.

Discussion was led by Jehu Reagan. In our rural districts we find the absence of landlords and an increase of tenants. There should be interest and deep concern to get these interested in the church of the community.

Next was the "Building of the Church," by Charles R. Axton. It was a review of the work of Jefferson. It is the Christian association that keeps the preacher alive. Young men of today have as high ideals as ever they have had, a desire to do something worth while. The church of Christ stands in the world as a movement of God's Truth. The building of brotherhood is a company of men and women whose interests are bound and intertwined. The preacher cannot preach to a loveless congregation. A divided church can never win others.

Discussion was led by Gertrude M. Reineir. The Church is the mightiest force that there is. Brotherhood is not a social organization, but a spiritual creation. The conference closed with a deep feeling of appreciation to our Heavenly Father for His presence and blessing and the sweet fellowship of believers.

ENOS HARVEY, *President.*

ELIZABETH MURPHY, *Secretary.*

Subscribe to THE AMERICAN FRIEND, \$1.50 a year.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 21

RICHMOND, INDIANA, FIFTH MONTH 21, 1914.

New Series.  
Vol. II. No. 21

## Correlating Our Denominational Life

Within recent years a new spirit has apparently taken possession of the Church, a spirit born of an enlarged vision of Christian responsibility. The awakening world has found its counterpart in the awakening Church. The dominant note of this twentieth century thus far has been that of the obligations of Christian brotherhood in terms both of community and world life. Home and foreign missions are essentially one and both together constitute the great world program of evangelism, which must ever be the supreme passion of the Church of Jesus Christ.

Upon every hand are the evidences that the leaven of Christian duty is working a change in religious forms and organisms suited to the needs of a changing civilization. Federalism and solidarity have succeeded individualism and disunity. In its corporate capacity the Church is apparently striving as in no other age to find its legitimate place in the world's activities and is seeking earnestly and prayerfully to adjust its mechanism and to apply its faith to the call of the millions who need the conscious revelation of a personal Savior in their lives.

We are hearing much about the stirrings of a more vigorous life among Methodists and Presbyterians and Congregationalists and sects of every kind. We find our conservative Protestant Episcopal brethren leading in a movement to create a world commission on faith and order, the fundamental purpose of which is the establishment of Christian unity. It is the age of brotherhoods and organized classes and united mission campaigns and forward movements and social service propagandas and religious congresses and efficiency secretaries, each and all voicing the mighty prayer of the Christian world for larger opportunities and greater power in the exercise of Christian discipleship.

The present day tendencies in the Church will probably increase the opportunities for the faddists and the religious freaks and there will likely be much striving to no purpose, but the important thing to remember is that apparently the Church is moving in the right direction, and mobility is at least a sign of life.

Amid these evidences of an outward reach, what of the Society of Friends? Are we keeping abreast of

the average progress of the Christian Church? Are we profoundly conscious of a distinct message for this age? Denominationally do we have a pervading sense of an all consuming passion for a place of faithful ministrations in meeting the needs of this generation? Have we a program adequate to our high professions of spiritual leading and experience? Amid the infidelities and the materialisms of this century do we collectively and as a whole feel a mighty pull to the service of exemplifying our faith and putting to the test our beliefs in the conscious revelation of God to man by the Holy Spirit? With our high conceptions of religious experience, with our professions of an intensive religious life under the direct guidance of the Spirit of truth, with our characteristic belief in the revelation that came to George Fox that Jesus Christ is ready to speak to the condition of every human soul, why should not Friends be in the vanguard of the forward march of the Church in these historic times?

Why, indeed, unless it be that in our conservatism we have not allowed our methods and our forms of procedure to keep pace with our professions and our necessities? Why, unless we have permitted our solidarity to be broken, and are content with the experiment of moving forward in somewhat isolated if not unsympathetic detachments? Why, unless we have lost somewhat the spirit of Christian democracy that characterized the life and work of the early Friends, and have retained too much of that unhealthy exclusiveness that took possession of the Church a century ago?

There is a restlessness within the Church that is apparent evidence of a striving for a more abundant life, a restlessness than can in no wise be ignored. It is time that the hand of the Church were laid in constructive solution upon our problems, lest there be uncontrollable upheavals that would threaten our existence as a body.

Our present concern relates to the unity of our organism and procedure. Without question the Five Years Meeting at Indianapolis in 1912 caught something of the same vision that is moving our brethren of the other Churches. All through the Society are



the evidences of life, and we do not minimize the progressive spirit of scores of our local meetings and thousands of our members. There are numerous evidences of a purpose to break through the shell of a somewhat exclusive environment into larger fields of service, and therein lies the hope both for the present and the future.

Yet we cannot avoid the conviction that our efforts lack system. Apparently they lack efficient correlation. Our work is yet too provincial. For the most part we are yet *local* Friends, or *Quarterly Meeting* Friends, or at most *Yearly Meeting* Friends, and thus far have failed, or *refused*, to go into the common melting pot that would establish our unity as Friends without distinguishing characterizations. We have yet to learn the lesson that if we go forward at all and if we are to leave the impress of our example and our endeavors in any lasting way upon the life of the world, we must do it all as one body. In rebuilding the walls of Jerusalem, Nehemiah directed that each family should build at the place of its assignment, but it was *one wall* that was being erected, "and all the wall was joined together."

No traveler in the treacherous Alps attempts to scale the heights alone, but with a rope around his waist he is linked inseparably with other travelers, and together they share their responsibilities, their dangers and their successes. The spirit of antagonism to the Five Years Meeting bodes no good for the Friends Church in America. "United we stand, divided we fall." Together we must solve our problems and we must face our dangers. In unity we will go forward or we must inevitably go backward.

The call of the world is in our ears and in our hearts. It is the cry of humanity for light and for guidance. No local meeting, no Yearly Meeting can solve our problems alone. By taking counsel together and by rallying around our Central Boards, shall we not put forth a supreme effort to incorporate our Quaker ideals into the life of this century as an important element in the Christianizing influences of this age? Our Yearly Meetings can do no better work this year than to correlate themselves both in letter and in spirit to the mechanism and purposes of the Five Years Meeting.

## The Gentleness of Christ

BY M. RHODES

Paul was not angered, but he was grieved at the reproaches cast upon his ministry by those whom he had served so faithfully. The spirit in which he appeals to the Corinthians is the revelation of a great soul. His indeed was the mind of Christ. It is a degree of perfection possible to all through grace. Just in proportion as this spirit is developed in the Church and in the world are we moving toward the realization of the new heavens and the new earth wherein dwelleth righteousness.

Paul's motive is the gentleness of Christ. There are no words of man adequate to describe fully what is meant by the gentleness of Christ. We must, however, venture to approach it. All these great soul elements appear in their sublime completeness in him. He brought them to us, and by the spirit of grace we must seek to acquire them. In their possession we become like him. Gentleness is love expressing itself in kindly quietness to others who may be excited by error or mistake. Some one says: "It is the carpet soft and deep, which whilst it diffuses ample comfort, deadens many a creaking sound. It is the pillow on which sickness lays its head and forgets half its misery. It is promptitude of sympathy." It is the wisdom of approach, quiet, winsome, like the peace of God. The atmosphere makes no noise, yet its force is always great. It approaches like morning dew shed on awakening flowers. How gentle is God to human weakness, and how he does strive to "make up with his own hands what is wanting in human faculty!"

Strong men seldom care for the weak; the blind

are put on one side, the incapable are dismissed with impatience; but here is "God, the Lord, the Creator of the ends of the earth, taking the blind man's hand and leading him like a child especially beloved." Thus we struggle to give some expression of what is meant by the gentleness of Christ.

Maybe we shall do better by some practical application of it. Controversy in the church, both local and general, has sometimes been necessary; but alas how often it has been mixed with asperity and has resulted in the gratification of malign feelings rather than in the promotion of a righteous cause. It requires gentleness to preserve the unity of the Spirit in the bonds of peace, to correct error and mistake. A personal word or approach may have a good purpose, but if made in a brusque manner may wholly defeat the best object in view. Paul had quite enough to vex as well as grieve him among the Corinthians, but he comes to them in the gentleness of Christ. How when he was gone they must surely have felt and spoken about it. He defended himself and the truth, but the mightiest force in his defense was the spirit in which he did it.

The gentleness of Christ is the death of selfishness. Selfishness lies at the bottom of all haste, abruptness, unkindness, and passion for victory rather than for righteousness. It may be some imagine that this beautiful and effective grace is not for them. They were not born so, surely not. The gentleness of Christ is his own gift. It is the triumph of the Spirit as well as his fruit. Saul was a storm-cloud. Paul was in the third heaven and comes to entreat men by the



gentleness of Christ, himself the illustration of this semblance to his Lord.

How queenly it is in the home. And what a sanctuary the home is for such an adornment. It becomes it as light and joy become heaven. Harshness, asperity, any malign feeling, is as unbecoming in the home as irreverence and profanity would be in the house of God. No doubt much domestic infelicity comes from ungarded tongues and tempers. The love of Christ and the indwelling gentle Spirit of God furnish the only remedy. The appeal to quiet and forbearance should be marked and welcomed at every hearthstone. The gentleness of Christ in mother and father, husband and wife, should be as welcome and as quiet and beautiful as the sunlight in the morning. Gentleness, as elsewhere, has its specific mission in the home. There is no completeness without it. "It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance." When the gentleness of Christ dominates in the church and in the homes of the world we shall be justified in speaking of the nearness of the millennium. We know that the strong word must now and again be spoken, but it will be a strong word only in proportion as it is spoken in the gentleness of Christ.

A home should be so ordered—some are, we are sure—that the memory of it, when the hearthstone is deserted, should prove as an attending angel with a hallowed song on his lips. Grace is sufficient here as elsewhere. Let us strive to make our homes, our lives everywhere a noticed expression of the gentleness of Christ. Let the word of the Spirit be the last. "Now I, Paul, entreat you by the meekness and gentleness of Christ."—*Lutheran Observer*.

St. Louis, Missouri.

### A Bunch of Keys

BY CHAS. M. WOODMAN

The bunch of keys which I carry in my pocket is an indispensable piece of personal furniture. Without it I may be shut out of my own home, and separated from things of great value. With it doors that are locked open at my will, and places otherwise isolated are within my reach. Every personality carries a bunch of keys with which certain rooms of life are open. Without it life is narrow, cramped and shut into a corridor. With it life is broad, rich, full and varied.

There is the key of mental power, with which all the treasures of knowledge and wisdom may be reached. The trained mind is the "open sesame," at whose touch the hidden treasures of knowledge yield up their stores. Mental power is one of humanity's great assets. With it a prison cell with a book in it becomes a palace beautiful; or without the book it becomes the birthplace of a Pilgrim's Progress, or Epistles to the Ephesians or the Colossians.

There is the key of the will which as a social force opens the door into the room of leadership, power among men. The will harnesses the forces of influence which radiate in every direction from a life, and,

driving them into a given channel, exert a perceptible pressure upon the home, the church, the community, the state. It was an inflexible will which led the Christ with unswerving purpose from the Throne of God to the Cross of Calvary; but it was thus that the cross became a fulcrum over which the living Christ today is prying the world into the very presence of God.

There is the key of the heart which opens the door into the room of feeling, where tenderness, sweetness, beauty and love permeate the atmosphere like sweet perfume from many flowers. Some people pride themselves on keeping this room of the life locked with the shutters always closed. They are afraid of being accused of wearing their heart on their sleeve, when in reality most people who know them wonder if they have any heart at all. They are like houses without furnaces, or hot-houses without heating plants. There are other people who live in this room all the time. Nothing is of value to them which isn't steeped in emotion. The key of the mind and the will are rusty with lack of use. Their experience is of the hot-house type of growth. It flourishes under glass in the heat, but develops no stamina to stand the chill winds of a cold world. This key of the heart is as indispensable to the true life as a heating plant is to a school house. We do not, however, expect the pupils to live and work in the boiler room. The heat from this room must be carried to every other portion of the personality. Mind is frosty without emotion; will power without feeling is often cruel and heartless.

A fourth essential key on the ring of personality is the key of faith. It opens the door to God, and lets the light of the eternal into the dark rooms of material and the temporal. It is the latch-key which lets us, not into, but out of the house of the purely human into the really divine, from the limitations of the finite to the illimitable out-of-doors of the great life of the Infinite. It is the key of the cell in the hands of the prisoner by which he becomes free from the imprisonment of circumstances and environment. Where the mind reaches its limit, where the will is futile to act, and where the heart fails in its efforts at attainment, there the key of faith opens the hitherto unseen door which leads to the fullness of life. In other words, faith is the skeleton key which fits doors that were seemingly made for other keys. "Without faith it is impossible to please God," and without faith men have discovered again and again by experience, that many a gate is barred and many a room is locked which no other key on the ring of personality can open.

Portland, Maine.

### Conquering the Desert

BY CHARLES E. TEBBETTS

In my recent trip west I passed through what was formerly called the Great American Desert this side of the Rocky Mountains, and also the desert stretches beyond. It was a revelation to see in the region which a few years ago was thought a worthless waste, pros-



perous communities, throughout the far southwest of Kansas and extreme west of Oklahoma. Every six to ten miles along this railroad were prosperous towns, with brick blocks and good concrete sidewalks, electric lights and every evidence of modern improvements. The extended fields of grain were green with promise of abundant harvest. Large herds of cattle grazing on good pasturage were in excellent condition.

Methods of "dry-farming" are bringing fair returns from a rich soil with sometimes scant rainfall. Broom corn, kaffir corn, cane and other cereals do well where ordinary corn frequently fails. In sections alfalfa, most valuable of all foreign crops, does well. Farm houses and out-buildings were well built and well kept up. One misses trees and orchards.

Through this region are three large Quarterly Meetings—Haviland and Fowler, in western Kansas, and Gate, in western Oklahoma. These meetings are strong and liberal in their support of mission work, setting an example to older communities with more settled conditions. God's pledge of prosperity in outward things to those who are faithful to minister of the prosperity He gives, for the advancement of His Kingdom, seems largely realized by the good Friends in this pioneer section.

In southern Arizona I stopped over a day with a new settlement of Friends, ten miles south of Maricopa. In a level valley, surrounded by mountains, a group of pioneers are endeavoring to rescue a waste desert to become a fruitful land. Some spots, when water is available, show the soil to be exceedingly rich and productive. Wells show, they think, an abundant supply of good water 100 feet below the surface. It is a question of bringing this water to the surface in sufficient quantity for irrigation.

A May day picnic gave opportunity to meet two score or more of these courageous pioneers, who look forward with faith and hope to conquering this desert. Almost within sight, some thirty or forty miles to the north, is the prosperous Salt River Valley which has been reclaimed by the government work of water storage by the Roosevelt dam.

Six hours' ride brought us to the Imperial Valley in the extreme south of California, on the Mexican line. A branch railroad of forty-one miles from Imperial Junction on one side to Calexico on the other traverses this valley, which is perhaps as broad as it is long. The entire valley is below sea level and in the not distant past was a great inland sea. A break in the banks of the Colorado River a few years ago threatened to restore this sea; in fact, the Salton Sea or Imperial Lake as it is now called bears witness to partial success. This wonderful valley has been reclaimed since my first trip to California twenty-five years ago.

From a Los Angeles paper I take the following figures of this year's products: 80,000 acres of cotton yielding 75,000 bales; 85,000 head of beef cattle; 9,000 acres of cantaloupes which will send out 5,000 car loads this season. At the busy season it will take 100 cars a day to take them out; 100,000 acres of barley are now ripe for harvest; 125,000 acres of alfalfa that

will give at least five cuttings. This is largely fed out on the land and results in 6,000,000 pounds of butter. Value of all produce last year, \$15,000,000.

I attended the Friends Meeting five miles out from Holtville. The house was crowded, and nearly all came in automobiles. This meeting is pledging about half the support of the Hoyts in Africa, who went out from this valley. These instances show that what was formerly regarded as waste, worthless land, may be the richest soil in the world. It only needs water, and courageous human effort to transform it into the richest garden spots. It is the literal fulfillment of the old prophecy that the desert or wilderness shall blossom as the rose.

We are also discovering in these days the human counterpart to this. There have been desert races of men that more advanced races have regarded as worthless, without possibilities of advanced power and culture, but we know that these races, many of them at least, are just as capable of high attainments as our own. The Water of Life reaches them and immediately they respond with results that take us by surprise. Cannibal races in the Pacific Islands and the interior of Africa under the power of this Water of Life in a generation put us to shame by their faithfulness. The Fiji Islanders, that eighty years ago were the lowest savages, now rank nearly at the top in the Sunday School annual reports of the world.

The richest harvests of the Gospel are not now in our older Christian lands, but on this fresh soil of what we used to call heathenism. These harvests are found in all races from the primitive races of Africa to the old civilizations of India, Japan and China. The entire Moslem world shows signs of a great awakening. Let the Church realize that the largest results of Gospel work are to be found in these apparently desert soils and let her send out the irrigating streams of the Water of Life, and another generation, perhaps even our own, will see rich spiritual harvests, and awakened nations, with quickened powers for a higher life, that may bring to actual realization "the new world where dwelleth righteousness."

#### New Industrial School at C. Victoria, Mexico

BY GEORGE C. LEVERING

I have watched with great interest the move which the Mission Board has recently taken for a decided advance in the work in Mexico. In the first place, very substantial economies and at the same time increased efficiency will be sure to result from the closer co-operation of the Boards in their publishing and educational work. When we were in Mexico five years ago, the various Denominational Boards were maintaining five or six separate publishing plants, each one publishing at considerable expense its own church paper. The combination of these into one plant with one paper to speak for the entire Protestant church in Mexico is in itself a great step forward. In the educational work also the increased economy and efficiency will be hardly less notable.

But the step which has attracted my attention even



more than the above and about which I especially want to speak at present, is the forward step which is being taken in our own work at C. Victoria.

When Mrs. Levering and I went to Mexico twelve years ago, we went with the special purpose of establishing a boys' school at C. Victoria. After we had spent a few months in the study of the language, Juarez (Whä'ras) Institute was started with twelve boys as pupils. The building which served us as a home and school-house in one, was a six-room dwelling house on a city lot about 100 x 150 feet in size. During the past twelve years the school has grown from twelve to more than one hundred pupils, the capacity of the house has been nearly doubled, the charge for board and tuition has been more than doubled and last year, in spite of cramped and overcrowded quarters, half as many boys were turned away as were admitted. In other words, the school is now firmly established as the best school for boys in all that section of Mexico, and Professor R. Solomon Tice now in charge of the work, has gained the entire confidence of the best people of that whole section. And now the Board has taken a very important step in advance.

Ninety acres of land, well situated, a little more than one mile from the old lot in town, has been purchased, together with enough water for the irrigation of some seventy-five acres. This land has been fenced, cleared of stones and otherwise improved. And now the Board has decided to build a twelve thousand dollar home and dormitory building on this land, just as soon as the money can be raised and political conditions in Mexico will permit. This is the most important step which our Board has taken in our Mexican work for several years.

In the first place, C. Victoria is the capital of one of the richest agricultural states of Mexico. Other states are rich in mines and in manufacturing, but the wealth of Tamaulipas is in her farms. Yet this wealth is largely undeveloped. The old wooden plow is still the one and only implement on most of the farms and the state has no agricultural school whatever. The door of opportunity is flung wide open and the call of a great need bids us enter in. This move will enable us to help poor but ambitious boys to help themselves to an education and to an independent and influential, because useful, place in Mexican society. It will enable us to raise much of the food required by our two growing boarding schools at C. Victoria, thus effecting an important economy in their maintainances.

Our boys come almost entirely from the farm. Their parents, many of them, own the land which should be a source of greatly increased wealth to the entire state, yet it is the ambition of most of these boys to become lawyers, doctors, teachers, merchants,—anything but farmers. This move will help to stem this tide away from the farm and will send our boys back to their homes to be centres of progress and influence right where they are needed and where they can become independent. In Mexico, the

owner of a ranch is the dominant power over the lives of all his people. His home is the center of a village or town as the case may be, composed of anywhere from three or four to a hundred or more families. Many of our boys are the sons of these ranch owners, who if they learn improved agriculture at our school, will return home to become the natural governors of these villages and towns, and so the real molders of public opinion among the Mexican people.

In our schools in Mexico the Bible is recognized as the foundation of all true character, the corner-stone of civilization and of progress. And what will it mean for the future of Mexico to have the Bible and practical education in agriculture thus linked together and joined up with the best literary education to be had in all that section? God alone can measure the power for good of such a combination.

And now is the time to act. Whatever the outcome of the present struggle, the next ten years can hardly fail to be a time of greatly increased opportunity for mission work in Mexico. The better people see their need of better foundations for their national life. They will be reaching hands for help after the unsettled conditions of the present are over. We should be in a position to lead the way and to give them the help which they so sorely need.

In talking recently with R. S. Tice, I have been impressed with the clearness of his vision and with the firm healthy character of his faith. He believes in God and in the Mexican people. Like Lincoln in the hour of our own nation's greatest peril, he sees that "While the Mexican people are wobbling a good deal, and will still wobble some, yet in the end they will wobble right." Mr. Tice is acting as the agent of the Board to secure the subscription of the fund of \$12,000.00 with which to build a home and dormitory for the accommodation of fifty boys. Certainly it ought not to be difficult for him to secure the subscription of this amount for such an object.

Xenia, Ohio.

### Young People's Secretary

[We recently asked Thomas E. Jones, Secretary of the Board of Young People's Activities to prepare a statement of plans for publication in THE AMERICAN FRIEND. The following response is interesting and self-explanatory.—EDITOR.]

HOSMER HALL, HARTFORD, CONN.,

May 5, 1914.

*S. Edgar Nicholson, Richmond, Ind.:*

Dear Friend—I find it both impossible and rather inadvisable to outline my plans for work among young Friends. I should rather do something I had not outlined than to say I was going to do a thing and then fail. As time goes on, however, I shall send in from time to time certain things that we are doing as well as challenges to the whole Society to do certain things.

My present scheme is one of conservation and efficiency. I hope to visit every Yearly Meeting as soon as possible, studying their problems and methods of working them out. I do not pose as a bishop, but as a



helper. As a worker discovers a scheme that has worked to good advantage in his community, I hope he will write me full particulars at once. These things will all be placed on file with the author's name attached. I hope to get the name and address of every young Friend in America as well as pictures of groups and the history of their organization. I am deeply interested in Christian Endeavor, Foreign and Home Mission work and shall do all I can to interest Friends in the place our Society holds among modern church movements.

As I previously stated, these things are merely hopes and must be considered as such. There is much more satisfaction in telling what has already been done.

The Quaker Club at Hartford is more alive than it ever has been. We have held meetings every fortnight and have invited Friends to meet with us. In this way we have come in touch with a great many prominent Friends of the East.

The Friends of Wellesley and Boston are wide awake and have held some excellent public meetings.

The young Friends of Fall River have taken new courage and are planning a conference this summer.

The Quakers in Mt. Holyoke College have recently been organized into a Quaker Club and hold meetings once each week. Friends in the Connecticut Valley met at Springfield for an excellent conference and meeting. A most encouraging tramp was held at Worcester, Mass. Young Friends attended this meeting, coming from Boston, Lynn, Winthrop Center, Maine, Hartford, Conn., and Northampton, Mass.

Next Saturday and Sunday, Friends will hold a meeting in the First and Second Congregational Churches of Northampton, Mass. Names are being gathered, church and college papers and magazines collected and church statistics compiled.

The Young Friends Secretary asks all to co-operate with him in collecting information about the present status of the Society; the outlook in every section; and suggestions regarding methods that have been beneficial.

I hope this covers some of the things you asked for.

Yours sincerely,

T. E. JONES.

### Getting Visions of Opportunity

Some weeks ago we gave extended space in these columns to the great convocation of Methodist men at Indianapolis, and the wonderful visions of opportunity which came to the assembled thousands. On May 5-7, a congress of men of the United Brethren Church met at Dayton, Ohio, which is described as superior to any gathering ever held before by that body of believers. Among the speakers were Robert E. Speer, of the Presbyterian Foreign Mission Board; J. E. McAfee, of the Presbyterian Home Mission Board; Charles S. Macfarland, Secretary of the Federal Council; Dr. C. G. Trumbull, of the Sunday School Times, and leading men of the United Brethren Church.

The following policy was adopted, which shows that these men too caught some large visions of opportunity.

1. We recognize the great responsibility of our denomination for carrying the bread of life to hungry millions at home and abroad, and we this day consecrate ourselves anew to the unfinished tasks of the denomination.

2. We commit ourselves to the basic principles of Christian stewardship as expressed in the Word of God as the divine plan of procedure, and that we prosecute a church-wide campaign for the training of our people in these principles.

3. We believe that the supreme need of our Church is a trained leadership, both ministerial and lay, who shall be able to develop the latent resources of our people in their relations as stewards and co-workers with Christ.

4. As an aid to securing such leadership, we recommend that our annual conference sessions be made powerful institute periods in which our people shall receive the vision and training necessary to meet the present needs. We also approve the holding of summer conferences with a view to the developing of an expert leadership.

5. We recognize the importance of bringing the vision, purpose, and plans of this congress to our educational institutions that the future leadership of the Church may be in training for the greater achievements just ahead, and we assure these institutions of our sympathetic, hearty co-operation in making them a powerful agency in the extension of the kingdom.

6. We view with alarm the fact that so many of our local churches are ceasing to be virile agencies in the winning of men to Christ, and we call the entire Church to prayer for the awakening and quickening of the evangelistic passion which shall express itself both through personal evangelism and through the Sunday School.

We recommend to our local churches a net annual increase of ten per cent. in our membership as a minimum achievement and we fix twenty-five per cent. net increase as a more fitting expression of our responsibility in winning men to Christ.

7. We heartily endorse the system of church finance as enacted by the last General Conference, which has for its basic principle the every-member canvass for a weekly subscription for both the local church and the benevolence boards; we urge that the minimum asking of the commission of finance be raised in full, and that a working goal of \$500,000 annually be fixed, and that the ultimate goal be, "As much for others as for ourselves." In order to accomplish our task and reach our portion of the race for Christ, it is necessary that our men of money make large and liberal gifts for the endowment of our educational institutions and the promotion and equipment of our work at home and abroad.

8. We believe that an educational campaign must be planned which will carry this message of advance into every local church in the denomination, and we recommend to the favorable consideration of our pastors, conference superintendents, and conference commissions that they plan to enlist our people in a most thorough study of our various denominational enterprises and to bear the spirit and content of this congress to all the local congregations.

9. We believe in the application of the principles and teachings of Christ to all social and economic questions.

"A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love."



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### VI. THE PLEDGE AND THE ENVELOPE

*To Pledge or Not to Pledge.* That is the pivotal question upon which the financial policy of the Church must turn. Church obligations, for the most part, are necessarily incurred at or before the beginning of the fiscal year. The support of missionaries and pastors, appropriations for the work of Boards and Standing Committees and other stated expenses must be guaranteed in advance. If the work is to be carried on with any worthy degree of efficiency the congregation, the Monthly Meeting, the Yearly Meeting, the Church in some one or other of its collective capacities must stand pledged to finance it in definite amounts as it proceeds. It is difficult to see how this can be squared to the principles of sound business integrity except as the necessary funds are guaranteed in advance by definite pledges on the part of the individual members who constitute the Church. Now and then a meeting may be found in which there is a tacit understanding that a large proportion of the members are excused from contributing money on the ground of their limited circumstances and that a small circle of more or less wealthy Friends stands responsible for the bulk of the financial burdens from year to year. Whether such exemption of the poorer members is consistent with their spiritual welfare and the highest vitality of the congregation to which they belong is an open question. But instances of that kind are comparatively rare and do not effect the general proposition that the financial obligations of the meeting collectively should rest upon the individual pledges of the members who compose it. These pledges should make reasonable allowance for contingencies in the financial circumstances of those who make them. They should be subject to modification or withdrawal upon notice of inability to meet them at any time during the year for which they are made. Experience has shown that, when the several steps of a good financial plan are faithfully carried out by a meeting, the deficit at the end of the year from diminished or cancelled pledges will rarely be found to be a formidable one.

Experience also points to the conclusion that regular weekly installments through the envelope collection is the most satisfactory plan for the payment of pledges. A few givers may prefer to make their offerings monthly or quarterly, for which provision can be made. Among the many cogent arguments in favor of the weekly basis a single one may be mentioned here, namely, *Regular giving belongs to regular worship.* This was true under the Mosaic Law. Jehovah's word to His people was, "None shall appear before me empty." It is equally true under the Gospel. Jesus still sits over against the treasury mindful of the gifts of the worshipers and appraising their real amount by the measure of sacrifice on the part of the givers which they represent. The weekly money offering can be

made genuinely religious. If made devoutly it will have a wholesome spiritual reaction upon those who make it. Again, let Paul make the program for the benevolences of individual Christians. "Upon the first day of the week [systematically] let every one of you [individually] lay by him in store as God hath prospered him [proportionately]." The question was summed up by the Laymen's Missionary Movement in the following words: "The weekly system of offerings is the most Scriptural, fair, business-like and productive method of giving, and when properly introduced and worked, it secures the largest possible educational, financial and spiritual results."

JOSEPH JOHN MILLS,

525 South Catalina Avenue,  
Pasadena, California.

General Secretary.

### The Haverford Summer School

The plans for the Summer School to be held at Haverford College, June 20-29 next, are now almost perfected, and give promise of one of the most attractive Friends' Conferences ever held in this country. A number of well known speakers, both Friends and others, have consented to take part in the program, and to judge by the advance applications for rooms, the gathering will be unusually large and representative. As several times before, Haverford College has generously turned over its halls and beautiful campus to the accommodation of the guests, where board and lodging can be secured at a reasonable rate.

The full announcement shortly to be published, will show a daily arrangement of two lectures each morning (except First-day), beside a short meeting for worship and an hour for study classes. The afternoons are practically free. In the evenings an address will be given by a prominent speaker. Among the speakers are included President W. Douglas Mackenzie, of Hartford; Professor Hugh Black, of New York; Walter Rauschenbusch, author of widely read books on Christianity and the social order; Arthur Holmes and J. P. Lichtenberger, professors in Pennsylvania State College and in the University of Pennsylvania, respectively. These speakers will deal in a broad way with some of the present-day religious questions or with permanent spiritual needs.

A number of the more prominent Quaker scholars will be on hand. The Bible Class will be taught successively by three of them: Elihu Grant, of Smith College; Augustus T. Murray, of California; and George A. Barton, of Bryn Mawr. Eleanor D. Wood, of Wellesley, will speak on some Biblical subject. Rufus M. Jones, of Haverford, will give a series of lectures on the History of Quietism in Europe and its effect on Quakerism.

A new and valuable feature of this year's School will be a class on the method of teaching a Bible Class by Professor Hugh Hartshorne, of New York.

The opportunities for inspiration and instruction at such a school are hard to describe. They can best be known by experience. A cordial invitation is extended to all. This conference is not only for one



local group of Friends, nor indeed for Friends exclusively, though a few features of the program, especially the week-end conference (Sixth month 27-28) on a "Forward Movement in Quakerism" will interest Friends especially.

Those desiring to secure lodging and board at the college are advised to apply for reservations as early as possible to Henry J. Cadbury, Haverford, Pennsylvania, to whom all inquiries should be addressed. Attendance at the meetings and lectures of the school is free to all.

#### Women's Foreign Missionary Union

The ninth triennial meeting of the Women's Foreign Missionary Union was held at Muncie, Indiana, May 7 to 12. It was a gathering full of inspiration and was attended by delegates from most of Yearly Meetings.

The following Friends' missionaries were in attendance: R. Esther Smith, Raymond S. Holding, Dr. Isabel DeVol, Anna Farr, Jefferson and Helen Farr Ford, Solomon Tice and wife, Sarah Lindley, and the two Mexican girls now in Earlham College.

Susan G. Shipley and Mary Wildman were present as fraternal delegates from Philadelphia Yearly Meeting, while George H. Moore and Charles Carey were named as fraternal delegates from the American Friends' Board.

Eliza Armstrong Cox read a most valuable paper on the plans and work of the Union, which was directed to be printed in the *Advocate*. We are sorry not to have a detailed report of the conference for presentation this week. By a unanimous vote, the proposed conference of the men of the church was approved.

The following resolution was adopted by the conference:

That the W. F. M. U., at its yearly meetings and through its presidents, recommend the stimulus and inspiration of the conference for organizing auxiliaries where none exist; that the presidents carry out the continuation idea of the doings of the conference at all meetings by summarizing the methods and ideas advanced; that the societies be careful to maintain the principles advanced under the heading of systematic giving; that prayer be made a principle to be followed out at every meeting; that study of facts be urged in connection with missionary work; that the president and officers of the W. F. M. U. be commended for their devotion and services; that the conference express its appreciation of the editor of the *Advocate*; that loyal support be given to its staff; that Miss Angie Taylor be thanked for her Bible lessons; that thanks be given the Muncie Friends for opening their homes and hearts to the delegates, and that the Commercial Club of this city and all who helped to make the delegates welcome, be given appreciation and thanks.

Charlotte E. Vickers of Chicago was re-elected to the office of president by the unanimous vote of the assembly. Other officers elected were: First vice-president, Martha E. Newlin, Pasadena, Cal.; second vice-president, Mary A. Crossman, Maine; recording secretary, Harriett W. Purdié, Wilmington, Ohio; corresponding secretary, Sarah J. King, Noblesville, Ind.; treasurer, Emma G. Randolph, Massachusetts.

The general secretaries of departments elected were: Interest in organization, Charlotte E. Vickers; literature, Martha D. Henley, Indianapolis; young people's work, Edith Thornburg, Wilmington, Ohio; proportional and systematic giving, Sarah E. Weeks.

The staff chosen for the Friends *Missionary Advocate* were: Eliza Armstrong Cox, Columbus, Ind., editor in chief; Olive R. Lindley, Richmond, Ind., assistant editor; Ethel Kirk Calvert, Highland, Ohio, treasurer; A. Viola Horisberg, Baltimore, Md., business manager.

#### Why Not a Fathers' Day?

In these busy morning hours I have been impressed with the blessing a fathers' day might be to us. As our ministers used to say, "The concern grows on me and I leave it with you." We have our mothers' day and our children's day, why not a fathers' day? I would not wish to take away anything from either of these established days, for I believe them most impressive and helpful.

I am sure our recent mothers' day services were a blessing in our own meeting. It keeps us as mothers and children closer together, helps us to remember our obligations and hold sacred the memory of "those we loved and lost awhile." In one meeting on this day the minister told of his own experience of being led to Christ by his mother, where

"They knelt in his room together  
When he was but a child,  
The Savior heard and answered,  
The Father looked down and smiled."

He urged mothers to lead their children to the Savior and not leave it to the ministers, the Church, or others. It is a privilege, and I believe a duty, we owe our children.

In another meeting the pastor's wife read:

"Backward, turn backward, oh Time, in thy flight,  
Make me a child again, just for tonight."

It was most impressive, and many eyes were dim with tears as memories crowded in upon the hearers.

Yes, the mothers' day and the children's day are blessings to our churches and communities, but do we not too much lose sight of the father's help, responsibility and love? Cannot the father's day also be made a great blessing? "Like as a father pitieth his children." Do we enough keep in remembrance this part of fatherhood? In my own life my father's love and life meant much to me. It seemed he knew just how to help me. He so often encouraged me to study and commit to memory God's word, telling me I would need it. I have so often found it helpful in time of temptation and burden that seemed too great, then these promises I learned when only a child came to me. My own father left his family of seven children in the month of July.

With a mothers' day in May; a children's day in June; can't we have a profitable fathers' day in July, binding us as families, churches and communities closer together in this busy twentieth century?

A MOTHER.



## Current Items of Interest to Friends

### CALIFORNIA YEARLY MEETING

The Beginners' Department of the Pasadena Bible School has recently so greatly increased in numbers under the devoted management of two young Friends, Holly Luther and Marjorie Baker, that it became necessary to provide better accommodations. One day a subscription of \$250.00 was taken in the Bible School, the money to be used in purchasing lumber. With donations of the various kinds of labor required, a new building was soon completed. With appropriate exercises it was dedicated to its intended use, and the Beginners now meet in a neat, attractive bungalow on the lot adjoining the meeting-house.

Forty-five members of Pasadena Meeting attended the session of Pasadena Quarterly Meeting held in Los Angeles, April 25th. The other Monthly Meetings were also well represented. Wilson H. and Lucy Cox bade farewell to the meeting, as they expect to return to Alaska early in the summer, before California Yearly Meeting. Rhoda M. Hare, and James V. and Eva Watson Geary, former missionaries in Alaska, were also present. R. Esther Smith and Mae E. Burke, on furlough from Central America, called the attention of Friends to Christian work in the tropics. It was announced that I. H. and Dorothy Cammack, of Chiquemula, Guatemala, have been commissioned to open Friends' work in the capital of Honduras, a hitherto unoccupied field.

The pledges for Church and Missionary Funds secured as a result of the every-member canvass of Pasadena Friends show practically no increase over the pledges of the previous year. Since the canvass a number of members whose attachment to the church was but slight, have requested to be released, or transferred to other denominations.

### INDIANA YEARLY MEETING

**Van Wert, Ohio.**—Mothers' Day was very appropriately observed by Van Wert Meeting on May 10th. An excellent program was rendered, consisting of special music by the choir and four ladies taking part in select readings. Instead of the usual custom of giving carnations, a white ribbon badge was pinned on each person whose mother had passed away, and a pink ribbon on everyone whose mother is living. One of the interesting incidents and most beautiful sights in connection with this

service was when the school opened, to see the young men's class, taught by Mrs. Tormohlen, all take their places with their mothers in the class. This class now has an enrollment of thirty. On Wednesday evening, the 13th, the class arranged for a banquet. Twenty of the boys were present and had an enjoyable as well as profitable time. Mr. I. E. Antrim gave the address for the evening. Mr. Antrim is a member of the M. E. Church of this city and is a fine Christian gentleman. His talk to the boys was greatly appreciated. The Bible School is constantly on the increase, having increased in the past six months from about 160 to an average of about 230 at present.

**Rockford, Ohio.**—Van Wert Quarterly Meeting of Friends was held at Rockford, Ohio, May 1, 2 and 3. The meeting for ministry and oversight was held Friday afternoon at 2:00 o'clock with much interest. Perry Bantz, pastor of the circuit churches in Van Wert, Ohio, was the principal speaker. Friday evening was an open meeting of the Efficiency Committee. A number of subjects were discussed as follows:

The Financial Problem of the Church  
—Fred H. Tormohlen

Discussion—A. D. Behymer  
The Responsibility of the Church Member—Albert Runion  
Discussion—Elmer E. Hale  
Teachers' Training Course—Frank Fisher

Discussion—Homer Phillips

On Saturday, inspiring messages were given by Homer Phillips, of St. Marys, and Clifford Pearson, of Monroe, Indiana. On Saturday evening and Sabbath morning, Clifford Pearson gave some interesting messages. On Sabbath evening a temperance address was given by Fred H. Tormohlen.

### IOWA YEARLY MEETING

**Marshalltown.**—The inner life of the membership of the church at Marshalltown, Iowa, has been greatly refreshed and enlarged through the ministry of the McCargar evangelists, of Oskaloosa, Iowa, the one a preacher, the other a singer. Meetings began April 12th, ending May 7th. Their labors were supplemented by the progress and words of encouragement of our pastor, I. N. Rich. At nearly every altar call a greater or less number responded, either for conversion, restoration or sanctification. We are glad to say they preach

and sing the two consecutive steps in the work of grace, justification, sanctification and the second coming of Christ. A children's meeting was held which proved to be a great blessing for little folks. It was touching to see little children, boys and girls, kneel at the altar and in tears and prayers give themselves to Christ. We thank God for the gift of these two young men to the Church.

**Des Moines.**—M. Emma Newby, Treasurer and Secretary of the Woman's Home Missionary Society of Iowa Yearly Meeting, attended the triennial meeting at Muncie, Indiana. Elizabeth Keates was sent as a delegate by the local W. F. M. S. of the Des Moines Meeting.

Mothers' Day was observed with appropriate exercises by the Friends of Des Moines, both in the meeting and in the Sabbath School. The Sabbath School has been changed from 12 to 10 o'clock. Friends are taking an active part in the Billy Sunday campaign. He is going to conduct a tabernacle campaign in Des Moines during the fall months.

### KANSAS YEARLY MEETING

**Haviland.**—Haviland Quarterly Meeting occurred at Hopewell, Kansas, May 8, 9 and 10. The different sessions were well attended and much interest was manifested in the work of the Church. The clerk was directed to send a letter of sympathy to the President and Secretary of State in this trying hour as the war cloud hangs over our country. Also a request to our Congressmen and Representatives at Washington that they support the Hughes-Smith bill in reference to censorship in moving picture shows.

A quadrangular meet occurred at Haviland, Kansas, May 1, 1914, in oratory, music, reading and athletics, between the four Friends' Academies of southwestern Kansas, namely, Haviland, Stella, Fowler and Laurance. The competition was sharp and each school had cause to be proud of its representatives. Haviland Academy carried off the laurels in all four points.

**Oak Dale, Oklahoma.**—On the evening of April 26th, John S. Jones and wife, of Coyle, Oklahoma, closed a successful revival at Oak Dale Meeting, near Agra, Oklahoma. Thirty persons were definitely blessed either by renewal, conversion of the baptism with



the Holy Spirit. These Friends preached the old-time gospel in all its fullness, and the power of God was felt in every meeting. Twenty persons united with Friends.

#### WESTERN YEARLY MEETING

**Mooreville.**—White Lick Quarterly Meeting, which was held at Mooreville the 9th instant, had the pleasure of hearing an inspiring sermon by Edward M. Woodard at the morning hour on First-day, and a splendid address by Leannah Hobson on her recent trip to England, at the evening hour. Both speakers were greeted by a large audience.

**Bloomingtondale.**—Bloomingtondale Academy won first in both oratory and declamation in the Inter-Academic contest held at Vermilion Grove, May 2, Parke Pender winning in oratory and Miss Audrey Church in declamation.

**Earlham Day** was observed at Bloomingtondale, Indiana, on the evening of May 10. The general theme of the program was the influence of Earlham College on our community. The first talk was given by Alma Coleman Brown, who reviewed the list of Earlhamites in this place. "Student Life" was discussed by H. Paul Kelsey. Enos Harvey spoke on "The Christian Influence of the College." Reminiscent talks were given by Maude Woody, Nathan Pickett, Dr. R. F. Hester and other old students.

**Danville.**—A two-weeks' meeting conducted by Lindley A. Wells, of Oregon, closed at this place on April 12. The preaching was plain and practical throughout and resulted in the deepening of the spiritual life of the Church. The doctrine of the baptism of the Spirit was preached with unction and great blessing, and many were convinced of the need of higher steps in the Christian life. Our meetings proved a blessing to all the churches in Danville, and closed with large crowds and a splendid feeling. There was a manifest desire that Lindley Wells might have remained another week.

#### ENDORSED A MEN'S CONFERENCE

We have a letter from Charlotte E. Vickers, President of the Woman's Foreign Missionary Union of Friends, stating that the recent triennial meeting of this Union held at Muncie, Indiana, and representing all the Yearly Meetings, voted unanimously to endorse the idea of the proposed Men's Conference.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

#### PERSONAL MENTION

Lindley A. Wells is conducting a revival campaign at Upland, Indiana.

Dr. Sylvester Newlin has been invited to continue as pastor of the meeting at Pasadena, California.

Charles E. Tebbetts, formerly pastor of the meeting, attended Pasadena Monthly Meeting the evening of May 6th.

Joseph Elkinton and family spent some time in Ireland between the sessions of Dublin and London Yearly Meetings.

Rufus P. King, of North Carolina, attended the meeting at Washington City on May 3d, and gave a characteristic and profitable sermon.

Dr. John W. Dorland is leader of a class of Friends at Pasadena, California, in a course of study in the "History and Doctrines of Friends."

Mrs. Isabelle DeVol, missionary to China, who is at home on a furlough, addressed the missionary union at Richmond, Indiana, on May 13th.

George N. Hartley, who has spent the winter in North Carolina doing religious work for the most part, returned to his home in Fountain City on May 14th.

Rufus M. Jones is the author of a new book, "The Spiritual Reformation in the Sixteenth and Seventeenth Centuries," about to be issued by Macmillan & Company.

Charles Lescault and wife have returned to their home at Haviland, Kansas, from Rochester, Minnesota, where Mrs. Lescault underwent a surgical operation. She returns much improved in health.

John Frederick Hanson, who has been granted a minute by Oregon Yearly Meeting for gospel labors in Norway and other parts of Europe, expected to sail from New York in time to be in attendance at London Yearly Meeting.

Louise Painter Round, of Newberg, Oregon, has been in a religious campaign at Canyon City, Oregon, for some

weeks past. The services have been highly appreciated. She has organized two W. C. T. U.'s recently and expects further work in the state prohibition campaign.

Arthur Chilson, missionary to Africa, attended the meeting at Poughkeepsie, New York, at the morning service on May 10th, and gave a soul stirring address to a large congregation. He spoke at Clintondale in the evening. Great interest was shown at both places and good results followed.

#### CLEVELAND BIBLE INSTITUTE

At the approaching twenty-second annual commencement of the Cleveland Bible Institute a class of twenty-one will receive diplomas. We look back over a year of exceptional blessing, for which we are humbly grateful to our heavenly Father. There have been enrolled during the year in all departments one hundred and thirty-nine students from eighteen states and ten religious denominations. It would not be too much to say that we have never had a better class of young people than during this year, and the character of their work has been very commendable. The present graduating class is composed of young men and women from whom we expect to hear more in the future, if they prove faithful.

The division of the school year into semesters has proved to be of considerable advantage over the term method in a number of ways. The new arrangement of the work of the Institute into three courses of study, namely, the Bible Course, the Bible Doctrine Course, and the Bible Music Course, as well as the addition to the curriculum, is meeting with much favor and filling a long-felt need. It is our purpose to add to the course of study from year to year whatever will make for a better character of manhood and womanhood, and the highest type of Christian service, as well as to strengthen the work in every possible way. We would welcome sug-

**ROYAL**  
**BAKING POWDER**  
*Absolutely Pure*  
**The only Baking Powder made**  
**from Royal Grape Cream of Tartar**  
**NO ALUM, NO LIME PHOSPHATE**



gestions to this end from all who love the truth and the growth of the Kingdom of God. It is gratifying to note the great improvement in the Music Department. A man better fitted to carry on this work than our present director, Harper G. Smythe, would be difficult to find.

Two new men are to be added to our corps of workers during the coming year. Frank W. Lindow, a young business man in the city, who for same years has been treasurer of the First Friends' Church, is to be bookkeeper and business manager of the Institute, including the book and printing department. Merrill M. Coffin, who for the past two years has been successfully engaged in pastoral work in Michigan, is to be associated with the Extension Department as gospel singer. The work of this department has been carried on for the past three years by Edgar A. Wollam. These two young men are to engage in evangelistic work during the coming year under the Institute's direction.

Although the new building contributes much to the efficiency of the work, it is even now inadequate for our needs. It has been necessary already to rent rooms outside, and our dining room and library are both far too small. Some one who has the necessary means would do a great thing for the work of the Lord, both at home and abroad, by placing money here for this and other needs.

Sunday, May 24th, the baccalaureate sermon will be preached by Edward Mott. The senior platform meeting occurs the evening of the same day, when each member of the class will give a short history of his Christian life and especially of his call to service. Junior Public will be held on Monday evening, and on Tuesday night will occur the annual Body Guard banquet. The alumni breakfast will be served Tuesday at eleven o'clock, with commencement following in the evening.

We pray that the blessing of the Lord may continue to be manifest in this work, and that the best years are yet to come.

#### WANTED.

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn. College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address  
S. B. LAUGHLIN,  
Gate, Oklahoma.

WANTED.—A principal and one assistant to teach in "Laurence Friends Academy" the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

#### PASTORS' ALLIANCE

The Pastors' Alliance of Kansas Yearly Meeting will be held at Wichita, Kansas, June 8-11. Those desiring entertainment are asked to write W. E. Larson, 626 South Millwood, Wichita. Lodging and breakfast will be served free and other meals at reasonable rates at the boarding halls. The following program has been arranged:

##### Monday, June 8th

8:00 p. m.—Devotion  
Thomas Williams  
8:15 p. m.—Conference Sermon  
Harry R. Keates  
Appointment of Committees

##### Tuesday, June 9th

9:00 a. m.—Devotion.... Carl D. Byrd  
9:30 a. m.—Tabernacle Lesson  
Richard R. Newby  
11:00 a. m.—Pastor's Hour. H. R. Keates  
2:00 p. m.—Forward Movement in  
Bible School Work.. Prof. Styles  
3:30 p. m.—Church Doctrine  
Pres. Edmund Stanley  
8:00 p. m.—Devotion.... C. H. Algiers  
8:15 p. m.—Sermon..... R. R. Newby

##### Wednesday, June 10th

9:00 a. m.—Devotion... Bertha Sumpter  
9:30 a. m.—Tabernacle Lesson  
R. R. Newby  
11:00 a. m.—Pastor's Hour. H. R. Keates  
2:00 p. m.—"A Tried and Successful  
Work at Hand for Church Life  
on C. E. Work..... O. L. Smith  
3:30 p. m.—Church Doctrine  
Pres. Edmund Stanley  
8:00 p. m.—Devotion... Jessie Hatfield  
8:15 p. m.—Sermon..... R. R. Newby

#### Thursday, June 11th

9:00 a. m.—Devotion... L. C. Hinshaw  
9:30 a. m.—Tabernacle Lesson  
R. R. Newby  
11:00 a. m.—Pastor's Hour. H. R. Keates  
1:45 p. m.—Business Session  
2:20 p. m.—Evangelism... H. R. Keates  
3:30 p. m.—Tabernacle Lesson  
R. R. Newby  
8:00 p. m.—Devotional  
Mabel Chandler  
8:15 p. m.—Closing Sermon  
H. R. Keates

#### BOOKS RECEIVED

"Autumn Gleanings," by Luke Woodard, a new book, printed by the Nicholson Printing & Mfg. Co., Richmond, Indiana, 263 pages. Price, \$1.00, cloth bound. Order from the author, Fountain City, Indiana.

The book is a compilation of doctrinal discussions, sermons and essays, published in three parts. Part I. is in eleven chapters and deals with the work, life and teachings of Jesus. Part II. consists of four sermons under the headings, "Glorying in the Cross," "Walking With God," "The Bible—Its Character and Results" and "Some Devices of Satan." Part III. is published under the heading of "Essays," and is in seventeen chapters, discussing such subjects as "Evolution," "Guidance of the Holy Spirit," "The Atonement," "Modern Revisions of the Bible," "One Baptism," etc. The book is written in a lively style, deals with the fundamental but practical phases of the Christian faith and is one of the ablest put out by the author.

## EARLHAM COLLEGE

PROFESSOR William Orville Mendenhall has been released from much of his work in the Department of Mathematics that he may develop at the college and within the limits of Indiana and Western Yearly Meetings **Evangelistic, Missionary, Bible School**, and other practical phases of church work. The definite effort of the college will be to assist in carrying out the recommendations of the Five Years Meeting as contained in the report of the **Commission on the Meeting and its Pastoral Care**. This is essentially constructive work and the co-operation and prayer of Friends are asked for, that it may be fruitful in extending the power and efficiency of our branch of the church. Correspondence solicited.

ROBERT L. KELLY, Pres. EARLHAM POST OFFICE  
RICHMOND, IND.



## BIBLE SCHOOL LESSON

May 31.

**Subject.**—The Grateful Samaritan.

**Lesson.**—Luke 17: 11-19.

**Golden Text.**—Were there none found that returned to give glory to God, save this stranger?—Luke 17: 18.

**Time.**—March A.D. 30.

**Place.**—On border line between Samaria and Galilee.

This is a lesson which suggests a discussion of the rules of health and the curing of disease, a consideration of the motives that prompt a feeling and expression of gratitude, and a study of the problem of race hatreds and the principles of human brotherhood.

The Mission to Lepers in its world-wide work has recently issued a bulletin which shows marvelous work in caring for lepers in all parts of the world. At Chevayur, India, fifty-eight lepers participated in a Christmas feast, and ten were baptized. At Hangchow, China, thirty-one leper men are reported, and twenty-four are Christians. At Kwangju in Korea, thirty-six lepers have passed the examination for entering the catechism class.

A Bible class at Brantford, Canada, furnishes the means to support eleven lepers. At Chandkuri, thirty-one lepers were baptized, and a class of forty are preparing for it.

A report says, "The lepers did better than any contestant in the All-India S. S. Scripture examinations. Ganesh, the Brahmin, and one Christian passed with 95 per cent. marks."

The example set by Jesus in caring for the lepers is being followed in all lands with marvelous results in leading them to a knowledge of the Savior.

### WESTERN YEARLY MEETING NOTICE

At the suggestion of Edward M. Woodard, Superintendent of Evangelistic work, the recent meeting of the Ministerial Association of Western Yearly Meeting held at Plainfield, Indiana, voted to ask each local meeting in the Yearly Meeting to take a collection for Nathan and Esther Frame on the second Sabbath in June. If a collection is not feasible, someone is asked to present the needs of these Friends and ask for voluntary contributions. Money for this purpose can be sent to Thomas C. Brown, Plainfield, Indiana.

### BOOKS RECEIVED

"The Quakers of Iowa," by Louis T. Jones, published by the State Historical Society of Iowa, Iowa City, Iowa. Price, \$2.50. 360 pages.

The work has been prepared at the request of the State Historical Society. The author is a Friend well known to

many, and has had access therefore to an abundance of material which an outsider might not have been able to obtain. The book is in five parts, including "Historical Narrative," "Iowa Quaker Orthodoxy," "Minority Bodies of Friends," "Benevolent and Educational Enterprises" and "Religious and Social Life." It is written in good style, and is both interesting and highly instructive. It contains much material of general interest about Friends, and is a valuable contribution to Quaker literature.

### WORK FOR PROHIBITION

The resolution for national prohibition has been reported to the National House of Representatives. Friends should write their House Member and Senators without delay, asking for favorable action on their part. Word comes that the liquor people are more active in opposing the resolution than the temperance people are in its support.

### Born

**Moore.**—At Indianola, Iowa, May 12, 1914, to Charles and Carrie Moore, a son, Elwood Elton.

### Died

**Butler.**—Margaret Butler, daughter of Micaiah and Miriam Binford, and widow of the late Joseph Butler, died at Greenfield, Indiana, March 11, 1914, in her eighty-eighth year. She was many years an overseer and was always faithful in attendance at the house of worship. She lived a beautiful Christian life.

**Carter.**—Mary Carter, daughter of James and Ruth Lindley, and widow of John Carter, died at Indianapolis, Indiana, April 14, 1914, in her eightieth year. She was a life-long Friend, and accepted Christ in childhood. Her faithful life bore testimony to the wondrous power of the Lord to keep. She was a charter member of Indianapolis meeting. Two sons survive her.

**Dickinson.**—Joseph Howard Dickinson, only son of Joseph J. and Martha E. Dickinson, died at the home of his parents in Indianapolis, Indiana, April 26, 1914, aged twenty-seven years. Burial was at Earlham cemetery, Richmond, Indiana, on the 29th.

**Hobbs.**—Fannie B. Hobbs, daughter of Dr. Wilson and Zalinda Lynch Hobbs, and niece of the late Barnabas Hobbs, was born at Annapolis, Parke County, Indiana, March 13, 1856, and died at Richmond, Indiana, May 5, 1914, aged 58 years 1 month and 22 days. Her early life was spent in active work in the Church and Sunday School at her home in Knightstown, and her later years in sincere service for her Master by her loving words and deeds with her associates. Funeral services conducted by Morton Pearson, of Indianapolis, were held at the home of her sister at Knightstown. A brother, Harry L. Hobbs, of Denver, Colorado, and sister, Mrs. Mary Z. Davis, of Knightstown, Indiana, survive her.

**Luther.**—Ivy Luther, son of Martin and Sallie Luther, was born in Randolph County,

North Carolina, February 22, 1834, and died at his residence near Fairmount, Indiana, April 13, 1914, aged eighty years. In 1855, he was married to Sarah Stewart. He was an active and loyal member of Friends.

**Morris.**—Cornelius F. Morris died of paralysis of the heart at his home in Bloomingdale, Indiana, May 2, 1914, aged seventy-seven years. Although in failing health, death came very suddenly. He was a life-long Friend and lived an exemplary Christian life. He was prominent in reform movements and gave much time and means to the support of peace and temperance. Funeral services were conducted by Enos Harvey, pastor, and Edward M. Woodard.

**Wells.**—Ann Wells, wife of Isaac M. Wells, and daughter of Mordecai and Rachel Stubbs Moore, was born near West Elkton, Ohio, July 5, 1834, and died at her home near Westfield, Indiana, March 29, 1914, aged 79 years 8 months and 24 days. She was a birth-right Friend and it was ever her pleasure to be engaged in the work of the Church. For many years she was an elder and filled other responsible places in the Church. The husband and two daughters survive her.

Other obituary notices on hand have had to be left over until next week.

### LIVING ADVERTISEMENT

#### Glow of Health Speaks for Postum

It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in a very bad condition," writes a Tenn. lady. "I suffered from indigestion, nervousness and insomnia."

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth."

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything."

"When I began to use Postum I weighed only 117 lbs. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my present good health to the use of Postum in place of coffee."

"My husband says I am a living advertisement for Postum."

Name given by the Postum Co., Battle Creek, Mich.

Postum now comes in two forms:

**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



# A New Breath of Life

is pouring through our open windows. Spring's mild and invigorating air is driving out the moods and ills of winter. But, why have temperamental moods and indoor ailments due to lack of vitality in the **confined** air of our winter homes.

THE  
**"FARQUAR"**  
 TRADE MARK  
**SANITARY HEATING  
 SYSTEM**

will furnish the "Abundant Life" of Air at all times. Let the charm of Spring and Autumn **abide within** during the long winter months.

An expense of a postal card will bring you our story of the **new way of living in winter.**

**THE FARQUHAR FURNACE CO.**

Manufacturers

WILMINGTON, OHIO

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors **From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

## Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by

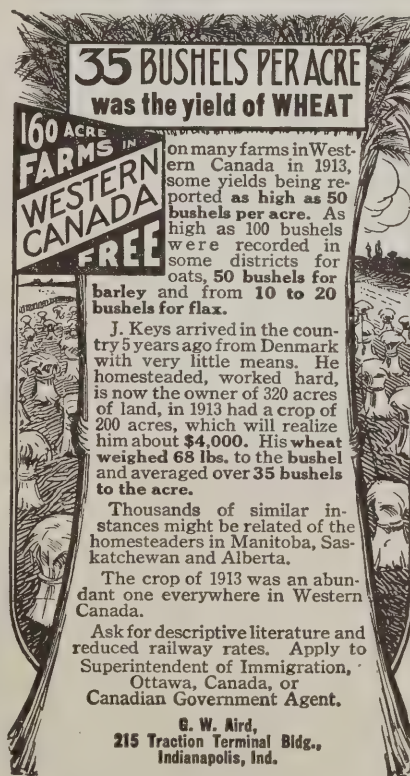
**HOAG SECURITY COMPANY**  
 Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

## NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.



**35 BUSHELS PER ACRE**  
**was the yield of WHEAT**

**160 ACRE FARMS IN WESTERN CANADA FREE**

On many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
 215 Traction Terminal Bldg.,  
 Indianapolis, Ind.

### POSITION WANTED

Friends Minister with experience in the states and other countries, desires another engagement as pastor. Address

FRIENDS MINISTER,  
 615 Fort Street,  
 Victoria, B. C.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
 WESTTOWN, PENNA.



## SPECIAL NOTICE

New York Yearly Meeting occurs at Union Springs, New York, from Fifth month 26th to 31st inclusive. Friends desiring to arrange for board and lodging should address Walter H. Wood, Oakwood Seminary, Union Springs, New York.

## NEW BOOKS

CHRIST AND WAR  
A Peace Study Text Book

By  
WILLIAM E. WILSON, B.S.  
Lecturer at Woodbrooke, England

with a Prefatory Letter by  
DR. RENDEL HARRIS

Cloth, 212 Pages. Price 70 Cts., Postage Pd.

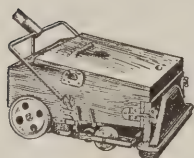
SEPARATIONS  
Their Causes and Effects

Studies in Nineteenth  
Century Quakerism

By  
EDWARD GRUBB, M.A.  
Paper, 159 Pages. Price 60 Cts., Postage Pd.

For Sale by  
FRIENDS BOOK AND TRACT COMMITTEE  
144 East Twentieth Street NEW YORK

"A Perfect Carpet Cleaner"



"DOMESTIC"  
Vacuum Cleaner  
and Sweeper  
Combined  
Price \$10.00

No electricity required. Runs with great ease by one person. A high-grade vacuum cleaner and carpet sweeper combined. Gets every atom of dirt in, on and under a carpet. We will allow one week's free trial at our expense.

Descriptive Pamphlet on request.

F. W. HOFFMAN & CO.  
204 Walnut Place Philadelphia

"Try It Before You Buy It"

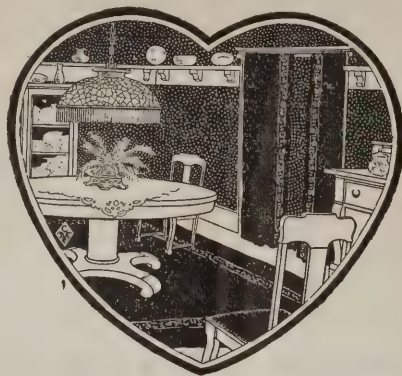
## FOR SALE.

FOR SALE—7 roomed residence, 7 closets, pantry, laundry, hot water heat, electric and gas lights, gas range, iceless refrigerator, 4 large built-in cupboards, 2 toilets, modern bath, polished floors. Garden plot and fruit trees. One block from car line, two blocks from new Meeting House and Penn College.

Address K, 210 College Avenue, Oskaloosa, Iowa.

HOLY LAND HOLLYHOCKS.—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, West-town, Pa.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

## WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

WANTED—Summer position as companion or governess desired by a woman Friend. Address TEACHER, care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS AND HOMES  
FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheques. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50  
Four-room Outfits only \$148.00  
Five-room Outfits only \$225.00  
And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St. RICHMOND, IND.

## Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

The Provident Life and Trust Co.  
OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

## OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

## DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEWIS L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES WOOD.

MT. KISCO.

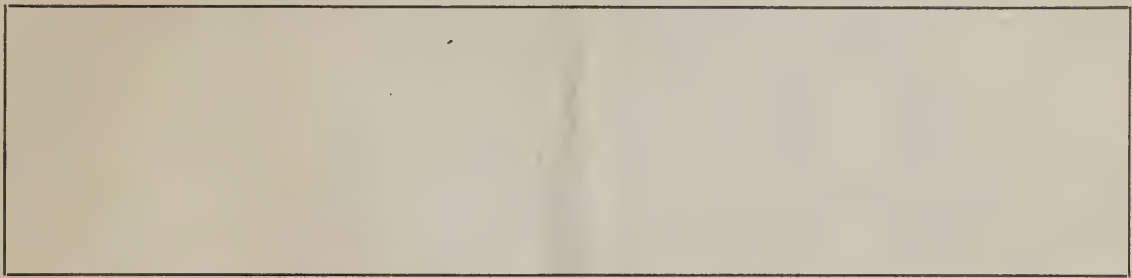
N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 22.

FIFTH MONTH 28, 1914.

New Series.  
Vol. II., No. 22.



CHRISTIAN ENDEAVOR CONVENTION, MOOREVILLE, INDIANA.

(See page 347.)



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### The Every-Member Canvass

Recently we asked for brief reports indicating the results of the every-member canvass among Friends. About four, possibly five, have responded. Can it be that these are all that have adopted and tried this practical and up-to-date financial method? It is still in order to report what has been done along this line.

### What About the Prayer Meeting?

We invite little discussions about the conduct of the prayer meeting among Friends. In some places it is yet the mid-week meeting. In either case, we wonder to what extent the service is satisfactory, and who among Friends have some excellent ideas which ought to be incorporated into the prayer meeting and mid-week systems. Let us have a lively, practical discussion of the question from all parts of the country. A two hundred and fifty word article may be an inspiration to a hundred meetings.

### Read the Advertisements

We sincerely trust that THE AMERICAN FRIEND readers are not failing to read the various advertisements which appear in the columns of this paper from time to time. The management has tried to be extremely careful about the kind of advertisements accepted. In several instances we have refused offers because we have felt that such matter was not worthy to be presented. Scarcely a week goes by that does not bring some new advertisement and there are very few instances indeed where the advertisement does not appeal to somebody. We believe they are advertisements well worthy to be patronized and it will help THE AMERICAN FRIEND if advertisers can know that preference is given to customers who desire to take space in our paper.

### Friends in India

The good news is to hand from India that the Government has granted Friends three acres of land at Itarsi as a site for the new Women's Hospital, which when built will be under the care of Dr. Hilda M.

Robson and Lydia Fox. In a letter dated 20th February, Joseph Taylor reports that the site is due west of our school compound, separated from it by a road.  
—*London Friend*.

### Northfield Seminary

Northfield Seminary has issued an earnest invitation to all former students to be its guests from May 30th to June 2d, the occasion of the thirty-fifth founding of the same by D. L. Mody. The call has also been issued for the thirty-second annual series of conferences at Northfield, which have already begun and will run until October 1st. These conferences and summer schools will be held as usual in the school buildings.

### College Evangelism

For religious interest in colleges, the Continent feels assured that "there never was such a winter as the one which has just passed." It mentions but a few things in support of its opinion. The "tremendous experience" of Presbyterian college evangelists in Lafayette has been duplicated in Emporia and other western institutions. The visit of "Billy" Sunday to the University of Pennsylvania, Philadelphia, was "the nine-days' wonder of the town." Twenty-five hundred students rose to the evangelist's invitation to pledge themselves to better lives. Seven hundred took the evangelist's hand in token of their determination to be Christians. The John R. Mott meetings in Columbia University were scarcely less influential than this. Sherwood Eddy and "Dad" Elliott were "almost staggered" at what happened in the universities of the Pacific coast. At Stanford University seventy men decided for Christ, while ninety registered as inquirers. At the University of California, "Eddy was forbidden to employ any act of public worship, either prayer or hymn, and had been told that he could not appeal to the men for religious decisions. But he preached to 1,600 men every night, pleaded with the 1,200 that stayed to after-meeting and, in spite of restrictions, saw 140 students definitely accept the Master. Besides these, 400 others enlisted in Bible study and signed a prayer pledge. Many of those led to Christ were avowed agnostics before the meetings began." Elliott, in the University of Washington and in Oregon Agricultural College, in nine days, held twenty-seven meetings and brought 150 men into avowed Christian discipleship.—*United Presbyterian*.

### Trying to Get More Chaplains

The Federal Council of Churches is making a special effort to increase the number of chaplains in the American navy from twenty-four to fifty-two. The proposition has been stricken out of the House Bill upon a point of order and efforts are now being made by the Council to induce the Senate to restore the paragraph. Anyone interested is asked to write to the Chairman of the Senate Committee, Senator Benjamin R. Tillman, in behalf of the proposition.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 22

RICHMOND, INDIANA, FIFTH MONTH 28, 1914.

New Series.  
Vol. II. No. 22

## "I Am With You Always"

"And lo, I am with you always." These are the comforting words of Jesus for the discipleship of all the ages. Sometimes the Church apparently fails to remember this assuring promise and plans its operations in cold methodic fashion as though everything depended upon its earthly workmanship. The life more abundant is not the product of human design. He who sees the path of duty and fails to follow its lead through fear of the unknown realm toward which it points the way has forgotten this blessed promise.

Jesus came to earth to found a kingdom of which there shall be no end, a kingdom in which there should be a social order of brotherhood where love reigns supreme, an economic order of justice wherein human interests are correlated with equity, a spiritual order in which the Divine is engrafted into human purposes and thought and where righteousness is the controlling element in all human activities. To the Church has been committed the workmanship and oversight of this kingdom on earth. From this high commission it dare not turn aside. Its operations are with the inhabitants of earth, but the source of its inspiration and power is with God.

The Church is God's representative on earth. Jesus declared himself to be the good shepherd, but to faithful discipleship has He committed the task of superintending His interests among men. Amid the sin and vice and turbulence of the world, with much of the social order organized in antagonism to the righteousness of God, the task of the Church would seem well nigh hopeless were it not for the assurance of the continual presence of Christ to inspire, to direct, to comfort, to energize, to give the assurance of efficient workmanship.

Jesus is the light of the world, and to His Church He says, "Even so let your light shine before men." There is a realm of contending philosophies all about us; there are standards of ethics that accord not with the truth; there are problems that try men's souls, and the human mind is finite and prone to error. What a comforting assurance it is to have the consciousness of a Divine presence amid all the perplexities of life, amid the problems that call for keen

analysis, amid the paradoxes that confront us at every turn!

Individually no less than collectively is the presence of Christ a holy benediction. Indeed the last and vital test of the power of Christ in human life is with the individual soul. It has been said recently that "All the hope of Christianity in the world turns on the question whether those who thus seek the Lord in the quiet of their own souls do find Him present and answering there." Therein lies the proof of the gospel claim to regenerate and transform human life. "The Spirit himself beareth witness with our spirit, that we are children of God." It is this personal testimony to the abiding presence of Jesus in the consecrated human soul that will cause the doubts of the skeptic to vanish, that will overthrow all the infidelities of the ages. No human philosophy can despoil a faith that is born of the actual experience of knowing God.

It is an age when it is so easy to lose that fine sense of contact with things Divine. There are distractions upon every hand. The sense of sight enraptures the mind. The sense of sound calls us into alluring fields. The sense of touch and of taste tempt us to bodily sin. But it is the spiritual vision that counts. It is the call of the spirit that must be obeyed. It is the spiritual feast that enriches the life. "Christ in you, the hope of glory" is the only sure foundation. Life at its best is life that enjoys the conscious companionship of Jesus.

Whether in sorrow or in rejoicing; in adversity or in success; whether in perplexity or temptation or despair, or whether in the midst of hope with our faces set toward the dawn, it is the highest attainment of human experience to be able to realize that Christ's promise to His disciples is still being fulfilled. It is an experience which it is the privilege of all men to know. With such an assurance and with such companionship, there is no task too perplexing to undertake, no burden too heavy to be borne. They who, in the clear light of day and having a sense of earthly needs can still keep their vision fixed upon the eternal with the consciousness of the abiding presence of Christ within will ever be the world's greatest prophets.



## His Face

BY ELLISON R. PURDY

When thou saidst, seek ye my face; my heart said unto thee, thy face, Jehovah, will I seek.—*Psa. 27: 8.*

The Psalmist's God has a face. He interprets the Unseen in the terms of the human form just as we read elsewhere of God's "rising up early," making "bare his holy arm," and the firmament showing "his handiwork."

"God is Spirit.  
His house is by the seaside.  
The tiniest flower that blooms is his temple.  
The whole earth is full of his glory."

All nature "is the form and product of his ceaseless activity."

"From the mountain's rocky peak  
Down to where the goldenrod  
Bends above the mossy sod,  
Everywhere the breath of God."

We know this. We know that the Divine Being is pervading all things, but we need texts like this one to hold our hearts fast to the thought of the "Great Companion, the Father and Friend.

In our mysticism God may be so near, so pervasive, as not to be at all. We may lose the Person too, in our theories about him. Try it on human friendships. Who ever found a friend to be the exact equivalent of one's theories of friendship! Think of a man who, wishing a wife, builds a home and furnishes it, buys a hat and dress, gloves and shoes, and then seeks a woman who will look well in the house, and will fit to her trousseau! Thus it is with one who seeks a person to fit the specifications of his system.

Our best religious experiences are decidedly like those which obtain in the noblest friendships. Let us seek His face.

Religion is a matter of the heart. "When thou saidst . . . My heart said." Religion is not to be classed with our conventions, but with the things that brighten the eye and quicken the pulse. For years a clerk had given faithful attention to most exacting and confining duties. When dying, he said: "Don't talk to me of death; I have been dead and buried for twenty years." Holiness is not a sarcophagus. Religion may be a recreation. It involves application, struggle, discipline, responsibility, but this may be coupled with the deepest, sweetest promptings of the heart.

"And all the time the heart o' me,  
The better, sweeter part o' me,  
Is sobbin' for the robin  
In the fields of Ballyclare."

God's face is our Ballyclare. There must be more than a "Thus saith the Lord." My heart must say so, too.

"And all the time the soul o' me,  
The part beyond control o' me,  
Is sighin' to be flyin'  
To the fields of Ballyclare."

True religion is a response. "When thou saidst . . . My heart said." It does not begin at low altitudes and work up. It begins on high as the sun draws sparkling crystals out of muddy pools. At Babel they began low, built up, and the end was confusion and failure. Pentecost began on high, came down and lifted up, and wrought unity and power, and the end is not yet!

Many prayers fall back dead because they were dead when they started. Living prayers,—all living experiences,—are born from above. "The Spirit maketh intercession." "When thou saidst seek. . . . My heart said."

To find His face is reconciliation. God was in Christ Jesus reconciling the world unto himself. He reveals His face in Jesus and His cross. The cross of Christ is a declaration that God will go to the "utmost boundaries of Divine possibilities" in His effort to redeem men and bring them into fellowship with Himself. Blessed is the man who finds His face, and beholds there the radiance of pardoning love.

"Oh, be ye reconciled,  
Thus saith my Lord and King.  
Oh, be ye reconciled to God."

In His face is power. The man who has never beheld in a human face something which brought him strength and courage, has missed one of life's choicest experiences. The human face with its noblest dynamic is but an illustration of God's face. There we find equipment for the severest tasks and the fiercest temptations; there confidence and hope; something there which says to us, "Be strong and let thy heart take courage."

Mr. Kelman in his book, "The Faith of Robert Louis Stevenson," tells how Stevenson's grandfather was once upon a drifting ship, near a lee shore on a stormy night. He could hear the awful waves and thought they were beyond help. He went on deck. There he saw the pilot lashed to the wheel steadily turning the vessel away from destruction inch by inch. The pilot turned and smiled upon him. He went below again, saying to himself, "It's all right; it will be all right in the morning. I have seen the pilot's face, and the pilot smiled."

We may see our Pilot "face to face" now, and in the smile of His countenance find assurance and peace.

Here is a suggestion of reflection. If we see His face, we must reflect it. Dr. Moffat translates II. Cor. 4: 5, 6, as follows: "It is Christ Jesus as Lord, not myself, that I proclaim; I am simply a servant of yours for Jesus' sake. For God who said, 'Light shall shine out of darkness,' has shone within my heart to illuminate men with the knowledge of God's glory in the face of Christ." Let us reflect that face. Let us be radiant Christians. "If His light shine so brightly in thee, Annie," said the Scotch woman to her daughter, "what must He be in Himself?"



The dictionary defines "black" as "destitute of light incapable of reflecting it," and "white" as "reflecting all the colors of the spectrum." Are you black or white? Do you try merely to absorb the meaning of His face, or will you reflect it? Reflect it with all the radiant powers of your gifts and talents? And even though you "possess this treasure in frail vessels of earth to show that the transcending power belongs to God," not to yourself, will you "illuminate men with the knowledge of God's glory in the face of Christ?"

Wilmington, Ohio.

### Seeing the Invisible

BY C. CLEVER, D.D.

It is curious that such an apparent contradiction should lie at the very foundation of Christian endurance. We are not supposed to believe in something that is contrary to reason, but we are to believe in something that is invisible. This is the encomium heaped upon the great lawgiver, which distinguished him from the rest in that great picture gallery of the faithful, the eleventh chapter of the Hebrews. It was no variant fancy that nerved him for the task, which so often tried his soul. It was the very substance of things hoped for, that enabled him to choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. While there were occasions that the capture of the invisible was for the moment desicated, yet he always recovered himself, and with a new conquering spirit urged the lagging and wavering hosts forward to the promised land.

There is to us often a vagueness about the invisible and heavenly, and so unbelief easily turns us back from the very borders of our promised inheritance. Even though the fruits of the land, for which we are bound, be spread out before us by angelic hands, we refuse to go upward and onward. With all the precious promises falling upon us and about us, pure as the falling snow, we magnify the difficulties and envy those who are still so charmed by the necromancy of the world, that they have not made the first effort to break away from it.

It is by faith that Moses saw the invisible. This fifth sense, as it is sometimes designated, is as strenuous in its efforts to serve the soul as the eye of the body. To see a thing is to be assured of its reality and presence. Sometimes it is seen only partially because of a haze or cloud. But seeing is believing. Upon this we risk all our physical welfare, or refuse to take another step because of the revelation of danger which means physical death. Now faith is not something unreal. It would be a caricature upon the love of our Heavenly Father to think for a moment that the most gracious possession could vary in its revelations. It is the power which enables the soul to endure, with the assurance of ultimate victory. Its revelations have nothing shadowy about them. It is the quintessence of personality to be able to say: "I believe." There is nothing which brings heavenly possibilities into touch with the soul, with redemptive energy but faith. This is not some faint dream, that

for a moment sweeps into our life and then is gone, leaving a vacancy which makes the last state worse than the first. Its possessors subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight the armies of the aliens. Surely a power which has such a galaxy of triumphs to its credit need not hang its head in the presence of all the triumphs, of all the ages of the wisest and wittiest of men. As the sensitive plate of the photographer records millions of stars which are otherwise invisible with the aid of the most powerful telescopes, so faith reveals potencies and possibilities which elude the keenest intellectual effort and visions of the proudest imagination.

This power is capable of training. To practice the presence of God has come to be a term somewhat covering this phase of this article. There is a growth in faith as well as in grace. In conversation with an oculist, I inquired why so many of our young people were compelled to wear glasses. He said, "Look, what do you see?" I answered, "A brick house on the opposite side of the street." Your eyes were made to look farther, and we do so much near looking. We were made to look at stars, to sweep the heavens clustered with constellations, compared with which our earth is but a grain of sand, to see the mountains crowned with the forest kings, and to watch the ships coming home so far out in the ocean in the beginning that only the top sails are visible. So this spiritual eye has been made to see things invisible. It has been compelled to look at the things that are near till its unused capacity for the farther things has been injured. "No man knows to what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith." This does not mean that ignorance is the mother of faith. But a knowledge, however acute, will never supercede the necessity of faith, and nothing that marks the triumphs of human genius can in any way hinder faith's triumphs.

Our Catechism beautifully informs its student as to the manner by which this spiritual sense shall be strengthened. The agency is the Holy Ghost. He works faith in our hearts. Through fellowship with Him there is awakened that confidence by which a sense of the invisible becomes a dominating influence in our lives. The means used is the Word of God. This earnestly and prayerfully enjoyed will enable us to see the Christ. And seeing Him we shall be satisfied. There is a whole world of beauty and inspiration open to the natural eye. The loss of this power of vision at once produces an irreparable loss. But what is this compared to the vision which sees Christ, and with Him sees all things that are in heaven, and all things in earth which are related to Him who created all things? With the loss of this spiritual vision there is no faith in Christ. And he that believeth not shall be damned. Blessed were those who saw the incarnate Christ and believed; but more blessed are those who have not seen, and yet have believed.

Hagerstown, Maryland.



## A Quaker Innovation

BY RUFUS M. JONES

George Fox in his *Journal* reports that in his years of search for light, he came upon a sort of people which held that women have no souls (adding, he says, in a light manner) no more than a goose. But Fox was ready for them with an appropriate text, and he continues, "I reprov'd them and told them that was not right; for Mary said 'My soul doth magnify the Lord!'"

This estimate of woman which Fox discovered in his travels is probably darker than the average estimate of those times, but about the last thing *any* self-respecting Englishman of that seventeenth century would have dreamed of would have been such a radical reconstruction of the Christian Church as to put women on precisely the same level as men, and to wipe out all sex-distinction in matters of religion. Just this innovation the Quakers, led by Fox, actually made.

The serious attempt to constitute the Church of both men and women and to give to women all the spiritual privileges, rights, duties and functions which belonged to men, had once before been tried in the history of Christianity. The Montanists of the second and third centuries, possessed with enthusiasm for the restoration of prophecy, and for the formation of a Church guided by prophets rather than one governed by bishops, threw the door wide open for women; proposed a type of Church in which both sexes shared alike and, not only in theory but in practice as well, raised women to the full spiritual stature of men. While this Sibylline movement was at its height women prophesied, taught, baptized, consecrated the Eucharist and had all the privileges of martyrdom and sainthood, as that extraordinary document, *The Passion of Saint Perpetua*, vividly shows. But this movement was ruthlessly stamped out, and the Church which was to do the work of the Middle Ages was so organized that not only was no woman eligible to office or position in the hierarchy, but no *man* even, who was married to a wife could share in it.

The Reformation swept away the celibate priesthood and wiped out the convent within the Protestant domain, but it left the Church severely masculine in all its higher activities and functions. Even if they had desired to make the innovation and constitute the Reformed churches of both men and women, the Reformers with their conception of the infallibility of Scripture would have been confronted with the inhibition of St. Paul's words: "Let the women keep silence in the Churches, for it is not permitted them to speak. If they would learn anything let them ask their husbands at home." One wonders what the poor husbandless women were to do!

George Fox nowhere discusses the woman problem; he makes no announcement of principles or of a program, but he inaugurates a movement in which from the very first the age-long discrimination against women was entirely silent. Here is an entry in his *Journal* for the year 1667: "I advised the setting up

of a girls' school at Shacklewell, for instructing them in whatsoever things are civil and useful in creation." Just as though they had souls! And as the Quaker movement progressed and developed, there came into existence a church organization in which personality, gifts, and specific qualifications were the only tests of fitness for service—the *divine right* not of Kings and not of Bishops, but of common men and women was here recognized and quietly practiced. And once again, as we shall see, women had all the privileges of martyrdom.

The first person to accept the views and the type of Christianity promulgated by George Fox was, as far as can be determined by the data in existence, a woman named Elizabeth Hooton of Nottinghamshire, who became the first *preacher* of the Quaker faith after the founder himself. It is also a striking fact that women were the first to undertake the propagation of the Quaker message in London, in the two English universities and in the American Colonies. Two young women from Kendal, one of whom was only seventeen, made a tour of the Oxford colleges and churches in 1654, "preaching repentance and declaring the word of the Lord," as the phraseology of the time has it. We are informed by contemporary Quaker documents that "the black tribe of scholars" gave them savage treatment, and that the Oxford authorities whipped them unmercifully. It is also reported in a quaint contemporary document that Elizabeth Williams "came out of the North Country with ye Message of ye Lord and went about ye citty of Oxford crying Repentance to ye People and was evilly entreated of ye Rude Schollars and townsmen, being Hurried up and down ye streets and fields by ym, untill Night drew on and then Hurried into a Poole of water called by ye Name of Giles' Poole." This same Elizabeth Williams with a young woman named Mary Fisher tried their persuasions also at Cambridge. The scholars, in the quaint language of the time, showed "froth and levity" and "mocked and derided them." The two women were taken to the Market Cross and whipped until the blood ran down their bodies, while they prayed God to forgive their persecutors. This same Mary Fisher, with Ann Austin as companion, were the first Quakers to visit the Western Hemisphere. They landed in Boston the 11th of July, 1656, and a contemporary chronicler says that the coming of these two women shook the established peace and order of the colony, as if a formidable army had invaded its borders. The women's books were seized and burned as being "corrupt, heretical and blasphemous." They themselves were committed to prison after their bodies had been searched for tokens of witchcraft. They were deprived of light and all writing materials and their prison windows were closely boarded up, and a fine of five pounds was laid on anyone who should speak to them. After five weeks of confinement under these conditions the two Quaker women were transported to



Barbadoes and the master of the vessel put under a hundred pound bond not to import any more!

As the colony of Massachusetts roused itself to stem the Quaker invasion and finally determined to inflict the death penalty on Quakers who came back after being banished, the Quaker women met the challenge with an almost unparalleled boldness. A band of volunteers, mostly women, formed in Rhode Island, joined by others from Salem, and went up to Boston, "moved of the Lord," as the old account has it, "to look your bloody laws in the face and to accompany those who shall suffer by them," and one of the women carried linen with her to wrap the bodies of those who were to be martyred.

The story of the hanging of Mary Dyer on Boston Common for the persistent part she took in the battle for religious liberty and for the spiritual rights of woman, has often been told, and that moving scene when at the foot of the gallows she was offered her life if she would go home and keep quiet, she replied, "I cannot. In the will of the Lord God I came and in His will I abide faithful to the end," is well known. What is not so well known is the amazing endurance, the tenacity and unconquerable spirit of Elizabeth Hooton, the first woman minister, in her attempt to break down the infamous "Cart and Whip Act" of Colonial Massachusetts.

She was at the time of her New England sufferings advanced in years, being over sixty. She had made her way to Virginia from Barbadoes, and had traveled all the way on foot or on horseback from Virginia, through incredible hardships, to Boston, where she was at once thrust into prison. Being released from prison she was conveyed to the limits of the Colony and left in the wilderness, making her way as best she could to Rhode Island. She went from there to Barbadoes and took ship again for Boston. Here she was taken by the constable and put on ship for Virginia, and after suffering imprisonment for the faith there she returned to England, but only for the purpose of carrying out her original plan—to preach in New England!

She now procured from the King a special license to permit her to build a house in America, and with the King's document sailed for Boston. Here she applied for liberty to build a house for herself to live in and for Friends to meet in. The privilege was stoutly refused, and she undertook a difficult religious visit through the Piscataqua region of New Hampshire.

At Hampton she was imprisoned. At Dover she was put in the stocks and kept four days in prison. Then she made her way back to Cambridge, where she was locked up in a "close, foul dungeon," and kept two days and nights without food or drink. A Friend, for there were by this time convinced Friends in almost all the New England towns, hearing of her sufferings, brought her some milk for which he was fined five pounds. An order was next issued for whipping this poor woman out of the jurisdiction, though she showed the King's document granting her the privilege of owning a house wherever she would in the Colony. She was tied to a post in Cambridge and given ten lashes with a three corded knotted whip. Then she

was taken to Watertown, where she received ten lashes more. On a cold, frosty morning she was brought into Dedham, where, tied to a cart, the tortured body had ten lashes more. Torn and bleeding, after a long day's journey, she was left at night in the woods, and by what seemed to her friends a miraculous preservation she arrived next day at the town of Rebooth, R. I. (now the town of Seekonk), and made her way to Newport.

Notwithstanding this usage, to us seemingly unendurable, Elizabeth Hooton returned to Cambridge, where, after being "abused by a wicked crew of Cambridge scholars," she was whipped again, first in the town of Cambridge and then from constable to constable through three towns toward Rhode Island. Again she went back to Boston and endeavored to give her message. She was this time taken to the House of Correction and given ten stripes, and then whipped at a cart's tail through Roxbury, Dedham and Medfield, and left, at the end of her whipping, in the woods. She got to a town where there were Friends who refreshed her, and with indomitable persistence, she went back to Boston. She was again whipped out of town and threatened with death if she returned. We are told that "her inward consolations did so abound that she was able to bear all her afflictions in holy triumph, and in humble meekness she declared that she was willing, for the love she bore the souls of men, to suffer all and more for the seed's sake." She can perhaps be forgiven for having shown undue appreciation of Governor Endicott's death, on the occasion of his funeral, for which she was again put in prison.

There is almost no end to the story of the endurance and sufferings of these Quaker women of the seventeenth century, both in England and in America. Some of them under the awful pressure did fanatical things, such as breaking empty bottles in church as a "sign" that the minister was empty and hollow, but for the most part it is a noble record and in the end they completely won what they so valiantly fought for, and now, among Friends the women stand side by side with men in all religious affairs.

#### Advance Steps in Evangelism

W. E. Biederwolf, General Secretary of the Commission on Evangelism of the Federal Council of Churches, has issued a circular letter in which he emphasizes the need of aggressive and well directed evangelism. The plans call for the creation of Evangelistic Committees, of credential Committees to study the fitness of men for Evangelistic work in each denomination, the co-operation with Theological Seminaries, the conducting of conferences for pastors and interested laymen and the creation of a body of leaders calling the people of God to a realizing sense of their responsibility for the unsaved and dealing with valid methods of Evangelistic work.

THE AMERICAN FRIEND to new subscribers till January 1, 1915, for 75 cents. See page 345.



## THE GENERAL SECRETARY

### Financing the Work of the Church

#### VII. THE SIMULTANEOUS EVERY-MEMBER CANVASS

A. *What It Is Not.* It is not a canvass made by mailing letters to members (except in cases of non-residents), or by distributing pledge-cards among members at meeting or some other convenient opportunity chances to offer. It is not a labor-saving device for raising money. There is nothing magical about its working. For its success it means a whole lot of very real work by numerous people. After all, is not the tap-root of our difficulty in financing the work of the Church to be found, not in the penuriousness of Friends as a denomination, but in our lack of willingness to devote adequate time and effort in a systematic way to the work of securing funds? When one thinks of the usual cost, in terms of somebody's thought, time and effort, which is the price of success in raising money through voluntary contributions for other public enterprises, the marvel is that our haphazard, easy-going plans for raising church funds should bring in such large returns as they do.

B. *What Is It?* It is an orderly, business-like plan for Christian team-work by church members with church members (and non-members who by their attendance upon the services of the Church or by other relationships to it are affiliated with it), for the purpose of laying before them the financial requirements of the work of the Church and securing their contributions to it. The team is composed of a sufficiently large number of persons to efficiently perform the work. They first make their own pledges. They then divide up the membership list of the congregation among themselves, not upon geographical lines or other considerations of mere convenience in making the canvass, but upon grounds of varied adaptabilities to dealing with the different classes and individualities among the members and non-members of the meeting. To this end the committee should be selected with great care,—men, women, young people,—somebody adapted to every type and condition to be found in the congregation. This may sometimes best be done through a nomination by the Finance Committee of the Monthly Meeting. Often it will be desirable for two canvassers to work together upon the same list. The pledge system is absolutely essential to the best results of the Every-Member Canvass. Sometimes it is only reasonable that an individual or a family should have time for consideration of the amount which they ought to pledge. This makes a second visit upon them by the canvassers necessary. At the final completion of the canvass the total result should be publicly announced to the congregation.

C. *What Are Its Advantages?* This question can be best answered by the following testimonies coming from sources where the Every-Member Canvass has been fully tried out.

(1) It gets this bit of work out of the way in the

congregation for the entire year, by providing funds for all the regular work of the Church.

(2) By doing it simultaneously it is done faster and better.

(3) It has one subject in the mind of all the members of the congregation at the same time as a stimulus to the general interest and liberality of all.

(4) Where an efficient Every-Member Canvass is made it brings the important work and the needs of every great department of church activity to the attention of every member and affiliated person in a practical, business-like way which appeals both to his judgment and his conscience.

(5) It constitutes an educational agency of great value.

(6) If it is made in the right spirit and manner, a specific, personal appeal will bring results when a public appeal to the whole congregation, however forcible, would be shifted or forgotten.

(7) It will increase the number of givers and the aggregate amount of the gifts.

(8) It will make the financial support of the Church not spasmodic, but uniform, steady and dependable.

(9) It accords with the teachings of the New Testament and is calculated to bring definite blessings upon the Church.

(10) The carefully cultivated and canvassed congregations are the thriving congregations.

It scarcely needs to be said that service upon the Finance Committee of the Monthly Meeting, the compiling of the annual budget, the prosecution of the canvass by the team and the inauguration of the plan of weekly envelope collections will call for individual members, and especially men, to give unstintedly of their time and their business ability. Here the spiritual elements to be incorporated in all this work need to be distinctly emphasized. Christian men may here find an exceptional opportunity to prove that business can be made a religious thing, if it is engaged in with a holy motive.

Finally, in order to its success, the Every-Member Canvass must be made a work of prayer and faith. Intercessory prayer for God's blessing upon it by the whole congregation, by the Finance Committee of the Monthly Meeting, by the team of canvassers collectively and individually, is an indispensable prerequisite for fruitful results. A Simultaneous Every-Member Canvass recognized primarily as a prayer movement cannot fail to yield at least two by-products of great value to the Church, aside from the financial returns which it brings. The first of these will be noticed in the deepened spiritual life of the meeting. The second will be seen in the number of gifts, hitherto dormant and undiscovered, that it will bring into the active service of the Church.

JOSEPH JOHN MILLS,

525 South Catalina Avenue,  
Pasadena, California.

General Secretary.

"The measure of a man's life is the well spending of it—not the length."—*Plutarch.*



## For the Consideration of Friends

We have often wondered if Friends ever stop to think what it means when they write a letter asking to have their AMERICAN FRIEND discontinued.

It means simply and only that somebody else has to go down into his pocket to make up the amount, for the paper is not yet on a paying basis.

We have often wondered if the thousands of non-subscribers among Friends ever stop to think what their failure to support THE AMERICAN FRIEND means.

It means, first, that other Friends are forced to pay an extra amount and assume an extra burden because of it; and it means, second, that these non-subscribers are contributing their full share to a possible situation in which the Church as a whole will be left without a periodical.

We know how easy it is for thousands of our Friends to conclude that they have no responsibility in the support of the church periodical. Probably they have never given a thought to the matter, or if they have, they regard the paper as they do any other paper, as being the property of somebody else, who has seen fit to invest his money in the enterprise and is, therefore, alone responsible for its success or failure.

But in the case of THE AMERICAN FRIEND, there is no somebody else. The Publication Board has no money invested in the enterprise. They are simply directors, appointed by the Five Years Meeting and authorized to see that a weekly periodical is published for the Church.

The editor and manager has no money invested in it, and is simply an employee of the Board, acting for the Church in carrying out the purposes of the Five Years Meeting.

If Friends generally will feel no responsibility in the publication of the paper, either a comparatively few must assume the burden for the whole Church, or the Church must be left without a periodical.

There is no reason why any one family should do its share in supporting THE AMERICAN FRIEND, that does not apply with equal force to the five other families who are now failing or refusing to do their share in furnishing the backing for the paper.

When so many fail to bear their share of the burden, somebody must meet the responsibility of the deficiency, or the enterprise must necessarily fail. There are no stockholders to assess; there is no reserve fund upon which to draw, except a voluntary guarantee fund subscribed for a limited time. And every dollar paid from that temporary fund is being paid because some other family has failed to meet its share of responsibility in this publication enterprise.

Many of our meetings support pastors. We wonder what would be the status of a meeting that had called a pastor, and then five out of every six families shirked responsibility and compelled the other one-sixth to bear all the burdens of financial support. It would not require a prophet to tell the speedy doom of such a meeting.

What would happen in a meeting in which, after

the membership had been enrolled, five out of every six families refused absolutely to meet their share of local expenses, of Yearly Meeting and Quarterly Meeting appropriations, of the various benevolences, and compelled the one-sixth to meet all the bills?

These are parallel situations to the situation of THE AMERICAN FRIEND. The whole Church must come to feel its responsibility in this matter, or the whole Church is bound to suffer grievously because of it.

It is a condition that means vastly more to the Society of Friends than the mere matter of publishing a paper. A question of loyalty is involved, a question of fundamental responsibility, for if the major part of the whole Church persists in being careless or indifferent, or grossly negligent, or willfully disloyal about its obligations to such a vital institution as a denominational periodical, owned and controlled by the Church, what hope is there that any institution of the Church will be permanently and adequately supported?

We would be doing less than our duty, if we failed to impress upon *all* Friends the urgency of their responsibility in this matter.

The question of the need of a denominational paper like THE AMERICAN FRIEND is not here involved except indirectly, for the Five Years Meeting has already passed upon that question.

It may not be amiss to suggest, however, that there is no other agency or department among Friends that has such potentiality as does THE AMERICAN FRIEND, both in the matter of unifying the spirit of our denominational life and activities and of stimulating the membership as a whole to constructive, consecrated endeavor as one body of Christian believers.

The time has come to emphasize the fact that he who fails to read THE AMERICAN FRIEND week by week, will soon lose out as a factor in our denominational life, and will become a back number. The men and the women whose vision is bounded by the local horizon alone will not become the prophets of a larger Quakerism adequate to meet the needs of a progressive civilization.

Finally, let us say that if there be any fault in the paper itself that makes it unworthy of patronage, that can be remedied by the Board and by a change in the management.

*To all new subscribers we will send THE AMERICAN FRIEND until January 1, 1915, for 75 cents. Pastors, agents and interested Friends, please take notice and call this offer to the attention of the membership generally.*

### Reverses Its Decision

The National Society of the D. A. R., which went on record at its annual meeting in 1913 in favor of the restoration of the canteen, has at its recent meeting in Washington City repealed its action and has put itself on record as not desiring to consider issues upon which its members are greatly divided.



### The Pastor Among His People

BY LEANAH HOBSON

The word pastor or pastors is found nine times in Scripture; eight times in the Old Testament and one in the New. It invariably means a shepherd, one who watches over and cares for the flock, leading, guiding, defending and feeding them. One of the most beautiful and impressive scenes of Scripture is that of the Bethlehem shepherds keeping watch over their flocks at night, when an angel announced the birth of Christ and a great chorus of heavenly host sang "On earth peace and good will to men."

This is the pastor's office and his work is to shepherd the flock committed to his care. In speaking or thinking of the minister's work we are not to forget that he is to be a preacher of the Word, and no minister for any length of time can maintain himself in any prominent pulpit of the land unless he feeds the flock of God; unless he brings forth things new and old from the marvelous treasure house of truth.

It is equally true, however, and should not be forgotten that no minister ever did his best work unless he was a pastor as well as preacher of the Word. For the preacher to meet the wants of the people he must know the people, their joys, sorrows, hopes, fears, struggles, triumphs as well as their difficulties. In a word he must know their spiritual condition. We will fail if we live apart from the people. How can a minister adapt himself to the people of whom he knows little? The great doctrines of Scripture may be preached with all earnestness and fidelity. The great principles of the gospel may be expounded and urged with more or less power upon the people of whom little if anything is known, but if the desired message in any large measure is to accomplish its mission, we must have adaptation to the present experience and present needs of those addressed. Hence the great importance of a preacher knowing his people, to say nothing of the additional interest which his people will take in him and in his message, because they recognize him as personally interested in them.

When the pastor has the confidence of the people he can lead them. He is not to be their Lord nor is he to sit in judgment on them. He is rather to be their comforter and to ascertain their needs so as truly to be their servant, helping them to bear burdens and leading them into a larger knowledge of Him who giveth all blessings.

Believing that ministers can acquire and cultivate the gift of the pastor in a larger or smaller degree, I pray we may see and grasp our opportunity along this line. Where the family altar is neglected the pastor can help to re-establish it and thus do a work in the home where first of all a revival is needed. When the homes which represent the church are what they should be, the church will be what it should be. Friends expect their pastors to visit them and pray with and for them, thus making it easy for this work to be done. I do not say that one should have prayer with the family every time a call is made, but I confess to my humiliation that sometimes when I have neglected it, I have found afterward that it was a disappointment to members of the family, and I have yet to find a home in or out of the church where I was not received well when I asked the privilege of praying with them.

Fountain City, Indiana.

### Interesting Letter from Alaska

DEERING, ALASKA, March 3, 1914.

*The American Friend:*

It has now been more than seven months since we have seen a copy of THE AMERICAN FRIEND. We feel the loss very keenly. Being entirely out of touch with the great body of our Church makes one feel more appreciative of its value than when more closely associated. Again, we are closely connected with the mission work of the church. We are sensible of our needs for the prayers and sympathy so generously contributed by the throbbing centers of power.

We are now located near the Arctic circle, in a small village of white miners and prospectors, representatives from many nations, with a goodly population of Eskimos.

There is an earnest working church, a Monthly Meeting, Sunday School and C. E. Society, all officered and conducted by the Eskimo people. There is not a man, woman or child in the village old enough to be converted who has not made an open confession of faith in Christ and many seem truly filled with the Holy Spirit.

Our work has not been on the line of evangelism so much as to teach the people what to do with the experience which they gave every evidence of having when we first arrived. The foundation work having been faithfully accomplished, we have had but to build the structure of Christian character and prudent exercise of the gifts bestowed upon them. It has been a new as well as pleasant work.

Through the long dark Arctic night of nearly one month we have toiled by lamp and lantern light most of the time. But the sun shines again with some strength and indeed we are thankful. Here is a short program of our gospel work:

Sunday, Bible School at ten o'clock, preaching at eleven; afternoon, at four, gospel service and C. E. meeting. Monday evening, home night in the village, when every family is expected to assemble at home for the evening. Tuesday evening, men's meeting in one part of the village and women's meeting in another part. Wednesday evening, prayer meeting at school house, with Monthly Meeting on the last Wednesday evening in each month. Thursday evening, singing school (all attend). Friday evening, the Bible readers conduct a meeting in the village after they have had a lesson of instruction at the school house. Saturday evening, the Sunday School teachers' meeting (all attend). And in the meantime we visit and dispense medicine and attend four reindeer herds and teach school five days in the week to pay our expenses while we preach.

Sincerely,

CHAS. REPLOGLE.



### AT MOORESVILLE, INDIANA

The Christian Endeavor of the Friends' Church at Mooresville has greatly increased its membership by means of a red and blue contest. The Endeavor had lagged for some time before the coming of our young minister and his wife, Mr. and Mrs. Clyde Watson, who have shown untiring zeal in the formation of a young people's society. Under their efficient leadership the Christian Endeavor has reached a membership of two hundred and twenty-eight, the largest Christian Endeavor ever known in the history of this meeting. The society was divided into two equal sections and a graded tabulation was kept by the captains of each side. The contest was not only for new members, but for punctuality and church attendance, 100 per cent. being given for each new member, 50 per cent. for being present at Endeavor meeting, 25 per cent. for being "on time," and 25 per cent. for remaining at the evening service. The reds wore red buttons and the blues wore blue buttons, and each section had its respective side in the Christian Endeavor room.

The contest was properly conducted with an unlimited enthusiasm on the part of the captains and their various helpers. Frobel Utterback, captain of the blues, and Wallace Hadley, captain of the reds, were untiring and ardent supporters of their respective sides. Twice during the contest the large assembly room of the church was pressed into service because of the inadequate seating capacity of the regular Christian Endeavor room. The reds won by a narrow margin with a score of 27,425 and will be entertained by the blues at a banquet in the near future. We feel that never before in the history of the church in Mooresville was there a brighter outlook for future work. The society as a whole is alive and at work and the picture on the front page shows some of our lively boosters for God's great work among the young people of Mooresville.

### PLAINFIELD ACADEMY

The evening of May 15th was quite a gala occasion for the Friends in Plainfield, Indiana, especially interested as they are in Central Academy, which is located at this place. The urgent need and the desire of many to have a gymnasium culminated in a banquet, the proceeds of which were to form a nest egg for the fund.

The Ladies' Aid and the students of Central set about materializing a vision of the faculty. The banquet was served in the new church dining-room, which

was a scene of artistic beauty as the company entered. The table decorations and menu were carried out in harmony with the Academy colors of red and white. Mr. Hobbs of the Bridgeport Nursery donated a load of flowers, the students and members of the Alumni arranging the same, and the fine cooks of the Aid spreading a feast which was a delight to all. More than \$90.00 was realized from this.

Professor Simon Hester, Principal, as toastmaster of the evening, introduced C. M. Hobbs, who has been a most loyal supporter of the school as patron and also as President of the Board. He was followed by Charles Reeves, of Indianapolis, B. W. Anderson, Dr. Amos Carter and Willard O. Trueblood, all of whom spoke with emphasis on the place of private schools and their great service. The last speaker called attention to subscriptions slips which had been passed and when these were collected there had been over \$600.00 subscribed toward the gymnasium. This with the banquet proceeds amounted to more than \$700.00.

### AT POUGHKEEPSIE

Poughkeepsie Monthly Meeting of Friends was held May 21, at Poughkeepsie. After a supper, Herbert L. Huffman, pastor at Clinton Corners, gave a very acceptable address on "The Value of Hymns in Worship," after which a very interesting business meeting was held. Six new members were received into fellowship with us, four by request as active members and two associate. Remarks were made urging not only the making of other Christians

but better ones in helping to develop the character of those who come into membership with us.

### NINE PARTNERS' QUARTER

Nine Partners' Quarterly Meeting, New York, was held at Millbrook, May 8th and 9th. At the meeting on ministry and oversight the topic for consideration was "Should Friends fraternize more with other denominations." In the evening a Quarterly Meeting Conference was addressed by William J. Sayres, of Poughkeepsie, on "Self Analysis." On Saturday the meeting for worship was held at 10:30, followed by meeting of Committees and lunch. At 1:30 the business session was held.

### AN EXTRA DAY

The committee having in charge the program of London Yearly Meeting this week, decided to extend the sessions a day, so that the meeting would close on the 28th.

### WILMINGTON COLLEGE

There will be a grand reunion of Wilmington College students, past and present, on the College campus, Wilmington, Ohio, the afternoon of Commencement day, June 11. All old students are most earnestly and cordially invited to be present.

### AT NEW SHARON, IOWA

Union services closed at New Sharon, Iowa, May 10. There were more than two hundred converts, of which the Friends received fourteen. The people of the community cannot feel too grateful over the success of these efforts.

## EARLHAM COLLEGE

**P**ROFESSOR William Orville Mendenhall has been released from much of his work in the Department of Mathematics that he may develop at the college and within the limits of Indiana and Western Yearly Meetings **Evangelistic, Missionary, Bible School**, and other practical phases of church work. The definite effort of the college will be to assist in carrying out the recommendations of the Five Years Meeting as contained in the report of the **Commission on the Meeting and its Pastoral Care**. This is essentially constructive work and the co-operation and prayer of Friends are asked for, that it may be fruitful in extending the power and efficiency of our branch of the church. Correspondence solicited.

ROBERT L. KELLY, Pres. EARLHAM POST OFFICE  
RICHMOND, IND.



## PERSONAL MENTION

Charles Scott is serving South Salem meeting, Oregon, as pastor.

Roy Wollam is serving as temporary pastor of the meeting at Spiceland, Indiana.

Raymond S. Holding left Indiana on May 20th to take up missionary work in Cuba.

Arthur Chilson, of Friends' African Industrial Mission, visited friends in Cleveland, Ohio, recently.

John Pennington, of Damascus, Ohio, recently visited friends, centering at Hughesville, Pennsylvania.

Daniel Whybrew is expected to hold evangelistic services at Hanover, Michigan, during the month of June.

George C. Levering expects to move from Xenia, Ohio, to Selma, Ohio, to give his whole time to the pastorate of the Selma meeting.

Edgar A. Wollam and Merrill Coffin are entering the evangelistic field under the auspices of Friends' Bible Institute of Cleveland, Ohio.

President Robert L. Kelly, of Earlham College, is on the program to give an address at the National Educational Association this summer at Minneapolis.

George W. Bird, of Pennville, Indiana, representing the Indiana Yearly Meeting Evangelistic Committee, recently visited the meeting at Seattle, Washington.

Solomon Tice, Friends missionary at Victoria, Mexico, is canvassing among Friends' meetings in this country to raise \$12,000 for the erection of a boys' school building at Victoria.

George H. Moore, pastor of the meeting at Westfield, Indiana, who has been ill for some weeks, is resting quietly at the home of relatives in Vermilion Grove, Illinois. His condition is much improved.

James G. Douglas has been appointed by Dublin Yearly Meeting to visit young Friends in America. He comes therefore in a somewhat official capacity, but representing also the Young Friends' Association.

## WORDS OF APPRECIATION

We quote the following from a recent letter received from a subscriber in the state of New York: "I wish thee all possible success in the good work. I met last fall a converted Catholic priest, who was at one time editor of an M. E. paper, who said that he received more help from THE AMERICAN FRIEND than any other paper on the list of exchanges. He said the paper should receive a large list of subscribers.

## CORRESPONDENCE

BRISTOW, IOWA,

Fifth Month 16, 1914.

S. E. Nicholson:

DEAR FRIEND—In remitting my subscription for this year I wish to express my appreciation of THE AMERICAN FRIEND and also to endorse the idea of a conference of men. There are many things which might be done, it seems to me, to increase the efficiency of our branch of the church and to stimulate the enthusiasm and loyalty of our men by such a gathering.

One matter which I have suggested to a few Friends might be considered. There are probably several hundred young Friends in the teaching profession who are in the same position as myself, isolated from any Friends' meeting. The customary way for locating teachers is rapidly becoming the teachers' agency. Every year there are doubtless many places filled near Friends' meetings where a Friend would have at least an equal chance if any should apply. It has occurred to me that the Five Years Board of Education might well employ a secretary, part of whose duty would be to collect information from local meetings of prospective vacancies and to inform young Friends of the opportunities.

This would accomplish two things. First, it would locate many more of our young people near our meetings and save not only their activities but in many cases their membership with us. Also, by charging the customary fee for such service I believe it a conservative estimate to say that two or three thousand dollars might be secured each year for the use of the board.

Very sincerely,

R. E. MENDENHALL.

## BOOKS RECEIVED

"Sunshine and Roses," by Edwin P. Haworth, published by the Rockhill Art Publishers, Kansas City, Missouri. Large 16 mo. hand bound and boxed in an art design. Sent prepaid, \$1.25.

This is a volume of dainty lyric verse printed in two colors on cream colored suede book paper and handsomely bound in a beautiful color design printed in four colors. The author is a Friend, and he has endeavored to collect from his poetical works only those smooth flowing lyrics that tend to sing themselves into the hearts of their readers. These lyrical selections are of a high order and should have a wide circulation among Friends. Address E. P. Haworth, 2929 Main Street, Kansas City, Missouri.

## NATHAN AND ESTHER FRAME

A letter received from Esther Frame under date of May 20, says that while she is sick and tired in her nerves, Nathan being so ill and weak, she is "still on victory side under the precious blood of Jesus Christ our Lord that cleanseth me from all sin." She says that Nathan is a great sufferer and asks for the prayers of all. These Friends who have served the church so long and who have been instrumental in winning so many thousands of souls for the kingdom in many cities of the land, will have the sympathy and prayers of all in their old age, now that the hand of affliction is upon them. They reside at 719 Quebec Street, Washington, D. C.

## COMING TO AMERICA

Two groups of English young Friends are visiting young Friends in the United States this summer. The first group, which starts about June the 18th, consists of Raymond Whitwell, Robert Davis, Sylvia Marriage, M. Ethel Crawshaw, Margaret S. Thorp and Harriet M. Newman, with James G. Douglas representing Irish young Friends and Dublin Yearly Meeting. The later group will probably include Elizabeth Fox Howard and Olive Graham. Among the engagements of the visiting Friends a short stay at the Whittier Guest House is probable.—*London Friend*.

**ROYAL**



**BAKING POWDER**

*Absolutely Pure*

**NO ALUM, NO LIME PHOSPHATE**



**FRIENDS' HISTORICAL JOURNAL**

We have received copy of the Journal of the Friends' Historical Society of London for April. It is an interesting number and contains a variety of historic matters. Four pages are devoted to an extract from the diary of Caleb Cresson of Philadelphia, who died in 1816. The extract covers the suffering of the Boston martyrs. There is a brief extract taken from the Minutes of London Yearly Meeting of Thomas Chalkley's brief account of Truth's Affairs in America, but in particular in Pennsylvania, written under date of 1709. There is also a statement concerning the proposed new and complete edition of the journal of John Woolman. Price per single copy of the journal is fifty cents, per year or four copies for the year, issued quarterly, \$1.25. Address Friends' Historical Society, Devonshire House, London, E. C., England.

**HAVERFORD SUMMER SCHOOL**

The program for the Haverford Summer School, June 20-29, is out. It is stated that the "object is to provide for Friends and all others interested a conference for instruction on religious and other allied topics." Some of the subjects announced are "The Spirit of To-

day and Its Challenge to the Church"; "The Religion of Whittier"; "Two Phases of the Missionary Task"; "The Life of Christ in Recent Research"; "The Modern Attitude Towards Social Problems"; "The Enlarging Boundaries of Redemption"; "The Problem of Crime"; "A Quietist in Action"; "Social Redemption and Our Theology"; "Forces at Work in the Social Movement"; "Guyon and Fenelon"; "The Open Door"; "The Original and Traditional"; "The Psychology of Conversion," and other topics of great importance. There will be a normal class and a Bible class each day and numerous conferences. Among the speakers will be Dr. Hugh Black, Dr. Hugh Harts-horne, Dr. Arthur Homes, Dr. James P. Lichtenberger, Dr. W. Douglas McKenzie, Walter Rauschenbusch and in addition a number of well-known educators among Friends.

**YEARLY MEETINGS, 1914**

**Nebraska**—At Central City, Nebraska, June 3. Clerk, George D. Weeks, 2134 West 29th Street, Denver, Colorado.

**Oregon**—At Newberg, Oregon, June 11. Clerk, Julius C. Hodson, Newberg, Oregon.

**California**—At Whittier, California,

June 23. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

**New England**—At Vassalboro, Maine, June 24. Clerk, Walter S. Meader, Gonic, New Hampshire.

**Canada**—At Wellington, Ontario, June 25. Clerk, William Harris, Rockwood, Ontario, Canada.

**North Carolina**—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

**Wilmington**—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

**Ohio**—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

**Iowa**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 23. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

## Are you Interested in Training for Christian Work?

New Catalogue of CLEVELAND BIBLE INSTITUTE  
NOW READY.

### COURSES OF STUDY

1. Bible Course
2. Bible Doctrine Course
3. Bible Music Course

There were enrolled last year in all departments 139 students. A large proportion of them were Friends.

We have now about 1100 Workers in the field—hundreds of them Friends Pastors and Missionaries scattered throughout American Yearly Meetings and Foreign Mission Lands.

### CLEVELAND BIBLE INSTITUTE

3201-3231 CEDAR AVENUE - CLEVELAND, OHIO



## BIBLE SCHOOL LESSON

June 7.

**Subject.**—The Coming of the Kingdom.

**Lesson.**—Luke 17: 20-37.

**Golden Text.**—"Lo, the kingdom of God is within you."—Luke 17: 21.

From the beginning it was planned that Jesus should establish a spiritual kingdom and extend it to the hearts of men. The whole plan of redemption was to be systematized. There must needs be a successful issue to the preaching of the gospel message.

In the new kingdom the will of God was to be supreme. Discipleship was to be sonship and sonship meant heirship. Filial obedience and devotion was the requirement of all. Of this kingdom there should be no end.

It was not a kingdom to be proclaimed by marching hosts or beating drums or worldly display. There were to be no golden crowns, no officers of state, no stripes and no regalia. This kingdom "cometh not with observation."

In this their fondest hopes were dashed; the disciples saw their dreams fading away. For the first time possibly they began to understand. Customs were to be perpetuated. They would continue to eat and drink. Religion is not a matter of display. It lies not in the observance of days or in the proclamations of state.

This kingdom was to become a rule of life, a state of the heart, a relationship with God by the contact of spirit with spirit. And thus it has ever been and will ever be. Religion is a life, not a formula.

The Roman rule would be overthrown only as the principles of Christ became incorporated into its mechanism and its ideals were changed. It is by this manner that the kingdoms of this world are ultimately to become the kingdoms of our Lord and of His Christ.

True to his custom, Jesus confounded the Pharisees by his answer to a catch question. He neither fell into the trap of saying that his kingdom was about to be ushered in temporarily nor the equally dangerous one of discouraging his followers by the statement that its coming would be postponed. He simply says that his kingdom is to come quietly in the hearts of all who believe.

Thus is his kingdom spreading today while the world rushes on with its daily whirl.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.  
ARLANDO MARINE,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

## CHRISTIAN ENDEAVOR

June 14.

**Topic.**—Twelve Great Verses. VI.  
**The Purity Verse.**—Matt. 5: 8.

Purity is an essential characteristic of Godliness. The promise is to the "pure in heart." The poet sang, "His strength was as the strength of ten because his heart was pure."

What is true of persons is true of the social order, of government. The family, society, politics, all are under condemnation that follow not the rule of a pure life. The nation that sinneth shall die and impurity is sin.

He who argues that vice is a necessary evil is arguing against the counsels of God. Ask the older members to discuss the question of why God's condemnation is upon impurity. Ask each member to be prepared to quote a purity text.

## FAVOR MEN'S CONFERENCE

WHITTIER, CALIFORNIA,

May 12, 1914.

\*\*\* I hope you men will have your conference; I am not afraid to trust you. \*\*\*

SARAH E. WING.

## Married

Cox-Edwards.—At Westland Friends' Church, Hancock County, Indiana, May 10, 1914, Herbert H. Cox to Fayette Lavone Edwards, Dr. T. R. Woodard, of Knightstown, officiating.

## Died

Glenney.—Ray P. Glenney died at Hartford, Connecticut, May 9, 1914, aged 25 years 11 months and 12 days. He was recorded a minister by New Providence Meeting (Iowa) in 1910, and graduated from Penn College in 1913. In September following his graduation he was married to Esther Terrell and immediately entered Hartford Theological Seminary. He was a student volunteer and an able minister of Christ. Burial was at Union, Iowa.

Greene.—Anna M. Greene died at her home near Clarksville, Clinton County, Ohio, April 24, 1914, aged seventy-two years. In 1858 she was married to Jacob Hamilton Greene. She was a birthright Friend. All reforms for righteousness found in her a loyal supporter, and her tender sympathy made her the friend of man and beast. Her cheerful, hopeful disposition and wonderful Christian faith carried her through the trials and afflictions of a long life with an unconscious note of victory found in few lives. Eight daughters and one son survive her.

Peckham.—Susan Peckham died at Providence, Rhode Island, April 3, 1914, in her seventy-third year. She was a birthright member of Friends, an elder, and for many years assistant clerk of Rhode Island Monthly Meeting, and was earnestly engaged in the work of the Church. Her loss is deeply felt.

Stanley.—Elwood Stanley, a prominent member of White Lick Monthly Meeting, Mooresville, Indiana, died suddenly on May 11, 1914, aged seventy-seven years. He was

fond of children and identified himself always with the Bible School. He was a Christian from youth. His wife, with whom he had lived for nearly fifty-four years, with their six children survive him. Funeral services and interment at Plainfield, where they had recently moved.

Stanley.—Ira C. Stanley, son of Matthew and Eunice Stanley, was born near Plainfield, Indiana, April 12, 1834, and died March 17, 1914, aged 79 years 11 months and 5 days. He was a birthright member of Friends. His close was peaceful and he was ready to receive the crown that awaited him.

Woodward.—Mary C. Woodward, wife of Riley D. Woodward, was born at Bloomington, Indiana, and died at her home in Haviland, Kansas, March 30, 1914, in her fifty-ninth year. She was the daughter of Alfred and Catharine Siler and was a birthright member of Friends. She was converted when a child and continued in the faith until death. She leaves a husband, four sons, one daughter and eight grandchildren.

Yates.—Emily Winslow Yates, daughter of William and Ruth Winslow, was born in Grant County, Indiana, October 1, 1843, and died at the General Hospital, Des Moines, Iowa, April 24, 1914, aged 70 years, 6 months and 24 days. She came to Iowa with her parents in 1855, and was married to Oliver H. Yates, November 4, 1859. She was a Friend most of her life, and deeply interested in Sabbath School and Church work, quite often acting as superintendent or teacher for several terms. She leaves two sons, three daughters, seven grandchildren and five great grandchildren. Funeral services were conducted by E. A. Elliott. Interment in Woodland cemetery Des Moines.

## DID THE WORK

## Grew Strong on Right Food

You can't grow strong by merely exercising. You must have food—the kind you can digest and assimilate.

Unless the food you eat is digested it adds to the burden the digestive organs have naturally to carry. This often means a nervous breakdown.

"About a year ago," writes a Mass. lady, "I had quite a serious nervous breakdown caused, as I believed, by overwork and worry. I also suffered untold misery from dyspepsia.

"First I gave up my position, then I tried to find a remedy for my troubles, something that would make me well and strong, something to rest my tired stomach and build up my worn-out nerves and brain.

"I tried one kind of medicine after another, but nothing seemed to help me.

"Finally a friend suggested change of food and recommended Grape-Nuts. With little or no faith in it, I tried a package. That was eight months ago and I have never been without it since.

"Grape-Nuts did the work. It helped me grow strong and well. Grape-Nuts put new life into me, built up my whole system and made another woman of me!"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## Pneumonia is a Winter Scourge

The pallid argument of hot water and steam advocates that sufficient air leaks through doors and windows to supply a family's need, in winter, fails to pay your doctor bills and remove your fears of loss when Pneumonia sits an unwelcome, but familiar, guest at your fireside.

THE

### **"FARQUAR"**

TRADE MARK

### **SANITARY HEATING SYSTEM**

is the greatest foe to Pneumonia ever invented. Write for information. It's your duty to know.

**THE FARQUHAR FURNACE CO.**

Manufacturers

WILMINGTON, OHIO

### **DICKINSON TRUST COMPANY**

**RICHMOND, INDIANA**

Established 1870

#### **Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### **Minnesota Farm Mortgages**

**TO NET 6%**

Owned and offered by

**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres.

Lindley M. Hoag, Secy.

#### **NEW ENGLAND FRIENDS, ATTENTION**

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

### **400,000 Settlers a Year**

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



#### **WANTED.**

**WANTED**—The name and address of every Friend coming to Chicago Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

## **Westtown School**

**WESTTOWN, PENNSYLVANIA**

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**

WESTTOWN, PENNA.



Try a few lines in the "Want" columns of THE AMERICAN FRIEND. They reach a wide constituency of the highest grade. Terms given upon application to THE AMERICAN FRIEND, Richmond, Ind.

## NEW BOOKS

### CHRIST AND WAR

A Peace Study Text Book

By

WILLIAM E. WILSON, B.D.

Lecturer at Woodbrooke, England

with a Prefatory Letter by  
DR. RENDEL HARRIS

Cloth, 212 Pages. Price 70 Cts., Postage Pd.

### SEPARATIONS Their Causes and Effects

Studies in Nineteenth  
Century Quakerism

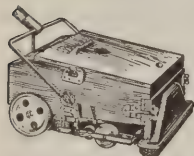
By

EDWARD GRUBB, M.A.

Paper, 159 Pages. Price 60 Cts., Postage Pd.

For Sale by  
FRIENDS BOOK AND TRACT COMMITTEE  
144 East Twentieth Street NEW YORK

"A Perfect Carpet Cleaner"



"DOMESTIC"  
Vacuum Cleaner  
and Sweeper  
Combined  
Price \$10.00

No electricity required. Runs with great ease by one person. A high-grade vacuum cleaner and carpet sweeper combined. Gets every atom of dirt in, on and under a carpet. We will allow one week's free trial at our expense.

Descriptive Pamphlet on request.

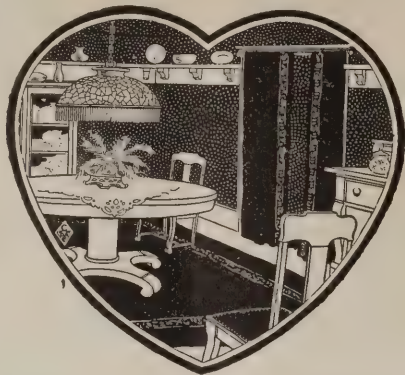
F. W. HOFFMAN & CO.  
204 Walnut Place Philadelphia  
"Try It Before You Buy It"

### FOR SALE.

FOR SALE—7 roomed residence, 7 closets, pantry, laundry, hot water heat, electric and gas lights, gas range, iceless refrigerator, 4 large built-in cupboards, 2 toilets, modern bath, polished floors. Garden plot and fruit trees. One block from car line, two blocks from new Meeting House and Penn College.  
Address K, 210 College Avenue, Oskaloosa, Iowa.

HOLY LAND HOLLYHOCKS.—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, Westtown, Pa.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

### WANTED.

TRANSIENT BOARDERS desired in a refined home in Washington. Very convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

WANTED—Summer position as companion or governess desired by a woman Friend. Address TEACHER, care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.



### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50

Four-room Outfits only \$148.00

Five-room Outfits only \$225.00

And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

ROMEY'S 831-833 Main St. RICHMOND, IND.

## Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on very easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

## The Provident Life and Trust Co. OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator, deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERICK H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES WOOD,

MT. KISCO,

N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 23.

SIXTH MONTH 4, 1914.

New Series.  
Vol. II., No. 23.

## "Treasure in Heaven"

BY AMOS R. WELLS

Treasures of sound! Kind words, and words of love,  
And helpful words, and merry songs of earth,  
Yes, all your tender vocal ministries  
Living forever on the upper air,  
Borne to you on the winds of heaven's May,  
And whispered to you deep in heaven's woods,  
And gratefully repeated here and there  
By unforgetting spirits—ah, the store  
Of golden sounds from earth sent heavenward,  
Echoed in happy tones for evermore!

Treasures of thought! Decisions firmly true,  
Still meditations blossoming serene,  
The gleam of high ideals followed far,  
Bold aspirations, plans of perfectness  
Outreaching brother arms to all the world,—  
These, written in the libraries of heaven,  
And printed deeply on celestial minds,  
Are authorship indeed! a catalogue  
That Shakespeare well might covet for his own.

Treasures of courage! Wealth of love and faith,  
Of trust when trust becomes an agony,  
Of hope when hope's last ray has fallen dead,  
Of courage in the chasm of despair!  
These are the pillars of the heavenly homes,  
These are their statues, these their paintings proud,  
The rich adornings of their palaces!  
These are the treasures heaven cannot buy,  
Or God create. The millionaires in these—  
Some gentle mother spending all for love,  
Some patient workman toiling manfully,  
Some large-lived hero living for mankind—  
Will walk in affluence eternally,  
And none will grudge them, but the countless hosts  
Will glory and rejoice to see them rich.

—C. E. World.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Joy in Living

BY MARCUS EMORY GUNN

With both soul and body thriving  
There is joy in simply living,  
With the buds and with the blossoms  
In the grasses, on the trees;  
With the voiceful mockbird's singing,  
And the blacksmith's anvil ringing,  
There is joy in full expression  
With the humans, birds and bees.

Out from under condemnation  
There is psychic sustentation,  
And the amplest satisfaction  
With the Saviour, Guide and Friend;  
Peace like a river flowing,  
Joy and gladness bright and glowing,  
And a hope that is Eternal  
With fruition ne'er to end.

Tompkinsville, Kentucky.

### Why Not?

THE AMERICAN FRIEND would like to be helpful in a larger way to young Friends in the promotion of their various activities. To this end we invite young Friends with a burden on their minds to reach other young Friends and the Church as a whole through the medium of this paper. Items of news about young Friends' activities will be especially welcome.

### That Special Offer

We trust that every subscriber read the article last week concerning the support of THE AMERICAN FRIEND. It is a good article to pass on to someone who is not a subscriber. It has been put into folder form and can be had in small quantities for distribution by sending a request for them to the manager of THE AMERICAN FRIEND.

Pass the word along that the paper will be sent to new subscribers for the balance of the year for seventy-five cents. There ought to be not fewer than a thousand families to take advantage of this offer.

### Friends' Indian Missions in Oklahoma

The regular annual meeting of the Associated Committee of Friends on Indian Affairs met in Philadelphia, May 13th and 14th.

The Chairman, Edward M. Wistar, presided, and there were present, aside from the Philadelphia Friends, delegates from New England, New York, Baltimore, Indiana and Western Yearly Meetings. The absence of delegates from several of the Yearly Meetings was much regretted by those present and a minute was passed suggesting that each Yearly Meeting affiliated with the work be requested to defray the expenses of at least one delegate to the meeting each year.

Hetty B. Garrett, who has served the Committee long and faithfully as Secretary, felt that she must retire from that position, and Susan J. Allen of Moorestown, N. J., was appointed in her place.

The resignation of the Superintendents, William P. and Abigail Haworth, who have had general charge for ten years of the mission stations in Oklahoma, was accepted with regret by the Committee and much appreciation was expressed for the faithful and efficient service rendered by these Friends. The resignation fortunately will not become effective until next fall.

By the report of the Superintendents it was learned that a total of 1,054 meetings had been held during the year at the ten mission stations, sixty-two Indians had professed conversion, and twenty-one had been received into membership with Friends. More than five thousand family visits had been made by the missionaries and over seven thousand papers distributed. The Treasurer's report showed that the total amount disbursed in carrying on this important work was \$4,488.98.

One of the most interesting activities of the past year was the evangelistic work carried on at some of the missions by Daniel and Jennie Clinton and Ella Blackfish, full-blood Indians. Great good was accomplished by these earnest Christians as they carried the message of the Gospel to their own people.

A special work carried on by certain Friends interested in the work of the Associated Committee has been the support during the past year of a Kickapoo Indian girl at Friends University, at Wichita, Kansas.

The Committee expressed great interest and satisfaction at the report given by George N. Hartley of his activities within the limits of several Yearly Meetings, especially that of North Carolina, in speaking and in other ways stirring up a greater interest in the Indian work.

It is to be hoped that Friends everywhere will get new courage and inspiration for this great work on account of the good progress made during the past year. The Associated Executive Committee on Indian affairs has been in existence since 1869 and was the outgrowth of a concern for the Indians which arose in several of the eastern Yearly Meetings in 1795. Thus it is an old work committed to our hands by faithful Friends of an earlier day.

RAYNER W. KELSEY.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 23

RICHMOND, INDIANA, SIXTH MONTH 4, 1914.

New Series.  
Vol. II. No. 23

## The Direct Method in Christian Work

We had the good fortune recently to participate in a conference of Christian workers, called to consider efficiency methods in the task of winning the multitudes for the kingdom of God. The customary program was urged with unusual clearness and with more than ordinary vigor. No one could fail to be impressed with the appeal of the religious experts who were in charge of the gathering.

The true evangelistic spirit characterized the whole discussion. The problem of reaching men in the shops, the methods of street corner evangelism, the Sunday afternoon theater meetings of the Y. M. C. A., the task of getting men into the devotional services of the Church were all considered and elaborated upon with zealous persistency.

The strangest part about the proceeding, as well as almost all such proceedings, was that apparently it did not occur to suggest the plan of reaching men in their own homes. There it is where most men are found at their best. It is in the home where man's sympathetic nature is most easily stirred, as he is made to view his responsibilities to those who have been committed to his care by the sacred ties of family life. By ignoring in large measure the problems of home visitation, the Christian world is failing to gather in a rich fruitage that can be had for the picking.

We have no controversy with social service in the large. We believe in it profoundly. We believe in stirring the social conscience, the business conscience, the political conscience and the neighborhood conscience in order that collectively human society may feel the regenerating touch of a gospel that is for all men. We have, nevertheless, a profound conviction that if our Christian Churches will develop an organism with the purpose in view of adding hand-picked converts to their rolls, gathered from homes by the personal visitation of magnetic Christian workers, the harvest will far excel in the aggregate the reaping of all the evangelistic campaigns that are now stirring the country.

Our purpose is not to condemn, nor even to minimize the splendid efforts of co-operative evangelism. Our concern rather is to awaken interest in a method that has largely been overlooked, but which has within it

potentialities of soul winning that can no longer be ignored. There is literally no limit to the possibilities of such service.

It is the personal touch that counts most. Men may be and are moved in the mass by some great sermon, by some fervent appeal, but the far greater number will never yield to the claims of the gospel, and what is more, will never hear the claims of the gospel, unless the appeal be made by some sympathetic soul who has learned the secret of getting next to the hearts of men through friendly, social contact. Jesus sent out the seventy who went two by two into every home and by personal ministrations prepared the way for the Master's coming.

The Church has overlooked too long that social quality in its membership that always wins by the power of its sympathetic influence. It is that social quality which many men possess that makes them good mixers and therefore influential in the field of politics. It is that same social quality existing in many of the church membership that ought to be set at the task of winning whole families for the Church and the kingdom.

Nothing reveals and emphasizes the democratic nature of the Church so much as personal work. A church aristocracy that holds its skirts aside as the toiling masses go by will never win the world for Jesus Christ. The Church, as in no other age, is being challenged to be efficient. It must make good now in its professions of having a gospel that is intended for all mankind or suffer the penalty of exclusiveness. The gospel must be carried to the people where it will best reach them and the democratic plan of personal contact with men will succeed when other methods have failed.

Every local congregation needs to have in its organism that which will correspond to a personal workers' league. It may be a committee on invitation and personal work, but whatever the exact plan, certain qualified members need to be set apart, charged with the task of getting acquainted religiously no less than socially with their neighbors and winning them for the Christian life by the power of personal association. Within sight or certainly within easy reach of



every local meeting are families that never hear the gospel preached, that feel the power of the Church in no direct way, simply because the Church has been content to wait until they got ready to place them-

selves within the circle of the Church's influence. It is time that the example of the good Shepherd were followed in going out after those who are wandering far from the fold.

## Weakness Made Strong

BY ANDREW F. MITCHELL

To the unregenerate or natural man the Gospel contains many a puzzling paradox. One of them is expressed in the passage that God chooses the foolish, the weak, the base and despised to unfrock the boasting pride of man, and bring to naught things that are. The best faith which the world has seen has been furnished by men who through weakness were made strong.

The fact may not be greatly relished that man himself was made from dust, nor is it enhanced to know that this dust on its way to manhood passed through the intermediary of mud, slimy, filthy, putrefying mud and loathsome mire. The carnation and the rose with their winning fragrance are children of repulsive mud. The melon tribe, the vineyard and orchard fruits all draw their nectared sweets from soil one step from peat and bog and swamp. The farmer strews his faded fields with stinking phosphates and then reaps a harvest big from this infiltrated soil. The rich green leaves which drape the trees in beauty and become the enchanting tapestry of the forest, fade and fall by autumn frost and come down to join the mould of centuries and climb again through roots and trunks of trees to weave the grain of polished pine or quartered oak for the cottage or the palace.

This law of ascent is a thing of beauty and a joy forever. But let us look again. Can the earth claim so much? Can dirt alone put forth all these beauteous forms of life and enrich them with the perennial glow of summer? Is the rose earthborn alone? Has the cantaloupe but one parent? Does the peach obtain its blush from the cloud and midnight? Do leaves come down to choose their grave without hope?

It takes two worlds to make a dandelion. The fragrance of the flower, the nectar of the melon, the blush of the orchard and the ripened finish of the harvest is not wrought without the sun. This great unfailing orb can look earthward and say "without me ye can do nothing."

We must look above as well as below to see the completeness of any truth. God chooses the foolish to confound the wise; weakness and it becomes strength; the base and it becomes renowned; the despised and it becomes ennobled. That which claims no other parentage than the earth is doomed. The wages of sin is death, is an unchangeable fact, but over against it is the redemptive fact that the gift of God is eternal life through Jesus Christ our Lord. God chooses weakness and it becomes strength.

It is interesting to note the ascent of inanimate matter climbing up through fern and flower into life; and then through the grass and granary, through field and

factory, through bread and butter and beef and yielding itself to him who is commissioned to conquer, to subdue and have dominion. God has chosen the weak things to become the mighty.

He chose a heathen lad in Ur of the Chaldees and from its night He pointed a pathway to the morning that dawned upon a new day of promise. He transformed this lad into a tower of strength and knighted him as the father of the faithful, the greatest title of the old dispensation.

God chose again. He laid his hand upon an infant slave doomed to death by the order of a king, tutored in the royal household that had decreed his death until he was learned in all the wisdom of the Egyptians; transformed in the desert, he came back and played with the oppressor of his race as with a toy, rescued his people, organized a nation, gave it a constitution, reduced it to order and handed over to Joshua a people disciplined to obedience and loyalty, receiving evidence of the greatest lawgiver and statesman of any age. From Moses to Lincoln, God has been reaching down to the depths and lifting men up to emancipation and vision. *Up* is the pathway of redemption. Christian, Quaker, Methodist were given in derision, but are lifted up by sovereign grace and worn as coronets of great honor and transforming power.

From the manger to the throne, from the tomb to the right hand of the Father was the pathway of the Son. "And I, if I be lifted up, will draw all men unto me." "Son of man stand upon thy feet and I will speak to thee." All the currents of life flow upward. If thou wilt make the most of this great gift of life, be instructed by the Inner Voice that speaks to thee, lay hold of God in Christ with all thy heart and he will lift thee up. Thy weakness committed faithfully to Him shall become enduring strength.

Long Beach, California.

### The Promise for the Peacemakers

BY J. R. MILLER, D.D.

No one of the Beatitudes has a greater promise than that for the peacemakers. "They shall be called the children of God," said the Master. This must be because they are like God. God is a peacemaker, and we become his children just in the measure in which we are peacemakers.

In one of the prophets, God reveals his desire for the peace of his people by saying: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace." Always God desires his children to have peace. He wishes them to be at peace with



him, to be reconciled to him, accepting his grace and love, and entering into fellowship with him. He wishes them to have his peace, the very peace of God, in their hearts, amid all the trials and sorrows of life. Christ bequeathed his peace to his friends. "My peace I give unto you." Then he wants them to be at peace among themselves. Strife between brothers is unseemly, undivine. If we are God's children we will share with Him all these desires for peace.

In a narrower sense, a peacemaker is one who seeks to cure dissensions, to bring together those who are in any way estranged, to remove misunderstandings, and to promote peaceable relations among men. It is a noble mission, one to which every follower of Christ should be heartily devoted. The blessing upon the peacemaker is so great, so exalted, so divine that everyone should be eager to win it.

One way to be a peacemaker is to live a peaceable life oneself. Perhaps there has been too little attention paid to the cultivation of the graces of Christian life. Doctrinal soundness has been insisted upon as a test of Christian life more than sweetness of spirit and beauty of character have been. An irritable temper is too often regarded, not, indeed, as a quality to be admired and commended, but, at the worst, as an excusable infirmity, one that must be charitably tolerated, a weakness so common among good people that no one can reprove his neighbor for it. So many Christian men and women are touchy and easily offended, so easily hurt and so likely to hold a grudge, that it seems necessary to leave a wide margin in defining what religion requires of its followers in the matter of patience and forbearance.

But the teaching of Jesus on this point is very clear. He insists on love, not merely as a fine sentiment, but as a quality of daily life, affecting all its relations and its contact with others. "I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." There would seem to be no place left in this teaching for resisting wrong, for resentment, for retaliation. Certainly strife is not commended by our Master.

In the epistles, too, there is many an exhortation to peaceable living. For example, St. Paul counsels Christians, as much as in them lies, to live peaceably with all men. If there must be quarreling, it should not be the fault of the Christian. He must not begin it. It must not come through his insisting on his rights. He must do all in his power to get along with his neighbor without strife. If others are disposed to be quarrelsome, he must meet the disagreeable spirit with love, overcoming evil with good. "The finest thing about our rights," says George Macdonald, "is that, being our own, we can give them up."

According to the New Testament, whatever is unloving in act, word, or spirit is to be avoided. All malice, bitterness, clamor, and evil-speaking are to be put off, and all meekness, patience, kindness, and thoughtfulness are to be put on. We may do a great deal as a peacemaker by always keeping love in our

hearts. In the Bahama Islands wells of sweet water are often seen near the sea. They rise and fall with the tide, and yet they are always fresh and sweet. As the water filters from the sea through the coral it loses its brackish saltiness. A Christian's heart should be such a well, sweetened by the grace of God and yielding only love, instead of nature's resentment and bitterness.

We may be peacemakers also by living so that it will be impossible for anyone to quarrel with us. The influence of such a life in a community works continually toward peaceableness. One contentious person can fill a whole neighborhood with strife. A quarrelsome man stirs up bitterness wherever he goes. But one person who has the forbearing spirit, who meekly endures wrongs himself rather than contend against them, is a maker of peace. Others are influenced by his example.—From "*A Heart Garden*."

### Under What Conditions Does God Promise to Answer Our Prayers?

BY FRANCIS WRIGHT, SR.

One of the strongest promises in regard to prayer in the Bible is in John 16: 23. "If ye shall ask anything of the Father in my name, he will give it to you." There is no limitation in connection with this promise. What conditions have we a right to place upon it? We find many good people claiming that under this and other similar promises, their petitions must be fulfilled, and then when they are not fulfilled, we or they, try to account for it, by saying they did not ask for the right things, or they were not in the right spirit, or were harboring some secret sin, etc.

I believe we are justified in using one passage in the Bible to help interpret another, and we find that James says, Chapter 4, verse 3, "Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures." But it seems to me that we have no right to apply this passage from James in limitation of John 16: 23, or certainly not to that in John 15: 16, "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask of the Father in my name, he may give it to you." We have no more right to limit *whatsoever*, than we have to limit *whosoever*; and if we should limit *whosoever*, as so many people try to limit the above *whatsoever*, the great value of John 3: 16 would, in my judgment, be lost.

I prefer to believe that these passages indicate the giving of an unlimited power to a favored few who had been Jesus' personal companions for a period of three years, and whom he had chosen from a host of other disciples. But even of the twelve whom he chose, he himself said, John 6: 70, "Did I not choose you the twelve and one of you is a devil?" Does any one doubt that the latter passage applies to the twelve apostles and to no one else.

We find in John 13: 1, "Jesus \* \* \* having loved his own that were in the world, he loved them unto the end," followed by what took place thereafter.



While I believe that the account in John 13th to 17th was recorded for our instruction, and that we do receive great comfort and inspiration from it, I do not believe that we have any justification for applying every promise made therein to ourselves, in the same sense that they applied to the twelve men, or rather the eleven, to whom most of them were addressed. After Judas went out, John 13: 31 commences, "When therefore he was gone out Jesus saith," and every word of Jesus after that was addressed to the eleven or some individual one of them. John 14: 25, "These things have I spoken unto you while yet abiding with you." 14: 28, "Ye heard how I said unto you I go away." 14: 29-30, "And now I have told you before it come to pass, that, when it is come to pass, ye may believe." "I will no more speak much with you." John 15: 3, "Already ye are clean because of the word which I have spoken unto you." John 15: 27, "Ye also bear witness because ye have been with me from the beginning." John 17: 12, "While I was with them, I kept them in thy name, which thou hast given me, and I guarded them, and not one of them perished, but the son of perdition," are samples of passages which I think applied only to the eleven, and with these I would include the unlimited promises in regard to the fulfillment of their petitions. Would it be a thing to be wondered at if Jesus did give them special promises not given to us? They had to undergo temptations that we can hardly appreciate; had to believe in his resurrection without any previous training as to the possibility of resurrection, such as we have had; had to encounter opposition such as we can hardly realize: and above all, they were his own personal friends as a man while he was in the body.

The close of the passage commencing John 17: 20, "Neither for these only do I pray," confirms me in the belief that much of what had preceded that expression must have been addressed, or implied directly only to the eleven.

There is another promise which I think was probably also only intended for the eleven apostles, Matthew 18: 19, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven." The preceding verse, "Whatsoever things ye shall bind on earth shall be bound in Heaven, and what things soever ye shall loose on earth shall be loosed in Heaven," surely does not apply to all Christians. When a young man, in the days of the Temperance Crusade, I attended a meeting to start such a Crusade at Lawrence, Kansas. Fervent prayers were made, and it was claimed God must answer them because there were more than two agreed. When the women's movement to close the saloons at Lawrence failed, my faith was sorely tried, but I have since learned to interpret these promises in a different way. To my mind, to take these promises such as I have quoted and make them apply to all Christians, and then explain their non-fulfillment, on the ground that these Christians are imperfect or unfaithful, is taking a greater liberty with the literal meaning of the passages than mine of

limiting them to those to whom they were addressed can be.

I am reminded of the arguments against Christian Science. A man, raised a Friend, recently lost his wife from a cancer, which she had refused to have treated medically, believing it was being cured by Christian Science. His brother, an earnest believer in Christian Science, does not look on his sister-in-law's death as in any degree showing the inadequacy of Christian Science to preserve her life. Her death, according to him, simply proves she was not faithful to the teaching, or she would not have died. Are not those who claim the non-fulfillment of some of the promises in the Bible, on the ground of unfaithfulness on the part of those relying on them, really arguing in a similar circle?

Take the passage in Matthew 7: 7-11. That also is unlimited. "Ask and ye *shall* receive." "For *everyone* that asketh, receiveth." That does not apply to the twelve only, it applies to *everyone*, and imposes no conditions but the "asking." How then is it to be interpreted. The 9th and 10th and 11th verses explain it to me, with perhaps a liberal interpretation of them of my own. I note that the things the earthly father will not give are similar in appearance to the things asked for. Is it a straining of the simile to suppose a case of the child that thinks it sees bread or an egg, and asking for it is refused by the father, because he knows it is a stone or a scorpion, as the case may be? Have not all earthly parents had to refuse to give things to their children often and often, because they knew they were not what they really wanted, or were not best for them?

This, then, is my interpretation of God's promise to answer our prayers. He gives us in his *own time* and in his *own way* what he knows we need, and are really trying to ask for, or would if we knew how. "If we give good gifts" to our children, though not always the particular thing they ask for, "how much more shall your Father who is in Heaven give good things to them that ask him." How often we fail to see that our prayers are really being answered, because the answers do not come in the way we are expecting them.

Kansas City, Missouri.

#### Traveling Library for Ministers

The American Institute of Sacred Literature which can be addressed at the University of Chicago, Chicago, Illinois, has announced a system of traveling libraries for ministers under which important books can be had for a small fee sufficient to cover expressage and the handling of the books. Correspondence is solicited.

"Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose."—*Christian Register*.



### Leaners

BY ORSON L. MILES

It has been said that, "In all forward movements in the uplift of humanity there are about twenty 'Leaners' to one 'Pusher'." However that may be, we do know that when we consider the Church's part in the uplift, speaking more particularly of our own, the Society of Friends, we find a state of lethargy that is appalling. As this is an age of investigation, we will dissect some of these "Leaners" and, perchance, we may be able to ascertain their malady and if we are successful we may be the better able to find the remedy.

It was the custom formerly in our Society, when one or both parents, they being members, requested it, the children became members also. This practice has been happily abandoned, but as the result we have some members that are just members, that is all, thus bringing discredit to the Society. Just "Leaners," still leaning on mother's knee; mother's knee, that has been bent so often in prayer to God in their behalf that they might know a personal Savior and an indwelling of the Holy Spirit continually. They are birthright members and are proud of it. No, sir! They did not have to join church, they were born into it.

While perhaps most of our earnest, active members are birthright members, there are so many who only take part in the work of the church spasmodically or are just "Leaners." There is the fellow who, when he gets out with a crowd of worldly and evil-minded men, will swear a little just to show them that he knows how.

We also have "Leaners" who object to paying a pastor to do the routine work of the Church that they would not think of doing themselves. You will hear some of them say, "Why, I work hard all week and come out here to Church on Sunday and don't get a cent for it either." It has been said, "You could put a thousand such souls in the shell of a mustard seed and shake it and they would rattle."

Then there is the fellow who quietly gives out the tip that he pays more for the support of the Church than anyone else. He knows it is not true when he tells it, but if he can get the people to believe it he can stand for one of the pillars of the Church and become quite dictatorial. He not only leans himself, but is a stumbling block for others.

We have the "Big revival Christians," also the person that always objects to all forward movements because "Friends are not in the habit of doing so," and he objects to "getting away from the customs and usages of Friends." He overlooks the fact, that, in founding the Society of Friends, its leaders strove to get away from "the customs and usages" and took a long step in advance; also that as conditions change the Church must also go forward and by the grace of God solve every new problem that arises.

Again there are "Leaners," not distinguished by sex either, who hold up their hands in horror if a member makes a misstep. You will hear them say, "Just as I expected! I never did have any faith in 'em, anyway."

They forget Christ's meeting with the multitude and Mary Magdalene. Brother! Sister! If you see one of these our brothers or sisters make a misstep, go to them with your love and sympathy and try to win them back to the Master. Perchance they are sorry for their misstep and a little sympathy will win them back again. Expect them to "stick," then maybe you will help them to do so. When you prophesy their failure you are more apt to help them to fall than to stand firm. Peter denied the Lord thrice; how many times have you?

And again there is the fellow who is carried away by a "hobby," it may be some new cult or even chasing after some old and discarded one. But like the boy astride the broomstick—he must ride something; let the Church take care of itself. Another "Leaner" is the fellow who always goes visiting on the Sabbath. He can't find time to go to Church; he tells you also how sorry he is to miss, but "So and So" has been expecting a visit from the family for some time and had said that she never was coming to see his wife again if he didn't bring the family up some Sunday.

These are a few of the "Leaners" who make a burden for the Church to carry. Brother! Sister! The next time you feel like leaning in these or any other manner, "Go, get you to your closet." There alone with God take an inventory of stock on hand. Ask Him to give you a pure heart, a new life and with it an earnest desire to help your fellow man. To win the world to Christ, we who profess to be followers of the Christ must so live and exemplify Him in our contact with the world that every one will know without the telling that our lives are hid with God through our Lord Jesus Christ.

"And I, if I be lifted up from the earth, will draw all men unto me."

Ludlow Falls, Ohio.

### Correspondence

BANNISDALE, MALTON, ENGLAND.

April 16, 1914

*The Editor, The American Friend:*

DEAR FRIEND—Having read with interest Harold E. Trent's article in your issue of Fourth month second, entitled "The Moral Appeal Against the War Spirit," I venture to recommend to your readers two new books which deal with this question in a forcible way. The first of these, "The Passing of War," is written by a Canon of the Church of England; the second, "Christ and War," is by a member of the Society of Friends and is specially intended for Study Circle work. I have pleasure in enclosing a summary of Canon Grane's book, issued by the Yorkshire 1905 Committee.

Your Friend sincerely,

EDWARD TAYLOR.

"The whole hope of human progress is suspended on the ever-growing influence of the Bible."—*Robert Moffatt.*



### English Friends and Foreign Missions

It is perhaps not generally known among American Friends to what extent English Friends are engaged in foreign mission work. We give below the report of the Friends' Foreign Mission Association to London Yearly Meeting this year, which contains much valuable information about the work at various stations, and reveals somewhat the magnitude of the operations among English Friends.

#### REPORT TO LONDON YEARLY MEETING OF 1914

We are thankful to be able to report another year of steady progress in each of our fields. The missionary force has, it is true, been reduced in size through several retirements and one death, that of our dear Friend, Edith M. Clark. The additions have not filled up all the places vacated by these losses. A large door, however, is open before us. China has never been more receptive. In India many signs are noted of a new readiness to hear the Word. Conditions in Ceylon still show that the harvest is plenteous and ripe. The recent deputation to Madagascar has brought home to us in a new way the interest of the situation and the need for a forward move. Our schools in Syria are only prevented from doing a much wider work by the necessary limitations of space.

We survey the field with wonder and awe. Not many years ago the prayers of Christians were being offered for the opening of closed doors, and the removal of deep-seated prejudices which prevented multitudes from even listening to our message. The answer has come to an extent which simply overwhelms us. The doors have opened so widely that a new problem has been created. We are compelled to ask ourselves: "How can we adequately use these golden opportunities?" It seems as if our Society were being tested by the magnitude of the work which opens out before it. We are well aware that the call comes in many other directions. We recognise in the many calls the Voice of One. It is our earnest desire, however, that we may respond to that call which comes to us through the needs of great nations emerging into the full stream of the world's life. In such a response our whole Society may find strength and divine inspiration to face every task that confronts it.

#### *Visitors to the Fields*

Every one of our fields has been favoured by visitors from home, and these visits have been most cheering, besides in several cases bringing practical help in the facing of difficulties. The problems before us in each of our fields seem to become larger and more perplexing as the years go on. The missionary is brought into contact not only with individual lives, but also with great social, economic and even political movements. He is compelled to sustain a relationship to these. His counsel is sought, not infrequently by those placed in high positions. He seeks to bring the Spirit of Christ into these questions as much as into the preaching of the Gospel. Often these are not questions which he has deliberately prepared himself to

meet. It is, therefore, peculiarly helpful for him to keep in touch with the best thought in the home lands. Visits such as those which have been paid during 1913 are most useful in this respect, and have been greatly appreciated in all our fields.

#### *India*

We are thankful to be able to report a steady growth in the Indian Church. This is evidenced by the extension of the Brotherhoods, a purely indigenous movement for the purification and strengthening of the Church, by the establishment of a Co-operative Bank, by the erection of the new meeting-house at Makoriya out of Church funds, and by the continued work of the Home Mission Society at Bhilsa. We recognise that only by strengthening the Indian Church can we hope to reach the goal of our work. A necessary adjunct in India is the Industrial work, which is being steadily prosecuted in its various departments. During 1913 the chief progress is recorded by the new farm colony, about 140 Christians being now settled on this estate and the older one at Lahi. Plans are now completed for the erection of a small hospital at Itarsi, and for the commencement of a High School at Hoshangabad. The students who have left the Bible School are entering very eagerly into the evangelistic work in the country districts, where there is an increasing spirit of inquiry. Parts of Central and South-Western Bhopal have been visited for the first time. There is a very urgent need for more workers in this field.

#### *Madagascar*

Special attention has been drawn to Madagascar through the visit of the Deputation. Among the outstanding features of interest we may note:—

(1) The growing spirit of unity, as seen in the united Deputation and Joint Conference, and in the new agreement as to interchange of members between the Churches connected with the London Missionary Society, the Paris Missionary Society, and the F. F. M. A.

(2) The plans for the evangelization of the whole of Madagascar, which have been matured in consultation between all the Protestant Missions. Our part is the opening up of new work among the Sakalava, and we have already two missionaries on the West Coast who are opening a new station at Maintirano.

(3) The relations with the Government, which have been somewhat easier since the publication, last spring, of the Decree on Public Worship; but they still give cause for serious thought, especially on the educational side.

(4) The growing spirit of independence in the Malagasy Church, which is taking up new and larger burdens, and moving steadily on towards full self-support and self-government.

(5) The opening of the Bible School at Arivonimamo, under the management of a joint Committee of Malagasy and missionaries, and on a basis of progressive self-support.

There are great difficulties and dangers in Madagascar, but they are being faced in quietness and



confidence, and the Missions are presenting a united front. There is very much to cheer us in the whole situation.

#### *Syria*

The Boys' High School at Brumana has never had a larger number of pupils than at the present time, and, amidst all the political unrest which prevails throughout the Turkish Empire, the demand for education is very great. Outsiders have much to say of the value of the training given in the School, and a considerable number of our old pupils are now studying in the Syrian Protestant College at Beyrout, from which they pass out subsequently to take up, in many cases, positions of responsibility and influence in the public life of Syria. The value of Christian missionary education was strikingly evidenced in a recent case where some of the younger men, who had passed through the Mission schools, refused, in an acute crisis, to be diverted from their purpose of national reform by the usual appeal, on the part of the Government, to religious passions, a plan which had never hitherto failed of its purpose.

The Girls' High School is rejoicing in the possession of an unchanged Syrian staff, every member of which, except one, has grown up in the School. Some of our pupils, after a normal training, pass out to teach in other Missions. One such, a Maronite, has commenced a private school of her own in her native village; she is bravely holding her ground, in spite of the fact that a rival Jesuit teacher accuses her of having no religion in her school, because she is determined to teach the Bible as she herself was taught it. There is a strong spirit of loyalty amongst old scholars; and some, writing from such distant places as South Africa and New Zealand, speak thankfully of the far-reaching character of school influences upon them.

Successive gatherings of the Educational and Medical Unions of Syria and Palestine took place last summer at Jerusalem. In these and other branches of co-operative effort Friends are taking a considerable part. Faced by the solid strength alike of the Moslem community and of the Oriental Churches, it is supremely important that the missionary bodies should work together, both as a witness to their fundamental unity in Christ, and for the maintenance of a high standard of efficiency in every branch of their service.

The growth of the medical work, as well as the painful inadequacy of our present hospital from the viewpoint of modern standards, has rendered extension an imperative necessity. Our missionaries are now eagerly awaiting the erection of a new hospital, for which funds are being collected in this country and in America. There is every likelihood that, with more adequate accommodation, the receipts from private patients will help materially towards complete self-support, and thus enable us to give more generous assistance to the very poor.

(TO BE CONTINUED)

THE AMERICAN FRIEND to new subscribers till January 1, 1915, for 75 cents.

#### **Ministerial Association of Indiana Yearly Meeting**

The Ministerial Association of Indiana Yearly Meeting met at Ludlow Falls, May 20-22. The music of the conference was led by Edith Miles Pearson and was especially good throughout. The Ludlow Falls Friends gave several numbers that were much appreciated. In the welcome address, H. O. Miles said that he welcomed the ministers to West Branch Quarterly Meeting, the mother of Indiana Yearly Meeting, as well as to the local meeting, the town and into the homes of people there. The president, Murray S. Kenworthy, of Richmond, Indiana, responded to the welcome saying he knew how genuine it was, having known the people as their pastor only a few years ago. He continued his address giving a view of the Christian Church today, showing the present tendency toward federation. That church federation is coming in the not far distant future seemed to be the thought of the conference expressed in several discussions.

Richard Haworth, of Fairmount, spoke on "The Equipment of the Pastor," and insisted on an equipment of the intellect as well as that of the heart. George Levering, of Xenia, Ohio, spoke of "The Message," saying that every sermon should have a definite purpose with material collected, organized and digested thoroughly. Tennyson Lewis, of Portland, Indiana, treated "The Scope of the Pastor's Work," saying that all pastors should have one assistant at least. He should enlist the Superintendent of the Sunday School, the president of the Christian Endeavor, the president of the Ladies' Aid and all other leaders as his assistants. The scope of the pastor is the entire community or city where he is located. The day sessions were given to conference and business while the evenings were devoted to addresses in which more people would be interested and were well attended. On Wednesday evening, Albert J. Brown, of Wilmington, Ohio, gave a splendid address on "The Present Day Trend of Quakerism." His address was announced as being a glimpse into the future, but he explained that the roots of the present trend of Quakerism lie deep in the past. He gave a vivid picture of Quakerism, showing that the Church has never had a division nor a difference on the social side; in fact, doctrine has been the only point of contention. He mentioned the questions of slavery, temperance, peace, women ministry and other social movements on which Quakers have always been a unit. Having shown the Quaker tendency, past, present and future, toward social solidarity, he took up another trend—that of reform. He said that the Quaker everywhere and at all times had improved the conditions of life about him. The third trend that he mentioned was toward the discovery of new truth.

Thursday evening was given to the convention sermon, by Prof. Elbert Russell, of Earlham College. His text was taken from II Kings 2: 12—"And Elisha saw." A nation's greatest defense is its prophets and prophetic vision can be cultivated. He showed why and how Elisha had gotten his prophetic vision, appealing to his audience to cultivate theirs.



Milo S. Hinckle treated "The Privileges and Responsibilities of Laymen." He said that privileges become responsibilities and spoke of three phases of church work that should rest especially on the laymen—the business of the church, the social side of it and the responsibility of the Sabbath service. He also brought a message of greeting and love from Ira Johnson, the Evangelistic Superintendent, who has been seriously ill, but is slowly improving. Ancil E. Ratliff presented "The Every-Member Canvass," with its benefits to the Church. The discussion showed that wherever it had been tried it had justified his statements. "Church Literature and Periodicals" was discussed by S. E. Nicholson, who spoke chiefly on THE AMERICAN FRIEND, and Richard Haworth, who told of the success of the new quarterlies put out by the Bible School Board of the Five Years Meeting. George W. Bird, of Pennville, said that the present-day methods of evangelism harmonize with the principles and activities of Friends in so far as their methods and messages are simple. Truman C. Kenworthy, of Richmond, said that there were now a hundred popular evangelists in our country and that they all confer and use similar methods. We need perfectly sane methods. At present the best we can do is to join the union movements and be sure to use the power of personal touch. Esther Cook treated "The Work of the Holy Spirit," emphasizing His personal guidance of the individual and of the Church.

Solomon Tice and wife were in attendance at the conference with a Mexican boy of their mission there. Mr. Tice and the Mexican sang in Spanish, which was much appreciated. He also spoke at different times during the sessions, telling the probable results to the missions of the different possible outcomes of the situation in Mexico. The conference was edified by his earnest messages.

The ministers were especially well provided for and entertained by the local Friends and were richly blessed of our Father throughout the conference.

ZONA WILLIAMS WHITE, *Secretary*.

Carthage, Indiana.

### Friends' Work in England

Editor THE AMERICAN FRIEND:

In your issue of Fourth month 23rd, our dear friend, Leanah Hobson, sends you a communication under the above heading, which is evidently written under some misapprehension of the facts. She will, I am sure, allow me, with your concurrence, to offer a correction. She accounts for the increase in the numbers of English Friends by the statement that "In many of their meetings they have what they call a Home Missionary, whom they support just as our American pastors are supported and whose duty is practically the same as that of the pastors in this country. The difference is mostly in the name."

I was for many years a member of the Home Mission Committee of London Yearly Meeting and am fairly well acquainted with the facts. May I say:

1. That Home Mission Workers under the care of

the Committee are residents in only about thirty meetings in this country, a very insignificant proportion.

2. That their duties differ fundamentally from that of your pastors. They are specially desired to remember that in meetings for worship they are simply units in the congregation, and to keep themselves in the background as much as possible, seeking to develop to the utmost the spiritual gifts of the membership. Their special duties are those of organization and visiting.

3. Taking this country as a whole, the increase in our membership is but slightly affected by the existence of these scattered centres where Home Mission Workers reside. In the Monthly Meeting to which I belong many hundreds of new members have been admitted during the last thirty years, more I believe than in any other Monthly Meeting in England; and I do not think that in any single case has the application for membership been due to the presence of an official Home Mission Worker.

I am simply stating facts, and make no reflection upon either English Home Missionaries or American pastors.

Your friend sincerely,

WILLIAM LITTLEBOY.

### What a Traffic!

The following letter is self-explanatory and is vouched for by Mr. William H. Anderson, Superintendent of the New York Anti-Saloon League. The heartless character of the liquor traffic is revealed in the first sentences of the letter. It will be noted that the proposition is made to the Keeley Institute, whose business it is to cure drunkards.

KENTUCKY DISTILLERS' DISTRIBUTING COMPANY

Distributors Direct From Distillery

KANSAS CITY, Mo., December 3, 1913.

Keeley Institute, Dwight, Illinois:

GENTLEMEN—Our customers are your prospective patients.

We can put on your desk a mailing list of over 50,000 individual consumers of liquor. This list is the result of thousands of dollars of advertising.

Each individual on the list is a regular user of liquor. The list of names is now live and active. We know because we have circularized it regularly. We will furnish this list in quantities at the prices listed below. Remittance to accompany order.

40,000 to 50,000.....	\$400.00
20,000 .....	300.00
10,000 .....	200.00

We will not furnish the list in less than lots of 10,000.

Discontinuance of business January 1, is the occasion of selling our mailing list.

Yours truly,

KENTUCKY DISTILLERS' DIST. CO.,

W. FRANKLIN, *Pr.*



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Spiceland, Indiana.**—Raymond Holding has been very acceptably serving Spiceland Meeting as pastor since last October. He told Friends when he took the work here that he was subject to a call from the Foreign Missionary Board at any time. The call came in April asking him to take work in Cuba. He and his family started from here on April 19th. The prayers and best wishes of Friends here go with them to their new field of labor. Roy Woolam has taken the work for the remainder of the year. Friends feel they are greatly favored in securing so able a minister.

**Selma, Ohio.**—At Eastern Quarterly Meeting of Friends held at Selma, Ohio, May 23d, the following minute was made and it was requested that a copy of the minute be sent to President Wilson, Secretary Bryan, Senators Burton and Pomerene and Representative Fess. "The time of the Quarterly Meeting usually allotted to the discussion of questions of vital interest to Friends was taken up by an address on 'The Friends' Principles of Peace,' by Prof. Allen D. Hole of Earlham College, President of the Peace Association of Friends in America. The presentation of the subject was very able and was much appreciated by this meeting. In view of the present situation in Mexico, it is the sense of this Quarterly Meeting that the efforts of President Wilson and others in authority at Washington to avert war have our unqualified support and we pray that they may succeed in their efforts."

Our pastor, George C. Levering, led C. E. Sunday night, May 24th, and we were glad to have Edith Winder, Field Secretary for the Hicksite Friends, with us. Her words were helpful.

### IOWA YEARLY MEETING

**Iowa Falls, Iowa.**—The work on the church property of Friends is progressing nicely. The basement is in, though not completed. The church building has been moved over and is now on its new foundation. On account of the moving there were no services for two Sabbaths, but they have now been resumed. The work of remodeling will be delayed until after the erection of the parsonage, which work is already under way. God made such beautiful things, that it surely will be pleasing to Him for His children to have neat, comfortable surroundings in which to give Him loyal

service, which we are hoping, when completed, will aid in giving more and better work for Him. James Renfrew, the pastor, will give the baccalaureate sermon for the High School graduating class on the afternoon of the 31st.

### NEBRASKA YEARLY MEETING

Platte Valley Quarterly Meeting, held at Alda, Nebraska, May 15 to 17, will be remembered by those who were there as a time of spiritual blessing. A much larger number of delegates than usual attended, some coming in automobiles more than seventy miles. In addition to the usual business, Prof. F. W. Perisho, of Nebraska Central College, presented some helpful suggestions concerning the financial problems of the Church. A deep concern was felt by many for the coming Yearly Meeting that more time might be given for evangelical services, and that the presence and blessing of the Lord might be manifest from beginning to end of the meeting. Our Evangelistic Superintendent, F. W. Dell, was present and gave helpful messages at two sessions of the Quarterly Meeting. On First-day afternoon the service was in charge of a gospel team of ten men, some of whom are recent converts. After a season of earnest prayer each of these men gave a simple, direct and sincere testimony which appealed to the hearts of those present and they were used by the Holy Spirit in leading one young man and

the daughter of one of the delegates to accept Christ as their Savior. As many of the members live some distance from the Church, the bountiful dinners were served in the meeting house and a delightful social time was enjoyed between services. We must take care of the business end of the Lord's work, but such gatherings as the one at Alda, make very clear to us that there is a large place in these meetings for the evangelistic efforts.

### NEW YORK YEARLY MEETING

**West Brookfield, N. Y.**—Butternuts Quarterly Meeting of Friends was held at West Brookfield, Madison County, New York, May 16 and 17. Members were present from most of the meetings in the quarter. Dr. George F. DeVol, missionary from China, gave inspiring missionary addresses Saturday evening and Sunday evening. For his work and that of Margaret Holme there was raised \$23.68. Sunday morning Dr. DeVol preached a sermon on the Blood, which was Scriptural, spiritual and practical. Ministers belonging to the Quarterly Meeting also had part in the services. Monday night following Quarterly Meeting, Dr. DeVol gave a missionary address at Upperville Meeting. There was raised for his work \$6.04.

THE AMERICAN FRIEND until January 1, next, to new subscribers, 75 cents.

## EARLHAM COLLEGE

**P**ROFESSOR William Orville Mendenhall has been released from much of his work in the Department of Mathematics that he may develop at the college and within the limits of Indiana and Western Yearly Meetings **Evangelistic, Missionary, Bible School**, and other practical phases of church work. The definite effort of the college will be to assist in carrying out the recommendations of the Five Years Meeting as contained in the report of the **Commission on the Meeting and its Pastoral Care**. This is essentially constructive work and the co-operation and prayer of Friends are asked for, that it may be fruitful in extending the power and efficiency of our branch of the church. Correspondence solicited.

ROBERT L. KELLY, Pres. EARLHAM POST OFFICE RICHMOND, IND.



### PERSONAL MENTION

Prof. E. E. Hadley has just closed his third year as principal of Northbranch Academy, Kansas. In all he has served fifteen years in Friends' academies. He goes to take charge of Haviland Academy next year.

E. Howard Brown and wife, who have been serving as pastors of the meeting at Earlham, Iowa, have resigned their positions, although offered the place for another year. The resignations take effect about September first.

### VIRGINIA QUARTER

Virginia Quarterly Meeting was held at Sedley, Virginia, May 16th to 18th, and was more largely attended than in recent years, the attendance on Sunday being estimated by some at about six hundred.

The business of the meeting was transacted on Saturday and included the approval of the pending resolution before Congress for national constitutional prohibition and a telegram to President Wilson commending him for his efforts in behalf of peace.

Meetings for worship were held on Sunday morning and afternoon both in the house and in the grove outside, the meetings in the afternoon being largely devoted to the statewide prohibition movement in Virginia, and being addressed by Howard M. and Sara H. Hoge, the latter being president of the state W. C. T. U. On Sunday evening L. Oscar Moon gave an illustrated talk on "Rambles of a Field Secretary." A meeting for worship was held on Monday morning, and in the afternoon a conference of the Young People's Union was held. On each of the three days the people brought their lunches and remained throughout the day. The visitors from outside the Quarterly Meeting were Howard M. and Sara H. Hoge of Lincoln, Va.; Elizabeth McCully, Ruth Barnard and L. Oscar Moon of Baltimore; Joseph E. Wetherald of Bryantown, Md., and J. T. Chappell of Up River, N. C.

The commencement exercises of Boxelder High School near Somerton Meeting of Friends in Nausemond County, Virginia, are of interest to Friends of Baltimore Yearly Meeting since it is the outgrowth of a Friends school established here in the early days. This year on commencement day a commodious new school building was formally dedicated and the history of the visit of George Fox to "Sommertown" and many other incidents of early Friends history were recounted.

The Friends are still among the chief supporters of the school and three of the

four teachers for the past year were members of the Society. The exercises were largely attended, a number of county and state officials being present, and a public dinner being served on the grounds. L. Oscar Moon, of Baltimore, gave the class address.

### AT MOUNT AYR

Mount Ayr Quarterly Meeting was held at Chalk Mound, May 15 to 17. We were favored with the presence of our Yearly Meeting Superintendent, L. C. Hinshaw of Wichita. His messages were a great uplift to those who attended. The meeting of ministry and oversight was held on Friday morning when Brother Hinshaw delivered a very inspiring message. The afternoon was a doctrinal conference, the subject being "Why Friends Do Not Use the Outward Ordinances of Water Baptism and the Lord's Supper." The subject was opened by the pastor, who was followed by Brother Hinshaw.

On Saturday the weather was rainy and the attendance was not large, but the meeting was good. At eight p. m. there was a Peace Conference. After song, prayer and declamations, L. C. Hinshaw delivered the address of the evening, which was very timely and exceptionally helpful. Sabbath was still rainy, but a goodly number were present and we had another good sermon, but

the best of the wine was reserved for the last of the feast and on Sunday night we had the crowning meeting.

We also had the pleasure of having Brother Hinshaw with us at Mount Ayr Meeting on Tuesday and Wednesday nights before Quarterly Meeting. Mount Ayr camp meeting will be held in the Winslow Grove from May 28th to June 10th, Andrew Johnson being the evangelist and Professor Yates the singer.

### AT NORTH LOUP, NEBRASKA

The surest evidence of the activity of a Church is whether it is showing a proper amount of growth or not. We are very glad to be able to say that we have felt the need of more room for some time. On May 10th we dedicated, free from debt, an addition to our church building in the shape of a fine basement for Sunday School work. A heating plant was also installed, and all church property was newly painted and put in good condition. The entire cost was \$1,150. Frank Dell preached the dedicatory sermon. Theo. and Estella Foxworthy are pastors at this place.

We are sorry to see Mr. Dell leave Nebraska Yearly Meeting, but feel that a worthy successor has been found in Theo. Foxworthy, although we will lose him as a pastor. Brother Cosand of Grant has accepted a call to this place to begin the first of July.

# ROYAL BAKING POWDER

***Absolutely Pure  
Absolutely has no substitute***

**Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food.**

**Royal is the only Baking Powder made from Royal Grape Cream of Tartar**



## BIBLE SCHOOL LESSON

June 14

**Subject**—The Friend of Sinners.

**Lesson**—Luke 18: 9-14; 19: 1-10.

**Golden Text**—"I came not to call the righteous, but sinners."—Mark 2: 17.

Here we have the contrast between the religionist and the faithful Christian disciple. As usual, Jesus digs below the surface of things and unearths the fact that religion is a heart experience and does not consist in outward manifestations.

Phariseeism is not yet dead. Anyone who today feels that by the observance of outward rites and the manifestation of deeds he can put God under obligation to bestow His divine favor is playing a counterfeiter's part for which there is no reward.

The man who sits in the pew on Sunday with sanctimonious face and with the songs of Zion on his lips, but who on Monday sells short pounds of sugar or measures silks with short yard sticks, has not the chance to be accepted into the Kingdom which the vile sinner has who repents of his misdeeds and turns away from the old life to follow obediently his Lord.

The holier-than-thou attitude has no place in the ranks of Christian discipleship. It is the holy man, who labors to get others to be equally holy with himself, that has the promise of sonship.

God looketh upon the heart, not upon the outward man. "God be merciful to me a sinner" means more than all else in God's estimate of a man. Such a petition shows contrition, repentance and a positive determination to lead a changed life.

Jesus always proclaimed against hypocrisy for He came to seek and to save the lost, those who know they are lost.

### NEWS FROM HAVERFORD

Haverford Bible School closed a very successful year's work with a picnic on Darbey Creek, Saturday, May 23. During the past year or two a very encouraging advance has been made in the state of the school. Much attention has been given to strengthening the Intermediate Department. In the past three years the average attendance for the entire school has risen from thirty-seven to ninety-six. The enrollment is one hundred and sixty.

Three very interesting Sunday afternoon meetings for a discussion of Friends' principles and practices have just been held. "The Life and Ideals of John Woolman" was Amelia Mott Gummere's subject, May 10th. A week later Rufus Jones very ably presented "The Development and Purposes of the Typical Silent Meeting of Friends." May 24th, Anna R. Ladd led a discussion regarding the members' attitude toward the pastoral cares of a meeting.

Each discussion was of exceeding interest and value to the goodly number that were present.

The Y. M. C. A. at Haverford College has had another successful year. Most of the men in the college are members. Interesting classes for Bible and for Mission study were continued during most of the year. Five classes were maintained for instructing Italian laborers in English. Work at Preston Reading Room, in a neighboring village, was carried on as in former years, with regular Sunday evening services and instruction during the week for the boys in games and gymnasium exercises.

### AT CALGARY, ALBERTA

Extracted from letter from Herman H. Sharples, of Calgary, Alberta, Canada, dated Fifth month 6th, 1914, to George Vaux, Jr.:

"The Society of Friends in Calgary seems to be in a flourishing condition. It is practically just a year ago since Friends first came together and every week they have held a meeting in the home of one of their number. But a month ago some of the Friends thought that the time had come for us to have a little home of our own. [One of our friends] had a garage on their property that they made no use of except as a tool-house, so we have rented that and remodeled it to some extent, and last First-day we had our first gathering in it. We are a mixed body and as yet have not associated with any Monthly Meeting. Many of the Friends are from England or Ireland and do not feel that they can wholly subscribe to the practices indorsed by Young Street Meeting. So until more meetings form in the West I think this gathering will remain unattached. We have about forty attenders here. Since we started Friends have come together both in Winnipeg and Edmonton but at each of these places they have but about ten attenders. Vancouver has an established Monthly Meeting, but the number of its members I cannot state. I have thought that the above might be of interest to thee."—*Philadelphia Friend*.

### SECTIONAL MEN'S CONFERENCE

SALEM, OREGON, May 18, 1914.

*Editor of American Friend:*

Salem Quarterly Meeting, held May 16th, unanimously endorsed the proposition of Newberg Quarterly Meeting, "that a sectional conference be held instead of the general conference of men Friends, and that Portland, Oregon, be considered as the place for holding the Pacific Coast section."

CLARKSON PEMBERTON, *Clerk*.

### ENDORSE MEN'S CONFERENCE

The Ministerial Association of Indiana Yearly Meeting, at its recent annual meeting at Ludlow Falls, Ohio, endorsed the proposition to hold a men's conference of Friends. Only one vote was cast in opposition to it.

THE AMERICAN FRIEND to new subscribers, until January 1, next, 75 cents.

### Died

**Hadley.**—Simon H. Hadley, son of Simon B. and Sarah Hadley, was born near Plainfield, Indiana, November 3, 1840, and died at the home of his youngest son near Independence, Kansas, April 16, 1914, aged 73 years 5 months and 13 days. He was married to Naomi Stanley in 1859. He was a life-long member of Friends, was converted when young and lived a consistent Christian life. He was a member of Farmrig Monthly Meeting. He is survived by the widow and four children. Funeral services were conducted at Elkriver by Elizabeth Lindley.

THE AMERICAN FRIEND to new subscribers, until January 1, next, 75 cents.

### HER MOTHER-IN-LAW

**Proved a Wise, Good Friend**

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea but that was just as bad.

"She finally was induced to try Postum which she has used for over a year. She traveled during the winter over the greater part of Iowa visiting, something she has not been able to do for years. She says she owes her present good health to Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:  
**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



## WITH THE CHILDREN

### THE STONE IN THE ROAD

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people passed that way would do.

Early in the morning a sturdy old farmer named Peter came along, with his heavy ox-cart loaded with corn.

"Oh, these lazy people!" he cried, driving his oxen to one side of the road. "Here is this big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat, and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it, and fell flat into the dust.

This put an end to his merry song; and, as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on, but he did not sing any more.

An hour later there came down the road six merchants, with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did any one ever see the like?" they said. "There is that big stone in the road; and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came, and a great crowd of men and women gathered in the road. Old Peter, the farmer, was there; and

so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:

"My friends, it was I who put this stone there, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way."

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it.

These were the words:

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then every one wished that he had only thought of moving the stone instead of going around it, and finding fault with his neighbor.

There are many people still who lose prizes because they think it easier to find fault than to do the work which lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—*Southern Presbyterian*.

### YEARLY MEETINGS, 1914

**Oregon**—At Newberg, Oregon, June 11. Clerk, Julius C. Hodson, Newberg, Oregon.

**California**—At Whittier, California, June 23. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

**New England**—At Vassalboro, Maine, June 24. Clerk, Walter S. Meader, Gonic, New Hampshire.

**Canada**—At Wellington, Ontario, June 25. Clerk, William Harris, Rockwood, Ontario, Canada.

**North Carolina**—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

**Wilmington**—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

**Ohio**—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

**Iowa**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western**—At Plainfield, Indiana, Sep-

tember 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

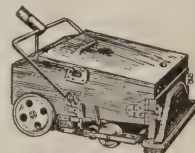
Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A.B., PRINCIPAL.

"A Perfect Carpet Cleaner"



"DOMESTIC"

Vacuum Cleaner and Sweeper Combined

Price \$10.00

No electricity required. Runs with great ease by one person. A high-grade vacuum cleaner and carpet sweeper combined. Gets every atom of dirt in, on and under a carpet. We will allow one week's free trial at our expense.

Descriptive Pamphlet on request.

F. W. HOFFMAN & CO.  
204 Walnut Place Philadelphia

"Try It Before You Buy It"

### FOR SALE.

FOR SALE—7 roomed residence, 7 closets, pantry, laundry, hot water heat, electric and gas lights, gas range, iceless refrigerator, 4 large built-in cupboards, 2 toilets, modern bath, polished floors. Garden plot and fruit trees. One block from car line, two blocks from new Meeting House and Penn College.  
Address K, 210 College Avenue, Oskaloosa, Iowa.

**HOLY LAND HOLLYHOCKS.**—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, Westtown, Pa.

### WANTED.

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address

S. B. LAUGHLIN,  
Gate, Oklahoma.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.



## From one who knows:

No. 1. "We are mighty well pleased with the Farquhar Furnace, and assure you that it is the most satisfactory of any kind of heating we have ever had, and we have had all kinds."

No. 2. "If everybody thought as much of the Farquhar Furnace as we do, it would be awful hard on the other manufacturers. We want to assure you that the Farquhar Furnace you put in for us, makes us all feel good this cold weather, and we have come to the conclusion that at any time the Farquhar is not satisfactory, the fault lies with the fellow who takes care of it."

Two years  
later.

Both testimonials from the same user. Let us supply you with a system just like his. Would you like to write to the man?

You may. Get our "Science in House Heating."

### THE FARQUHAR FURNACE CO.

Manufacturers

WILMINGTON, OHIO

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

### Minnesota Farm Mortgages

TO NET **6%**

Owned and offered by

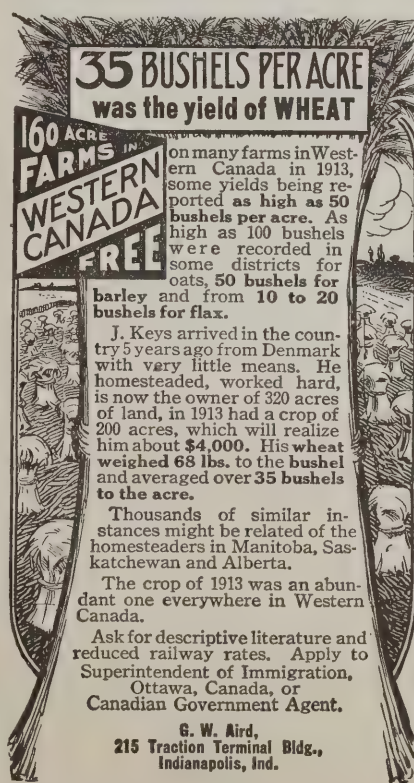
**HOAG SECURITY COMPANY**  
Minneapolis, Minn.

12 years active experience in the making and care of Farm Loan Investments.

David N. Winton, Pres. Lindley M. Hoag, Secy.

### NEW ENGLAND FRIENDS, ATTENTION

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.



**35 BUSHELS PER ACRE**  
was the yield of WHEAT

**160 ACRES IN WESTERN CANADA FREE**

on many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

#### WANTED.

WANTED.—A principal and one assistant to teach in "Laurence Friends Academy" the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,

WESTTOWN, PENNA.



## Friends Bible School Board.

The Bible School Board of the Five Years Meeting was organized to study and meet the needs of Friends in Bible School work. Is your school in a rut? Try our Booster Cards. Do you want to organize a Cradle Roll or a Home Department? Try our "Complete Outfit."

We are now prepared to furnish any kind of Bible School supplies at figures equally as low as other houses. Our own Denominational Quarterlies, The Penn Series, are as good as the best, and should be in every Friends School.

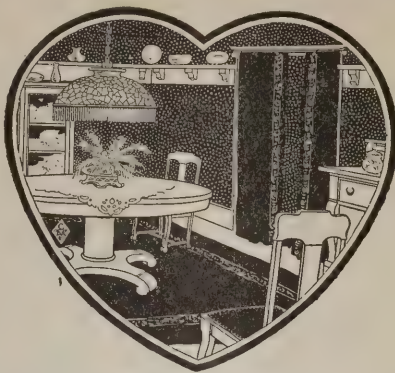
By all of our larger and more influential Friends centers using our own Quarterlies it will enable us to improve them all the time.

### Our Price List.

Teachers, 56 pages, single copy, 10 cents; in clubs, 7½ cents.  
Adults, 40 pages, single copy, 5 cents; in clubs, 4 cents.  
Intermediates, 48 pages, 5 cents per copy, 20 cents per year.  
Youth's Friend, 10 cents per copy, 40 cents per year.  
Child's Lesson Leaf, 5 cents per copy, 20 cents per year.  
Lesson Sheets, 2½ cents each.  
Booster Cards, 10 cents per dozen; 75 cents per 100.  
Here's for a Greater Church cards, 40 cents per 100.  
Here's for a Greater Bible Class cards, 40 cents per 100.  
Here's for a Greater Prayer Meeting cards, 40 cents per 100.  
Birthday cards, \$1.00 per 100.  
Cradle Roll Birthday cards, \$2.00 per 100.  
Complete Home Department outfit, to the value of \$1.61, all for \$1.00.  
Complete Cradle Roll outfit, to the value of \$1.55, all for \$1.00.  
Friends Secretary Record Book for Sunday Schools, 50 cents.  
Sunday School Collection Envelopes, 50 cents per dozen.  
Sunday School Class Books, No. 1, for 14 names, 5 cents each.  
Sunday School Class Books, No. 2, for 20 names, 10 cents each.  
Sunday School Class Books, No. 3, from 25 to 204 names, 15 cents.  
Life of Christ Chart, five column arrangement for comparative study, printed on heavy manilla paper, size 36 x 40 inches, mounted on rollers, post paid, \$1.00.

We keep posted on the best for a modern, up-to-date Bible School. Please send suggestions and all orders to

**Friends Bible School Board**  
Fairmount, Indiana



Make our Store your Shopping Headquarters.

You are always welcome.

WE SOLICIT YOUR CHARGE ACCOUNT

### WANTED.

**TRANSIENT BOARDERS** desired in a refined home in Washington. Very convenient to car line and Union Station. **LAURA N. WILSON**, 46 Bryant Street, Washington, D. C.

**WANTED**—Summer position as companion or governess desired by a woman Friend. Address **TEACHER**, care of Mrs. Ezekiel Bronnell, Bliss Four Corner, Tiverton, R. I.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS AND HOMES. FORM OF INVESTMENT—Tested by our experience for forty years. We collect and remit interest whenever borrowers desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL**, 1117 Lamont St., N. W.

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only **\$89.50**

Four-room Outfits only **\$148.00**

Five-room Outfits only **\$225.00**

And upward.

See our Room-size **RUGS**, extra value, at **\$12.75, \$16.50, \$18.00** and up.

**SECTIONAL BOOK CASES**, three sections, complete, only **\$13.00**.

Buy a **HOOSIER SPECIAL KITCHEN CABINET**, aluminum sliding top, club price only **\$27.50**.

**ROMEY'S** 831-833 Main St. RICHMOND, IND.

## Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

**ERNEST HOWARD**,  
Adanac, Sask., Canada.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

**ASA S. WING**, President  
**T. WISTAR BROWN**, Vice-President  
**J. BARTON TOWNSEND**, Vice-President and Assistant Trust Officer  
**J. ROBERTS FOULKE**, Trust Officer  
**DAVID G. ALSOP**, Actuary  
**SAMUEL H. TROTH**, Treasurer

**C. WALTER BORTON**, Secretary  
**J. THOMAS MOORE**, Mgr. Insurance Department  
**WILLIAM C. CRAIGE**, Assistant Trust Officer and Title Officer  
**JOHN WAY**, Assistant Treasurer  
**J. SMITH HART**, Insurance Supervisor

### DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERICH H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



# The American Friend

Old Series.  
Vol. XXI., No. 24.

SIXTH MONTH 11, 1914.

New Series.  
Vol. II., No. 24.



THE CLERKS OF NEW YORK YEARLY MEETING.

James Wood, Clerk in the center, standing; L. Hollingsworth Wood, Assistant, on the right; David S. Taber, Assistant, on the left.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### To be Read by All Subscribers

Why may not a supreme effort be made in all Friends meetings in America during the remainder of June, to secure enough new subscribers for THE AMERICAN FRIEND to put it on a paying basis?

#### *Here is the Proposition*

1. That Friends make an extraordinary effort to secure new subscribers for the last six months of 1914 at the special rate of 50 cents *net*.

2. That the effort be made to secure at least five new subscribers for approximately every 100 of membership in the local meeting. If there are 60 members, three subscriptions would be required. For 300 members, fifteen subscribers, and so on.

3. With this addition to our list, we will run the risk of retaining the bulk of them as regular subscribers next year, which would put the paper on a paying basis for 1915.

#### *How Can It Be Done?*

A pastor sends the suggestion that each pastor be made a local agent for THE AMERICAN FRIEND, or that he be authorized to secure a local agent other than himself, who will act for the local meeting. In meetings where no pastor exists some leading Friend would have to accept the agency.

This is in accord with the practice in nearly every other denomination, and is probably the only successful method of insuring the necessary patronage.

If pastors, and others where necessary, will assume this responsibility, they can begin work at once, all trial subscriptions under the above special offer of 50 cents to new subscribers for the remainder of 1914, to begin July 2.

Announcements can be made at the service, and a canvass should follow if necessary to make up the requisite number. There are yet three remaining Sabbaths in June and three weeks in which to work out this plan.

#### *Can It Be Done?*

Yes, if Friends will take hold of the matter in earnest,

and without delay. If a budget is to be raised for local meeting expenses, or if a debt is to be raised on the meeting house, there is generally little difficulty in getting Friends to feel the responsibility of raising the full amount.

In case of THE AMERICAN FRIEND, it is just as much a part of the work of the whole church as is any other department. Every Friend is a stockholder, and should pay for his stock by subscribing for the paper owned and controlled by the church. The dividends are paid weekly in a periodical which is becoming more and more invaluable in the upbuilding of the entire denomination.

If Friends do not pay for their stock in the form of subscriptions, some other Friends must pay more than their share, or else the church must be without a paper. That is the situation in a nutshell.

#### *Shall We Do It?*

We believe Friends are ready for this undertaking. The time to begin is now, and the finish of the campaign will be on July 15th. *For fear that some meetings will be negligent, other meetings can perhaps send in an extra number.*

It will be worth to the church all the effort it will require to work out this plan.

Five new subscribers at 50 cents each for 6 months, or \$2.50 in all for each 100 of the membership is all that will be required to carry out this plan. Will not every Friends meeting make the effort?

THE TIME TO DO IT IS NOW!

### Four Great Gatherings

Three great bodies of the Presbyterian family, the Presbyterians, the Southern Presbyterians and the United Presbyterians, have recently been meeting in their General Assemblies. The Presbyterians who met in their Fourth Church at Chicago continue to emphasize evangelism, and have gone further perhaps than any other denomination in getting at the roots of religious and social conditions by the survey method. The reports show a banner year in spiritual results.

The Southern Presbyterians met at Kansas City, Missouri. Social service, closer relation with other Presbyterian and Reform bodies and Christian education were the three outstanding subjects that received consideration.

The United Presbyterians convened at New Castle, Pa., and had encouraging reports about the progress of their work. Perhaps no other denomination has utilized the every-member canvass with such satisfactory results.

The Methodist Episcopal Church South held its quadrennial meeting at Oklahoma City. The reports show an increase of 168,000 members during the past four years. The total membership now reaches about 2,000,000. One of the important actions taken was the adoption of a report recommending the uniting into one body of the three great branches of Methodism in this country.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 24

RICHMOND, INDIANA, SIXTH MONTH 11, 1914.

New Series.  
Vol. II. No. 24

## Christianity for the Masses

Does the religion which you profess satisfy the conscious need of your inner life?

By this standard Christianity meets its severest test. Professional religion has no place in this practical age. What humanity most needs is an experience that nourishes the soul, that ministers to its every-day life, that satiates the longing for nobler things, that harmonizes man's ideals with God's holy purposes, that realizes in practical living upon the investments of faith in the spiritual realm.

The masses of the people are not much concerned about theologic distinctions. They have little interest in a religion that makes it necessary to go to a dictionary for definitions or to an encyclopedia for historical affirmations. He can be a true follower of Christ who knows nothing of psychology, who is not versed in the latest deductions of philosophy, whose mind has never felt the keen edge of the dissecting knife of either scientist or theologian.

We have no purpose to discredit the analyses of either science or theology. The world will ever have a place for the discoverers of truth. They who have the time for it and the ability to do it will find deep satisfaction in delving into the mysteries of life and exploring the hidden chambers of both the mind and soul. The interrogation points of human society who are constantly asking why and how, who appear sometimes to be chasing faith from the field of knowledge, and who are never content except they be able to trace every fact to its known cause, have their place no less than the dogmatists who insist upon the stability and unchangeableness of both revealed and discovered truth, as the foundation of the faith of the world.

It is only when the dogmatism of both science and religion denies the progressive revelation of truth to the consciousness of man in any age, that it ceases to have a claim upon the consideration of thoughtful men.

The masses of humanity will concern themselves little about a religion that is only historic or a religion that savors much of the mythical. The simpler the faith the greater hold it will have upon the multitudes. Experimental religion will always win the largest ingathering of converts. A religion that can express itself in terms of human betterment and uplift will always be the religion of the masses. He is the great-

est preacher who can best reveal Jesus Christ as friend and helper and savior to the consciousness of man and he it is who will win the largest harvest of souls for his hire. The heart of man will always respond to the beckonings of an overmastering, unadulterated, unselfish love, and such a love is the love of God to the world as expressed in the gift of His only Son for the redemption of the race.

One of the greatest verses of all the Scriptures is that gracious invitation recorded in Matthew, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Herein is contained the very essence of the gospel appeal. It is a composite statement of the whole message which Christianity has for every man, and when humanity can be made to feel the personal application of its mighty truth, it will become the trumpet call of a mighty movement among the masses of earth to accept Jesus Christ as Lord and Master.

The Church needs to learn the art of simplifying the gospel message. Christianity is not a subject for controversial debate, but a condition of life to be sought after and accepted as the best ideal of happiness and contentment and satisfaction that can attract the heart of any man or of any woman. There can be no aristocracy in religion. The greatest test which came to George Fox and the early Friends was that their message found instant response among so many honest minded folks. The religion of Christ must ever be democratic, and when proclaimed in its purity and in its simplicity will ever find response in the honest, sincere heart of the multitudes.

"For the love of Christ constraineth us." Not theology, not philosophy, not the subtleties of scholasticism, not the logic of reason, but the love of a living Christ who is ready to speak to every human condition. The world will not follow after a technical religion nor yet a theoretical one. The religion of the masses must center in a personality who knows how to sympathize with human need and who can bring relief in man's extremity.

It is Jesus feeding the multitudes, Jesus teaching by



the sea side, Jesus weeping at the tomb of his friend, Jesus with his agony in the garden, Jesus upon the cross and Jesus present in the human heart to comfort, satisfy and guide in all the experiences of life, who

will ever appeal to the multitudes. "And I, if I be lifted up from the earth, will draw all men unto myself." It is a loving, triumphant, glorified Jesus who claims the right to the allegiance of all men.

## The Right Use of Christian Experience

BY WILBUR K. THOMAS

"Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; . . . And when they were come to the multitude, there came to him a certain man . . . saying, Lord, have mercy on my son: for he is a lunatick, and sore vexed."—Matt. 17: 1-15.

Peter was amazed at the wonderful transformation which had come over the Master. In the evening Jesus had called the three disciples to him, and desiring to escape from the pressing throngs, he went off upon the mountain to pray. Jesus was tired in body; he was in an agony of soul; his own disciples did not understand him. The ones whom he had healed did not appreciate his true character. Those whom he had taught had perverted his words. He felt that he must get away where he could unburden his soul to his Heavenly Father. On the mountain they had all engaged in prayer, but as was Jesus' custom, he went a little farther on away from the three. He did not return for a long time and the disciples went to sleep. They were wakened by strange voices. A short distance from where they were they saw Jesus talking with two men. Around them all was a halo of radiant light. In place of the tired and worn expression which had been on Jesus' face, they saw an expression of happiness and joy and peace. His face was radiant.

Peter loved his Master. His heart leaped for joy when he saw that radiant face. It came over him in a flash that if he could keep his Master on the mount, away from the clamoring throngs, away from the bitter persecution, away from the constant calls for assistance, Jesus would always be happy. He hurried to speak to Jesus about it; but "while he yet spoke, behold a bright cloud overshadowed them—" At the foot of the mountain the next morning was the lunatick boy.

There come mountain top experiences to every earnest Christian. There are times when the soul is lifted up above the sordid world to heights of purity and blessedness. The whole being seems flooded with a radiance from above, and one sees and hears things which cannot be expressed in words.

Sometimes such an experience takes one up on the mountain where he can see life as it is. He is taken out of his own narrow valley to where he can get his bearings for the future life. Sometimes one sees as in a dream the very battlements of heaven, and the light from the heavenly city is reflected in his face for days. Sometimes the change comes in an instant through some striking incident and, like George Fox, all creation has a new smell. They make one forget the cares and perplexities of life. They make things which have seemed so important very trivial, and most

of us wish we could continue in such an experience.

In hearing people give their testimony, one frequently hears it said, "I wish I could feel the joy and rapture which was upon me when I gave my heart to the Lord." Another person tells of a wonderful meeting they attended once, and wishes that he might always live in such a meeting. Another one wishes that he might always feel the thrills of an evangelistic meeting. Like Peter, they wish to build a little tent around their experience and always live in it.

And while they yet speak, the cloud of some trial, the darkness of some sorrow, an irritating experience, or the shadow of the grave, makes them know that their mountain is still a part of this earth. At their feet they find the lunatick child, the deceived woman, the wronged man, the drunkard, the gambler, the man who will take advantage in any way he can, the utterly selfish society woman.

Should one long to continue in the mountain top experiences? Should one rebel against the fate that binds him down to earthly things? What use can be made of such experiences?

We cannot live as we should in this world unless we have such experiences. They are not experiences for the mystics alone. Anyone who has the ability to see the purity of a flower, the reflection of the soul of the child, is capable of seeing the purity of God's kingdom. We must have the experience of conversion when we know that we have turned around and are walking with the Savior. We must have the vision of the heavenly city, to keep our faith firm in the promises of God's word. But we should not stop with the experience.

In reading George Fox's Journal one is impressed with the fact that after he found one who could speak to his condition, he makes little reference to the condition of his own soul. He was no longer concerned about his own salvation, but he was concerned about the way men were cheating and lying, abusing their neighbors, gambling, drinking, ill-treating prisoners, not administering justice, etc. His mountain top experience revealed to him that every man could be saved and live at peace with one another, if the love of God was in their hearts.

Christian experience is of no practical benefit unless it makes the individual better able to deal with the sin-sick world. Jesus could not dwell with Moses and Elias until his work was accomplished. Until a man is fit to live in the world and bear his part, he is not fit to die. If experiences are desired for themselves they can have little benefit.

The time has come when the Christian world must



cease to think of an individual experience as the goal of endeavor. Christians must have all the experiences possible, but only as a means to an end—better service to this old world. The experience of a Friends meeting, where there has been no prearrangement, is not worth while unless it results in better service to humanity. The great influence that the Friends have had on the world is not due to their "Friends Meetings." Their experience lead them to see that the love of God should dwell in every heart, and they set about making that possible. They went into the prisons, they visited the sick, they established a hospital for the insane, they worked for total abstinence, they opposed slavery, they opposed vice in every form, they dealt honestly in business. Thus they made all men feel the value of their experience.

Christian experience then should result in more consecrated service to this suffering and sinful world. It should make one more in the world though not of the world. It should lead one to consecrate his life for the service of his fellow men. For "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Boston, Massachusetts.

### The Place of Mother

The following paper was read in general exercises before the Friends' Bible School at Bloomingdale, Ind., on "Mothers' Day," by Sallie M. Woodard.

Madam De Shael asked Napoleon, "What is the great need of France?" He answered, "Mothers." We do not know just what was in the mind of the great Napoleon when he gave this answer, neither can we stop to discuss the many lines of thought it may suggest; but we leave France with her answer, iniquity, and ask another question: "What was God's thought of woman in the creation? In the Garden she was pure. In the Jewish nation she was honored and honorable. The Hebrew women had rare privileges. They tower like desert palms above the women in pagan lands. In the Hebrew home the children were taught a pure morality and trained according to principles of justice and righteousness, and lived in expectation and hope of the coming of the Messiah in whom all the nations of the earth were to be blessed. And above all, Christ was the true friend of womanhood.

No teacher in any age of the world ever taught as He did. When He came that glorious morning to Jacob's well, or in the house of Simon the Pharisee; when the woman of the street, who had unobserved entered the banquet hall and had taken up her position at the feet of Jesus, and there poured out the great sorrow of heart in a paroxysm of humble, grateful love, and bathed His feet with tears and wiped them with the hairs of her head. He talked with her personally. How beautifully these women showed their gratitude and appreciation by following Him and ministering to Him of their substance. They were last at the cross, first at the tomb, and first to publish the Resurrection. From that day to this,

women owe their spiritual elevation and their opportunities of usefulness to the recognition Christ gave them in His ministry. We cannot introduce you to all these Bible women this morning, but only mention a few of their highest virtues which will forever stand on the page of history for all generations to follow. We speak of Sarah the beautiful princess, and her undying love for her son; of Rachel's tomb, the first monument to human love; of Miriam's song of triumph at the Red Sea; of Naomi's motherly devotion; of Ruth gleaning in the fields of the reapers; of Hannah the mother of the great and good Samuel. Her name will stand out in history as among the purest of women. It often happens that the mother is lost sight of in the fame of her son. This is quite true in the life of Samuel. "He stands out the great reformer of his time, lifting his people out of the dark ages of the Old Testament, and leading them into the golden age of David's kingdom and Israel's pre-eminence among the nations." But let us not forget that back of this great life was a mother's great heart, a mother's prayers and tears and hope and fears.

But we lay the Bible aside for a while, for we cannot stop to talk about the Queen of Sheba, of Phillip's four daughters who prophesied, of Tabitha who glorified her needle, of Lydia and her humility, Phoebe and Priscilla and Eunice and Hulda; all these have done their work in their day and generation. But we would speak softly and reverently of the women of our own times. Yea, of your mother and mine. Theirs was a life of faith, a life of toil and of self-sacrifice, not unmingled with tears; in short, a life of devotion to her children, her home and her family interests. How forgetful of self, how thoughtful for the comfort and happiness of every member of the family, and nothing but a clear, definite call of the Master would ever induce her to leave her own fireside.

We go into the home of fifty years ago; the day's work is done, the evening is spent at home; they have a little world of their own around their fireside. Brothers and sisters are happy in each other's companionship. The father and mother are calm and serene; the household may be large and the burdens heavy, but each has learned the sweet lesson that the very finest note in the human heart can never be touched except by baby fingers, and just in proportion as they are obliterated from any nation, just in that proportion society will grow selfish, cold-hearted and cruel. So the father amuses the little one while the mother slips away and tucks the three-year-old and five-year-old away in the trundle-bed, and teaches them to say, "Now I lay me down to sleep"; then she comes again and sings the lullaby to the youngest; the elder children get their books and retire to their studies; father reads aloud, while mother knits the stockings. The morning comes early; each member of the family is happy and rested because they have had their full share of sleep.

Today we are living in a restless age. We are confronted with the great problems of how to teach the children the things that will console them in after



life,—the love of books, the little domestic tastes, the things that will tie them to their own fireside, when the evil days come in which the devil may suggest to them to spend their winters away from home in the deliberate drifting we should all resist.

We come back to the question, what was God's thought of woman in the creation? We see a golden chain, the first end planted in the first home in the Garden of Eden by God Himself. It comes down through the ages. Each link is filled with a happy family, in which the mother is queen and the father is king. "The children are like olive plants round about their table."

The door posts have the marks of the Lord Jesus. Out from these homes have gone the sons and daughters to bless the world with the message of the glad tidings of salvation for man's redemption.

The great mother-heart yearns for their return; the soul is almost ready to cry out:

"Backward, turn backward, O tide of the years,  
I am so weary of toil and of tears;  
Weary of sowing for others to reap—  
Rock me to sleep, mother, rock me to sleep."

#### New York Yearly Meeting

New York Yearly Meeting was held May 27-31, at Union Springs. For reasons easily explained the attendance was smaller than usual, but this was more than counterbalanced by the spirit of optimism and harmonious activity which prevailed. The visiting ministers were John R. Webb, of Canada Yearly Meeting; Joseph John Mills, General Secretary of the Five Years Meeting; Tom Jones, Secretary of Young People's Activities; Frank W. Dell, of Nebraska Yearly Meeting; Augustus F. Murray and Eloise Hafford, of New England Meeting; Alice Woodard Hunt, of Indiana Yearly Meeting, and S. Edgar Nicholson, Editor of THE AMERICAN FRIEND. Besides these there were present from the missionary fields, Drs. George F. and Isabella F. DeVol of China, Solomon Tice of Mexico, and Alfred J. Griffen of the High Point Normal and Industrial School for Negroes.

The Meetings on Ministry and Oversight occupied the day preceding the opening of the Yearly Meeting proper. The reports from all the Quarterly Meetings on Ministry and Oversight evidenced a spirit of hopefulness. It was a satisfaction to note that the ministry was adapted to the needs of the various communities, the emphasis having changed from the needs of the meeting to that of the community. A recommendation was received from one of the Quarterly Meetings in regard to the use of queries to stimulate service among the members. The following were suggested: "How can I be of greater value to my meeting?" "How can I awaken and strengthen loyalty to the Society of Friends?" "What is my relation to my neighbor?" "What is there in the message and mission of Friends that I would like to share with others?"

The consideration of the state of society on the first day of the Yearly Meeting revealed a good degree of present activity and a bright outlook for the future.

The members of the Yearly Meeting are engaged in a wide range of Christian activities, many of which may be included in the term "Social Service." The statistical report showed the present membership to be 3,578.

Perhaps the tide rose highest in the session given to the work of the Evangelistic and Church Extension Committee. Several meetings have been noticeably strengthened through special evangelistic efforts or otherwise. Some new meetings have been opened and attention was called to the promising fields for new meetings in the cities of Newberg, Albany, Amsterdam, Rome, Auburn, Rochester and Buffalo.

The presence of the missionaries elicited a keen interest in their work. The Drs. DeVol have had much service in the Yearly Meeting during this year in the home land and this service was continued during the sessions of the Yearly Meeting. On Second-day evening, Dr. George DeVol spoke on "The Quaker Message from a Missionary Viewpoint," showing how well it is adapted to the mission field because of its simplicity and spirituality. A farewell meeting was held for the DeVols on First-day afternoon.

Solomon Tice, in speaking of the Mexican situation, said the United States is to be commended on its policy of non-interference, but the apology we demanded was unnecessary. He believes the settlement will be more permanent and the Americans will be better satisfied with it, if it is left to the Mexicans. As far as is known, no mission property belonging to Friends has been destroyed. The work at High Point received its usual emphasis. A letter from Robert Simkin, who is now on his way home from China, was read.

Interest in temperance work is increasing. A stirring temperance address was given by Clinton N. Howard of Rochester.

Royal J. Davis, who addressed the meeting on Peace, showed that it is not to be considered an end, but a means. It is necessary that Friends should have a better knowledge of political situations. Their zeal should be according to knowledge. He suggested that young Friends studying law, devote themselves to international law.

Following the report on Bible Schools, which showed them to be in a flourishing condition, William J. Sayers spoke on that subject. He emphasized the fact that the work of the Bible School is to give religious instruction and provide training in public worship and private devotion.

Education was given unusual attention from the fact that the Yearly Meeting was held in Union Springs, where the Yearly Meeting Boarding School, Oakwood Seminary, is located. The work of that institution has been successfully carried on during the past year in spite of the recent illness of the Principal, Walter H. Wood. The life of the school is characterized by a wholesome Christian atmosphere. The amount of the standing debt has been reduced. Following the report of the Trustees an address was given by William Wistar Comfort, of Cornell University, on "Present Conditions in Education." He showed the



necessity of a closer personal contact between teacher and pupil. On Seventh-day evening, a meeting of the Oakwood Old Scholars Association was held which was largely attended. It was followed by a reunion and supper on the Seminary campus.

The last business session was devoted to Young Friends' Activities. The main address was given by Lester C. Haworth, of the Buffalo Y. M. C. A. Throughout the meeting this phase of the work received strong emphasis. The presence and enthusiastic messages of Tom Jones conduced greatly to that end. He gave in a clear manner, our reasons for perpetuating the Society of Friends and showed what part young Friends may have in it. There was a response in the hearts of the young Friends of New York Yearly Meeting. The Christian Endeavor Society arranged to send Margaret Parker as a delegate to the Winona Conference. On First-day morning a leaderless meeting, for worship of the type practiced by young English Friends, was held, in which were only those under thirty years of age. The meeting brought forth good results and clearly showed the significance of that kind of worship.

The presence and service of the General Secretary were much appreciated. Especially helpful was his address on "The Quaker Mission" in which he explained how there is a movement at the present time away from organic church federation and toward denominational co-operation. This being the case the Friends, as a denomination, have a great service to perform. At other times in the meeting he produced evidence of the growing solidarity of the Society.

An interesting report was given by one of the delegates to the Centennial of Ohio Yearly Meeting, which served to draw the two bodies closer together.

The devotional meetings were, without exception, times of special blessing. Many, young and old, took an earnest part in these gatherings especially set apart for worship.

HOMER J. COPPOCK.

### English Friends and Foreign Missions

(CONCLUDED)

#### China

Two years have now elapsed since the revolution which overthrew the Manchus, but the establishment of a Republic has not yet ushered in the "Golden Age." In spite of the decided break with the past which has taken place, the most noteworthy evidence of the new régime is to be found in the militarism of the country, before which plans for schools, for new industries, and for railways, have had to give way. In some quarters there is already a reaction against the excessive spirit of change; efforts are being made to preserve what is best in the past, and to build more slowly for the future. Herein lies our opportunity. When reform is seen to be more difficult than was expected, men more readily appreciate the supreme worth of character; and it is our privilege to point to noble ideals of true, self-sacrificing service.

During the part of the year unsettled conditions caused some interruption to our work, particularly in

the city of Chungking, which was for some weeks the scene of faction-fighting, plots and counter plots. There were, however, many tokens of confidence in the foreigner and his neutrality. Generally speaking, promising changes—due, at any rate in part, to these conditions—can be recorded. The growth of an independent spirit in the Church may be remarked. Recently a self-governing Christian Society has been formed, linking the Christians of all denominations together, with the aim of spurring on the Chinese Churches to undertake greater responsibility for the evangelization of China. Chinese Friends are amongst its leaders, and our principles are understood. A movement towards social reform is being developed, particularly through the influence of the International Friends' Institute at Chungking. In many ways we have been brought into a much closer personal relation with Chinese officials; and the whole attitude is altering from one of scarcely-veiled dislike and suspicion to that of cordial good-will and co-operation. Lastly, though by no means surrendering old and tried methods of work, there is considerable adaptation to present conditions. Through the media of Institutes in all our stations, the Y. M. C. A., and the exercise of social fellowship, we are being brought into touch with new classes of people, merchants, scholars, students and officials.

Peace propaganda is finding a most useful and necessary place at the present time. The immense increase in the army since the Revolution, and the prolonged suffering caused to many peaceable merchants, farmers and labourers during the recent rebellion, alike call us to proclaim our message clearly and to show a higher patriotism, a better way. Accordingly, Isaac Mason has continued his efforts to influence public opinion through the translation of Peace literature, which has been distributed amongst high officials and others; and the subject is kept before the pupils in our schools, some of whom are in correspondence with boys in New Zealand who are sufferers in the cause of Peace.

Women's work is, perhaps, the most difficult branch; there is a remarkable enthusiasm for girls' education, and girls and young married women are eager to learn. But our primary schools can make only a good beginning; and the girls have passed back too soon into the narrow atmosphere of a Chinese home for the seed sown to have borne its best fruit. There is urgent need for more secondary education for girls to supplement that given at our single Boarding School at Tungchwan; and this serves to remind us of our serious shortage of missionaries for this and other branches of women's work.

China, at this time of change and ferment, has intense need of spiritual religion, which shall guide her safely through the storms. The present reaction towards Confucianism voices the sense of need of some strong moral force when materialism threatens. The search for all things new, the desire to reform China, the friendly respect for the foreigner, the eagerness for Western education, all these are new avenues of



approach. The opportunities are many, and we seem so few. Any missionary could find work that would ordinarily fill two or three men's time, and with it supreme possibilities for the use of life and influence in this greatest awakening nation of the East.

#### *Ceylon*

Several Bible classes for the help and teaching of both men and women have been commenced during the past year, which has seen steady, continuous efforts to reach both Sinhalese and Tamils with the message of the Gospel. These classes have made for much fresh thought and close study of the living word of the Bible, and have materially assisted in the upbuilding of the lives of many.

The Home Mission Committee is a new institution which unifies all the home missionary efforts of the Friends' community. Three schools are already in hand, and a good deal of work is being undertaken. Two of these schools are in a very remote spot, to which, during the reign of the last Sinhalese king, convicts were sent, and where they were left to live as best they could. On this pioneer ground it is hoped to undertake further efforts to win the district for Christ.

Our missionaries have been deeply exercised at the effects of the Ceylon Excise Law of 1912, and have striven earnestly to organize public opinion against it, hitherto without success. The conditions set on foot by it are of the utmost danger to young and impressionable converts, and even Christians of some years' standing have fallen beneath the curse.

Buddhist opposition to the efforts of Christian missionaries in Ceylon has been especially noteworthy of late; Buddhism is awake to the signs of the times; and we are surely called to faithfulness in the proclamation of our message, and to a worthy presentation of Him who is the Bread of Life, and the soul's true and only satisfaction.

#### *At Home*

There have been many encouraging developments of the work at the home end, which space does not permit us to dwell on in detail. Brief reference may be permitted, however, to the striking progress in the matter of missionary preparation. At our Training Home at Kingsmead, Selly Oak, we are in close touch with Woodbrooke and other allied educational institutions, including Carey Hall, the new missionary residence for students associated with three Free Church Societies. The Interdenominational Board of Study is rendering invaluable specialized help in the matter of curricula of training and courses of study. Lastly, the development of the houses on the Kingsmead Settlement will render it possible for missionaries on furlough to share in the advantages of the neighbourhood and in the united study and spiritual fellowship which so helpfully characterize it.

"The whole hope of human progress is suspended on the ever-growing influence of the Bible."—*Robert Moffatt*.

#### **Dublin Yearly Meeting**

From the *London Friend* we glean the following facts in brief concerning the recent sessions of Dublin Yearly Meeting:

About eighty Friends attended the opening session of the meeting on Ministry and Oversight. The reports show that there are thirty-six ministers, eighty-three elders and one hundred and thirty-seven overseers in the Yearly Meeting. Much good work has been done, particularly in pastoral care over individual members, and also in arranging visits to the meetings collectively.

The opening session of the Yearly Meeting was attended by about one hundred and sixty persons. There were several visiting Friends from London Yearly Meeting, together with David Sampson and wife from North Carolina Yearly Meeting, Robert L. Simkin and wife from New York Yearly Meeting, and Henry Coventry of Canada, while Joseph Elkinton and family, of Philadelphia, appeared later in the session. The reading of the American Epistles brought comments from several Friends, who had visited America. It was decided to send a friendly letter to Philadelphia Yearly Meeting. James G. Douglas was appointed to visit America this year in behalf of the Young Friends Association.

The Home Mission Committee reported that good work was being carried on in both the north and south of Ireland. Increasing interest in Sunday School work was shown in Ulster. The report on temperance showed that things were perhaps rather better than hitherto, but drink continued to make sad ravages. It was recommended that the children in the national schools should be taught the evils of alcohol.

A deep concern was aroused over the question of promoting gambling by the public press, especially among some members of London Yearly Meeting. A proposal to make mention of the matter in the epistle to London, provoked considerable discussion, but the proposition was finally agreed to. During the discussion of the subject of Peace it developed that some members of Ulster Meeting had joined the volunteers and had been drilling for some time. A message of sympathy in the present situation in Ireland was read from the Lancashire and Cheshire Quarterly Meetings in England.

The statistical report showed a total membership of 2,326, a decrease of 23 as compared with last year.

The consideration of the state of the Society provoked an extended profitable discussion, and Friends were urged to recognize the greatness of the task which would make the membership forget the unessentials and insist only upon those essential truths upon which the Church stands. The educational reports presented encouraging facts from the Yearly Meeting school of Brookfield and the three Quarterly Meeting schools. A committee was appointed to visit these schools on behalf of the Yearly Meeting. A resolution was adopted to be forwarded to Parliament, supporting the passage of the English Sunday Closing Bill, which according to later reports was defeated in the House of Commons on second reading. The reports from the



Quarterly Meetings on Foreign Mission work showed a deepening interest while the report of the Young Friends Association showed much life and activity in several of the branches. A number of "tramps" were being arranged for in different parts of the country.

Bible readings were held each day with a fair attendance. The Missionary Helpers Union had a well attended gathering of children, while a meeting of parents was addressed by David E. Sampson. The annual meeting on Foreign Missions was addressed by Daniel Oliver, Robert L. Simkin, Andrew Johnston and Dr. Henry T. Hodgkin.

### Never Owned a Bible

BY J. H. DAVIES

An interesting and fruitful missionary journey was recently made in West Tennessee, by two missionaries of the American Sunday School Union.

Near Rocky Knob, they found a very poor family of husband and wife and seven children living in a small one-room log house, with a brush shelter just outside the back door, under which the family cooks and eats.

This family had never owned a Bible. They had no good books to read and it was with pleasure that these needs were supplied.

When the father came in from his work in the field, his wife and children gathered around him with faces aglow with the happiness characteristic of rural people, showing him the books which had been given them.

With emotion the wife handed her husband the Bible saying: "Sid, I have been praying for God to make us able in some way to get us a Bible so we could teach it to our children, and see! God has sent these men. I had no money, and they gave it to us."

The man took the Book of Books in his hands, and as he turned it over looking at it in silence the tears flowed freely from their eyes, telling more than words of the thankful gratitude in their hearts.

The oldest of these children is a bright girl of seventeen who has had the opportunity to attend school only a few weeks all her life. Now her great desire is to go to school. But she will not be able to do so unless help is given her.

Philadelphia, Pennsylvania.

### Correspondence

The English Tramp by Thomas E. Jones, in his article in the last two numbers of THE AMERICAN FRIEND, I found by perusing and re-perusing to be especially interesting reading. At first I was not attracted by the title, knowing how little esteemed the proverbial tramp is in America.

Perhaps the first that awakened my interest appeared in the second or concluding portion, where after alluding to the burning spirit of love and enthusiasm of George Fox and others of the early eminent Friends, the English Tramps (as they call themselves) in their life of trying to solve the varied problems of the meetings they visited, in this particular case were

led into a discussion of the pastoral system. This meeting, as it would seem, knew but little of that system, and what little they did know they admitted was colored with prejudice, but after the excellent discussion everybody came together in a wonderful spirit of harmony.

These Friends came to have great sympathy with the pastoral meeting, saying they needed more evangelism in their work, and we agreed most heartily that we must steer our pastoral idea in a channel that will lead back to the early type of Friends meeting. Thus we see that no harm, but much good came through a little earnest discussion, which I have noticed some Friends have been very much afraid of. For other good points I would recommend American Friends to reread the entire article.

WM. DAME.

Lynn, Massachusetts.

### Y. M. C. A. Conferences

The National Board of the Y. M. C. A. announces that the fifth quadriennial conference of the Worlds' Association will be held at Stockholm, Sweden, June 10-14. The following schedule for summer conferences for 1914 has been arranged:

Southern General—Blue Ridge, Black Mountain, North Carolina, June 2-12.

School Girls'—Eagles Mere, Pennsylvania, June 12-19.

Northwest General—Cohasset Beach, Washington, June 23 to July 3.

Eastern Student—Silver Bay, on Lake George, New York, June 19-29.

Eastern City—Silver Bay, on Lake George, New York, July 21-30.

East Central Student—Eagles Mere, Pennsylvania, June 23 to July 3.

Pacific Coast Student—Asilomar, California, near Pacific Grove, August 4 to 13.

Pacific Coast City—Asilomar, California, near Pacific Grove, August 14 to 24.

Western City—Estes Park, Colorado, August 14 to 24.

Western Student—Estes Park, Colorado, August 25 to September 4.

Central City and County—Lake Geneva, Wisconsin, August 14 to 24.

Central Student—Lake Geneva, Wisconsin, August 25 to September 4.

High School Girls' Council, Altamont, New York, August 25 to September 3.

The Commission on state and local federations of the Federal Council of Churches, Prof. A. W. Anthony, Chairman, has issued a complete directory of state and local federations of Churches in this country. There is included a statement of the principles of federation, a brief historical statement and other valuable material. Copies can be had at ten cents each upon application to the office of the Federal Council, 105 E. 22d Street, New York City, N. Y.



## Shall the Cross or the Crescent Dominate in Africa?

### The Crisis in Africa

BY JEFFERSON W. FORD

The chief problem that faces the missionary world today, and especially the missionary in Africa, is that of winning the pagan races of Central Africa for Christ before they become Mohammedan. The question is, shall Christ or Mohamet win these pagan races? Shall they come under the sway of the Gospel or of Islam's cruelty and superstition? Which shall dominate, the Cross or the crescent? Shall the present darkness be deepened by the added gloom of the religion of the false prophet, or shall it be dispelled by the light of the Gospel? These are some of the very serious questions which are staring the Church of Christ in the face and will not be put off.

The crying need of the hour is that in some way the tardy Church may be awakened to a sense of the emergency of the situation. Fully one-half of Africa today is under the dominating power of Islam, and one-fifth more is threatened.

During the past thirteen centuries the fiery propagators of this false religion have spread deception over North Africa unchecked, and now that the powers have decreed that they no longer use these pagan races as a recruiting ground for their infamous slave trade, they have developed a fanatical desire to win them to their religion. A college in Cairo sends out five thousand students each year that are pledged to the course of making Africa Moslem.

This false religion makes a profound appeal to a profoundly religious race, so much so that in one battle ten thousand of them laid down their lives for this religion that has brought them little but sorrow and woe. And while in the past few years perhaps fifty Moslems in Africa have embraced Christianity, as many as fifty thousand pagans have become Moslems. And in Cairo alone more than twenty presses are pouring out volumes of literature night and day to answer and defeat Christianity.

This is a strategic warfare. Christians must take and hold the strategic points to stem the tide of the Mohammedan advance into pagan territory. And this is one of the things that the Friends are doing in the location of the Friends Africa Industrial Mission, in the track that the Moslem must pass over before he can reach the tribes of the south. Already they are entering our own sphere of influence and unless we make it possible for our mission to strongly occupy the territory that has been assigned to us, we will soon have a strong Moslem community in our own district. But if we can locate the necessary stations in this district before the Moslems and the Roman Catholics gain a foothold, we will be in a position to accomplish the task the Lord of the harvest has given to us.

Westfield, Indiana.

### An Opportunity to Help

Jefferson W. Ford and his wife, Helen Farr Ford, have been accepted by the American Friends Board to work in connection with the Friends Africa Industrial Mission, the strategic position referred to in the foregoing article. They have had missionary experience in Africa and Jamaica. They are therefore tried workers and yet in the prime of life. They have been accepted on the basis that their support be forthcoming from new channels, all the funds in sight along regular lines being needed to keep up work already begun.

Westfield Quarterly Meeting with the assistance of Carmel and West Grove Quarterly Meetings have raised most of the amount necessary for their support and the balance is practically assured. In addition to the support there is a need of \$1,000 for outfit and transportation. Of this amount there is about \$150 in hand. It is desired that the Friends generally may help these workers to get to the field this summer.

Arthur Chilson and family expect to return to the field the first of July and it is hoped that all funds will be arranged for so that Jefferson and Helen Ford may go with them.

Are there not many among the Friends who should feel the weight of the situation, and the urgency of staying the progress of Islam and upholding the Cross by strengthening our forces on the field, and at once enlist in the warfare by promptly and liberally contributing to the \$1,000 for outfit and transportation? Individuals, Sunday Schools, Meetings and Christian Endeavor Societies are invited to contribute to this.

Contributions may be sent to Edgar Hiatt, Treasurer A. F. B. F. M., Richmond, Indiana, or to Emma Morrow, Westfield, Indiana. Do not fail to state what the contribution is for when sending.

### Prayer Meeting Symposium

In answer to our request, asking for brief discussions of the prayer meeting or mid-week meeting among Friends, we have the following from a pastor who asks that his name be not given:

"I hope to adopt this plan this fall. At present we only have the mid-week meeting in the daytime, but this fall I am planning to use the following course: Bible Study, Teacher Training, Missionary Study, Friends Study and Home Missionary Study. We will circulate these courses among the members and get each one to sign up for one of the studies. All the courses will meet at the same hour and have about twenty minutes' devotional service after which the members will meet in the classes for the study period. We will make the courses as nearly equal in length as possible so that when they are completed each can change to another one.



## Current Items of Interest to Friends

### IOWA YEARLY MEETING

**Pleasant Plain Quarter**—Pleasant Plain Quarterly Meeting was held at Woolson, May 16-17. The Meeting of Ministry and Oversight was held the preceding day at Richland. Harry R. Keates, General Superintendent, was with us and his messages were instructive and inspiring. In addition to revivals at Woolson and Hopewell, meetings have been held the past season at Pleasant Plain, Walnut Creek, Nugent and at one out-post. These were occasions owned and blessed of the Lord in the conversion and renewal of many. The work was done mostly by the pastors and home workers.

**Des Moines**—Children's day was very appropriately observed by Des Moines Meeting at the evening service on May 31st. An excellent program was rendered, consisting of special music, recitations and a drill exercise. The children had been well trained by the superintendent and his wife and by their teachers.

On the evening of May 24th, in the Des Moines Friends Church, M. Emma Newby gave an interesting account of the Missionary Union held at Muncie, Indiana, recently.

**Earlham**—Anna K. Kitch and Sarah Standing gave their report of the Triennial Conference of the Women's Foreign Missionary Union, held at Muncie, Ind., on Sunday morning, May 31st. They expect to give this report over the Yearly Meeting as far as possible. The delegates will all engage in this work wherever practicable.

### NEW ENGLAND YEARLY MEETING

**Winthrop Center, Maine**—The meeting has been exceedingly fortunate during last month in having as its distinguished visitors four prominent Friends. On the 6th, Elam and Elda Henderson, of Vassalboro, Maine, gave a most interesting and inspiring account of the Friends Missions in Jamaica where they labored for over a year. On the 20th, Arthur Chilson, traveling in the interests of the Friends African Industrial Mission, made a telling appeal for the cause of missions in Africa. On the 24th, Thomas E. Jones, of Hartford Theological Seminary, addressed the meeting. His message was convincing and made his listeners all feel that no fair-minded person could conscientiously disregard the claims of the gospel.

**Manchester, N. H.**—Fairfield Quarter-

ly Meeting, which met the 23d and 24th of May, was largely attended by Friends from the various meetings and by others from the local communities. The messages of Thomas E. Jones were particularly inspiring, because they showed why the Quaker message is especially adapted to the needs of modern life. All were made to feel that the outlook of the Friends Church is bright, and that Friends should unreservedly give themselves to the furtherance of evangelical, but not a sectarian religion.

### NEW YORK YEARLY MEETING

**Ferrisburg, Vt.**—Ferrisburg Quarterly Meeting was held at Ferrisburg, Vt., May 9 and 10. There were no visitors from a distance and there were few young people present. There has been no salaried minister for more than six months, but the "Willing Workers" of Monkton Ridge have repaired the parsonage in anticipation of an occupant in the near future. The quota for the Yearly Meeting budget will be supplied, while money will be furnished for home and foreign missions and other departmental work by interested individuals. Three large parcels of clothing have been sent to New York. J. Richard Dean, a member of this meeting, has recently received a "Fellowship" from Princeton University, the third that has ever been given out.

### WESTERN YEARLY MEETING

**Bloomington**—Bloomington Quar-

terly Meeting was held May 15-17, with good attendance and much interest in the different departments of work. In the missionary conference, on the morning of the 16th, reports were given from the recent Triennial Missionary meeting in Muncie, by Lenora N. Hobbs and Mary A. Cox, and from a conference with members of "The Committee of Twenty-eight," held in Indianapolis, by Flora M. Morris and Enos Harvey. In the meeting for worship, which followed, Lindley Reagan, pastor at Marshall, brought a helpful message. Jefferson Ford gave a helpful address on "Choosing Life's Work," before the Academic Association, held Saturday evening, in Overman Hall. In the Bible School conference, held Sabbath morning, there were two excellent talks, "The Bible in the Public School," by Parke Brown, of Tangier, and "The Influence of the Bible School on the Home, the Community, and the Nation," by Mary Hubbard, of Bloomington. Jefferson Ford presented the cause of Missions in the morning service, taking as his theme, "The Home Base," and in the evening discussing "The Needs of the Foreign Field." There were many in attendance at the Sabbath morning service from other communities, Ex-Speaker Joseph G. Cannon, of Danville, Ill., who spent his boyhood and young manhood in this place, being one of the visitors.

## EARLHAM COLLEGE

**P**ROFESSOR William Orville Mendenhall has been released from much of his work in the Department of Mathematics that he may develop at the college and within the limits of Indiana and Western Yearly Meetings **Evangelistic, Missionary, Bible School**, and other practical phases of church work. The definite effort of the college will be to assist in carrying out the recommendations of the Five Years Meeting as contained in the report of the **Commission on the Meeting and its Pastoral Care**. This is essentially constructive work and the co-operation and prayer of Friends are asked for, that it may be fruitful in extending the power and efficiency of our branch of the church. Correspondence solicited.

**ROBERT L. KELLY, Pres.** EARLHAM POST OFFICE  
RICHMOND, IND.



## PERSONAL MENTION

President Robert L. Kelly will preach the baccalaureate sermon at Earlham College for this year's graduating class on June 14th.

Lavinus K. Painter, a graduate of Earlham College, class of '13, will serve the meeting at Collins, N. Y., as pastor for the coming year.

Dr. Sylvester Newlin of Pasadena, California, gave the annual address to the Christian Associations of Whittier College on the evening of June 7th.

Alfred C. Garrett of Germantown, Pa., addressed the boys of Westtown school on the evening of May 17th, on "High Thinking and Right Living."

Professor Elbert Russell of Earlham College has been nominated by the Progressives as their candidate for Congress from the Sixth Indiana district.

Frank W. Dell, Superintendent of Nebraska Yearly Meeting Evangelistic work, is planning to attend Hartford Theological Seminary this coming year.

Joseph John Mills of Pasadena, California, General Secretary for Friends, is on a tour of the Yearly Meetings, attending New York, Nebraska, Oregon and California.

Robert L. Simkin and wife, who have been doing mission work in China, after attending Dublin and London Yearly Meetings, are now at their home at Ossining, N. Y.

Royal J. Davis, who is on the editorial staff of the New York *Evening Post*, gave the Peace address at New York Yearly Meeting at Union Springs, on the evening of May 28th.

Lorena R. Hoskins of Whittier, California, has a minute from her home meeting for religious work in North Carolina, where she will be engaged until the Yearly Meeting in August.

Tilman Hobson, well known to many Friends, is touring Ohio in the interests of prohibition and woman suffrage. He will return to California early in July to engage in the campaign for statewide prohibition.

Edwin McGrew, who resigned the pastorate at Whittier, California, has decided to remain as pastor on condition that he be given absolute rest for three months and that an assistant pastor be secured.

Dr. Walter R. Miles has been appointed Experimental Psychologist to the Nutrition Laboratory of the Carnegie Institute of Washington. His new address will be 5 Wabeno Street, Roxbury, Boston, Mass.

Thomas Elsa Jones, General Secretary of the Board of Young People's Activities, after attending New York Yearly Meeting, has begun an active

campaign for the summer in behalf of the work among young Friends. He will attend some of the Yearly Meetings and as many local and Quarterly Meetings as possible.

Edward Grubb of Croydon, England, gave the Swarthmore lecture for 1914, on May 19th, his subject being "The Historical and Inward Christ; a Study of Quaker Thought." The lecture has been published in book form.

Ira C. Johnson is much improved in health and will resume his duties as Evangelistic Superintendent, with the assistance of the Chairman, Truman Kenworthy, of Richmond, Ind., and the Treasurer, George W. Bird, Pennville, Ind.

Amos Kenworthy has been granted a minute for religious work in Western and Kansas Yearly Meetings. A request for a minute for work in England has been endorsed by his Quarterly Meeting and forwarded to the coming Yearly Meeting.

President Thomas E. Newlin of Whittier College, addressed the school in Orange County, California, at a banquet at the Fullerton High School on May 20th and preached the baccalaureate sermon for the Holtville High School on May 24th.

Walter H. Wood, Principal of Oakwood Seminary at Union Springs, N. Y., recently suffered from what appears to be a nervous breakdown. It is a pleasure to state that he is improving in health, but has been given a year's absence by the Trustees for rest and recuperation.

## NEWS ITEMS

On May 17, William C. Longstreth gave a splendid ten-minute temperance talk to the boys and girls of the Friends Bible School at Haverford, Pa.

The local Friends Meeting at High Point, N. C., recently joined in a union meeting in the school auditorium on May 31, to hear Dr. Sam Small lecture on national prohibition.

At a meeting of the Board of Trustees of the Oakwood Seminary at Union Springs, N. Y., May 30, 1914, the principal, Walter H. Wood, was given a year's leave of absence, and Eliezer Partington was appointed acting-principal for the year 1914-1915.

The W. F. M. S. of the North Denver Meeting, Colorado, has a mission study class, which met each week for six weeks in studying the "King's Business." Many have received a new vision of the great need of all doing their part in sending the gospel to others.

The N. M. C. A. of Central College, Nebraska, has arranged for a series of Sabbath evening addresses on teaching, mission work, business and the ministry as vocations. President Eli Perisho, Dr. Fouts, James Stephen and others have already given addresses.

Whittier Quarterly Meeting has adopted a resolution favoring the establishment of headquarters for Friends at San Francisco and at San Diego during the Exposition next year. The resolution has been forwarded to the Yearly Meeting for consideration.

A Church History Study class has been organized from the two Christian Endeavor Societies of the First Friends Church at Pasadena, California under the leadership of John Dorland. The class has taken up the study of the foundings and the founders of the Society of Friends.

In a recent notice of the new book of Luke Woodard, "Autumn Gleanings," which appeared in the columns of THE AMERICAN FRIEND, it should have been stated that when the book is to be sent by mail, the price is \$1.10. All orders should be sent to Luke Woodard, Fountain City, Indiana.

As a feature of "Newspaper Night" at the C. E. Society meeting of Poughkeepsie Friends Meeting, New York, a four-page, seven-column newspaper called *The Friendly Times*, was issued with the help of the pastor, William J. Sayers. It contains a write-up of the

**ROYAL**  
*Absolutely Pure* **BAKING POWDER**  
**Makes Home-Baking Successful and Easy**



meeting and of the C. E. Society and much other valuable material. The plan might be followed profitably by others.

The Christian Endeavorers of California Yearly Meeting are making elaborate preparations for various meetings at Whittier during Yearly Meeting week. The program includes a banquet at the M. E. Church and a Saturday evening meeting, which will be especially helpful. Each local society is asked to appoint two delegates.

The annual meeting of Friends Educational Association of Philadelphia was held at the Germantown Friends School on May 30th. On the program was a discussion of "Home Direction of Children's Reading," by Anna Kohler Barnes, while in the evening, Hamilton Holt, of the *Independent*, gave an address on "Citizenship and the School."

## BIBLE SCHOOL LESSON

June 21

**Subject**—The Great Refusal.

**Lesson**—Mark 10: 17-31.

**Golden Text**—Ye cannot serve God and mammon.

Can a man succeed in business today who follows with exactness the teachings of the Golden Rule? How many are there who must dispose of their business or their wealth in order to insure a home in heaven? Is the conduct of modern business inconsistent with the principles of the Christian religion?

These are pertinent questions in the light of today's lesson. Yet the answer does not depend upon the business, nor upon the degree or nature of the wealth. The answer depends upon the man or the woman involved. It is the manner of using wealth and not the fact of its possession that determines the status of the owner.

The question of gaining eternal life is mainly a question of allegiance. Jesus must have whole-hearted discipleship for His kingdom. He cannot share an abiding place in the human heart with something that is unspiritual. "Ye cannot serve God and mammon."

The young man had a clean record under the law, but there must be a severer test, a test which would reveal the object of his deepest affections. The very suggestion that he should part with his wealth revealed as in a mirror the degree to which it had a hold upon him, and had he chosen to follow Jesus he would have done it with divided affections and allegiance.

It is the sacrificial service that counts, the sacrificial life that will insure eternal life.

## ERRATA

In the issue of April 30, on page 285, the obituary notice giving the name of Phoebe Pickett should have been Phoebe Puckett.

## CHRISTIAN ENDEAVOR

June 21

**Topic**—Chief Seats and How to Reach Them.—Luke 14: 7-11. (A Promotion Meeting.)

There is a sense in which promotion is not only justifiable, but highly desirable. "But desire earnestly the greater gifts." "Let us press on unto perfection." Going from strength to strength is the Bible ideal. We are to grow in grace and in the knowledge of the truth. "First the blade, then the ear, then the full grain in the ear."

Promotion means growth, and growth means fruitage, and fruitage means life. Ambition to be a faithful, obedient follower of Christ, ambition to excel in good works, ambition to succeed in the Christian life is praiseworthy.

But there is a false ambition that seeks the chief place for selfish purposes, or that uses wrong means to achieve ends that in themselves may be entirely proper. Promotion at the expense of other deserving ones is never justifiable, and he who seeks promotion in this way is to be condemned.

The greatest men are the simplest, and it is not by self-seeking that real promotion comes. The meek shall inherit the earth. He who does his task best is in line of promotion. "He that humbleth himself shall be exalted."

## INDIANA YEARLY MEETING NOTICE

*Editor American Friend:*

The plan proposed in Minute 88 of the Indiana Yearly Meeting Minutes for 1913 of holding the Yearly Meeting on Ministry and Oversight on Second-day afternoon and Second-day evening, and allowing the Yearly Meeting at large to begin at ten o'clock on Third-day morning and finish its business on Seventh-day evening, has been approved by practically all of the Quarterly Meetings. I make the official announcement therefore that this plan will be followed for Yearly Meeting this year.

I should also like for the announcement to be made that the detailed program for the Yearly Meeting will be published in due time. Meantime, if heads of departments have requests to make regarding the revised program, they are asked to make them at once to the undersigned that the matter may come before the Committee on Program.

ROBERT L. KELLY, *Clerk.*

## JOINT ACTION OF KANSAS YEARLY MEETING BOARDS

*Editor American Friend:*

A joint Conference of the Executive Committees of the Evangelistic and Church Extension and Foreign Mission Boards of Kansas Yearly Meeting was

held at Wichita, Kansas, May 27, 1914. This joint Conference decided to adopt the plan for an Educational Campaign proposed by the National Interdenominational Home and Foreign Mission Boards.

The following committee was appointed to have care of getting the campaign started in advance of our next Yearly Meeting, namely: Edgar H. Stranahan, L. Clarkson Hinshaw and Wallace Kemp of Wichita, Kansas, and Martha Woodard and Eusebia Couch of Haviland, Kansas.

FRANCIS A. WRIGHT,  
*Sec'y to the Conference.*

## COMMENCEMENT DATES

Commencement week exercises will be held at Earlham College from June 12th to 17th, the commencement exercises begin held on the latter date. The class address will be given by Dr. Ira Remsen, President of Johns Hopkins University.

Penn College commencement will be held on June 17th. Other exercises will be held on various dates, beginning with June 12th. Penn summer term begins June 22d and continues until July 31st.

Whittier College commencement was held on June 10th, with Dr. John Balcom Shaw giving the class address. E. P. Ryland preached the baccalaureate sermon on June 7th.

Enos Harvey gave a convincing sermon on Peace, May 24th, at Bloomington.

## FOR SALE.

FOR SALE—Eight room house, well, barn, out-buildings, fruit trees, berries. Five lots on K Avenue, near Penn College. Address, F. H. JONES, 416 K Avenue, E. Oskaloosa, Iowa.

## ROSY AND PLUMP

Good Health from Right Food

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The Doctor recommended milk, half water, but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvelous. My wife soon regained her usual strength and today is as rosy and plump as when a girl of sixteen.

"These are plain facts and nothing I could say in praise of Grape-Nuts would exaggerate in the least the value of this great food."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## The Westtown Letter

### INDOOR LIVING

It is quite impossible to maintain real home life in an institution, but there are some forms of institution life that are much more home-like than others, and the institutional life may be always in evidence or it may be pushed a little into the background. Westtown aims to be as home-like as is possible in a co-educational school, and it is steadily pressing back the institutional line.

Nothing contributes more to this desirable end than a group of teachers whose members are able to keep in close touch with the interests and feelings of the pupils. It is steadily and quite successfully our endeavor to keep this in view in building up the Faculty. The care of the children is in nearly all cases assigned to those who can secure good order by personal influence rather than to those who are simply good disciplinarians.

Next in importance to the influence of the teachers are the living arrangements. The girls have six sitting-rooms for their use, one for each of the four groups, one for the Seniors, and one general parlor. The boys have five of such rooms, three of these having been opened within the past two years. The members of the Senior class are all room-keepers in the class rooms along the main corridor on the first floor. This gives them a quiet place for living and study in and out-of-school times.

The whole school assembles three times a day in the dining room; the boys and girls occupy opposite sides of the table with a teacher at the head, and the tables are changed about once a month. The Superintendent reads a few lines from the Bible at the close of breakfast. The boys and girls collect in the different ends of the building at 8:15 in the morning, and school is opened by another Bible reading. A third reading is made in the evening collection after supper.

The time from 6:30 to 7:30 in the evening is called the social hour. During this time brothers and sisters and first cousins may meet in the Central Hall; committees of the pupils, joint and otherwise, confer together; and various societies and clubs hold their meetings. The Library is open two evenings for the boys and two for the girls. The various parlors and sitting-rooms are all in use and special reading matter is placed before the children. The girls bring out their fancy work, and sometimes read aloud in congenial groups. In the boys' collecting room are the games of crokinole and carroms which are too noisy for the parlors, and evening papers entertain those who find nothing else to do. The carpenter shop is also open at this time.

After 7:30 the younger children have a short study collection and then retire, while the older ones start in for a full evening of work. By ten o'clock everything is quiet and the lights go out.

First-day has its own program in which an effort is made to reduce the routine to a minimum. At 9:20

the children gather into the various class rooms for their Bible lessons. A memory lesson is recited every Fifth-day morning, but these First-day classes are less formal, the children reading and discussing the lesson with no previous preparation. At 10:30 everyone goes to Meeting, which is held in the usual Philadelphia manner, without program or leader. An entirely silent Meeting is quite rare. Often ministering Friends are present with their messages, and nearly always a few of the teachers or older Friends have something to say, while not infrequently some pupil has a verse or brief word. Nearly all the offerings are what is called prophetic ministry, delivered under the weight of a serious call. The teaching ministry and the prepared discourse find expression in our half-hour First-day evening collection, which will be explained more fully in a later letter.

From two to three in the afternoon is the Quiet Hour. Before this or during it are small gatherings of pupils, sometimes alone, sometimes under the leadership of a teacher, for serious conference and group worship. From three o'clock to supper-time the children scatter pretty widely. The teachers may take special groups, or small parties of boys may go on long walks under the leadership of one of the older fellows.

After supper the Library is opened for the boys for a while and then the half-hour collections are held, and the remainder of the evening is devoted to reading and the writing of the home-letters.

There are numerous societies and clubs that add interest to Westtown Life. The Rustic is an agricultural club which meets once a week, before which successful farmers are often asked to talk about their particular lines, dairy work, stock raising, orchard culture, or whatever the specialty may be. There are debating societies and natural history clubs, besides the usual variety of athletic meetings.

Many of the teachers and about fifty of the older students constitute the Westtown Literary Union, which is a literary society, meeting every Fourth-day evening. It has a pleasant program for an hour and then a short social ending for the evening.

Regular sociables for the whole school are held about once in a month, at which various games and much lively conversation are enjoyed.

About two years ago one of our good friends, who was a pupil at the school many years ago, erected for us beside our new Lake a building that is known as the Lake House. Besides an ample canoe room and dressing rooms, it has a convenient kitchen and a large reception room where meetings can be held or meals served. It has an open fire-place and comfortable shelter may be found in it during the winter skating. But it is chiefly used as a social center, and every little while groups of children are taken there to prepare and enjoy a supper in a spirit of comradeship impossible in the school itself.

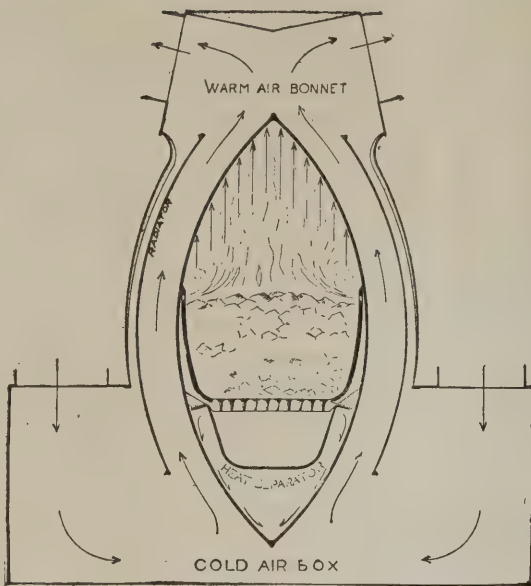
THOMAS K. BROWN.

Sixth Month 2, 1914.

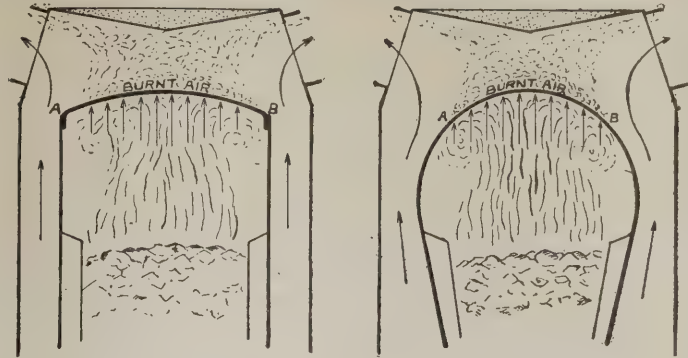
—Adv't.



## The Firebox is the Critical Element



The FarQuar type scientifically correct.



Unscientific firebox designs in common use.

In the FarQuar system the air sweeps every inch of the metal in swift currents, absorbing the heat as it passes. All the heating surface is effective and the metal absorbs and imparts heat at an equalized rate.

Remember there are no seams and joints through which gas and smoke leakage occur.

**The Farquhar Furnace Co., Manufacturers, Wilmington, Ohio**

## ARE YOU INTERESTED IN TRAINING SAFE, SANE, SPIRITUAL CHRISTIAN WORKERS?

The  
Cleveland  
Bible Institute  
stands for

WE NEED NOW  
for general expense  
of this work—

1. The Bible as the inspired Word of God.
2. The Deity of Christ, His vicarious death and victorious resurrection.
3. A personal experience of regeneration and the baptism with the Holy Spirit.
4. The obligation upon all Christians to make Christ known to all men.
5. The pre-millennial coming of our Lord according to promise of the Scriptures.

10 who will give \$100 each  
25 who will give \$50 each  
50 who will give \$25 each  
100 who will give \$10 each  
500 who will give \$5 each  
1000 who will give \$1 each

WILL YOU HELP  
by cash or pledge?

Use this for Pledge.

### CLEVELAND BIBLE INSTITUTE

On or before January 1, 1915, I promise to pay to CLEVELAND BIBLE INSTITUTE, 3219 Cedar Avenue, Cleveland, Ohio, the sum of ..... Dollars for the enlargement and extension of its work.

Name.....  
Date..... Address.....

Use this for each Remittance.

### CLEVELAND BIBLE INSTITUTE

Enclosed find..... Dollars for the enlargement and extension of the work of the CLEVELAND BIBLE INSTITUTE.

Name.....  
Date..... Address.....

## CLEVELAND BIBLE INSTITUTE

3201-3219 CEDAR AVENUE - CLEVELAND, OHIO



**NEW ENGLAND FRIENDS, ATTENTION**

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

**WANTED.**

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address  
S. B. LAUGHLIN,  
Gate, Oklahoma.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

**FOR SALE.**

**HOLY LAND HOLLYHOCKS.**—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, West-town, Pa.

**WANTED.**

WANTED.—A principal and one assistant to teach in "Laurence Friends Academy" the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

## 400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

Established 1870

**Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,  
Chairman Pastoral Committee, New York  
Meeting, 227 E. 48th Street, New York.  
ARLANDO MARINE,  
Chairman Pastoral Committee, Brooklyn  
Meeting, 606 Fifth Street, Brooklyn.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**ROOMS FOR RENT.**

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

**WANTED.**

WANTED.—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

**The Oakwood Seminary**

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A.B., PRINCIPAL.

**Special Bargains for Friends**

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,

Adanac, Sask., Canada.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

**OFFICERS**

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

**DIRECTORS**

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



LIBRARY OF THE  
MUSEUM OF  
HISTORICAL  
SCIENCE

# The American Friend

Old Series.  
Vol. XXI., No. 25.

SIXTH MONTH 18, 1914.

New Series.  
Vol. II., No. 25.

## Glad o'Heart

BY WALTER ADRIANCE BREWSTER

Just to be glad o'heart each day,  
Where'er I go, whate'er I do,  
Blithe as the bird that seems to say:  
"There's joy in life for me and you;  
Lift up your voice, sing and rejoice;  
And just be glad the whole day through."

Just to be glad o'heart each day;  
Glad as the brook, with sweet, low laugh,  
That ripples down its winding way  
And blows the bubbles, light as chaff,  
That dance and gleam upon the stream  
And lend their charm in its behalf.

Just to be glad o'heart each day;  
As full of cheer as sunbeams are  
That give new life with each warm ray  
And banish gloom that would debar,  
That bring the day and light the way  
With gladness on our paths afar.

Just to be glad o'heart each day,  
With joy in life that hope imparts,  
Like each fair flower, that finds its way  
Out of the earth and upward starts,  
Glad to be free, and smiles to see  
The source of warmth that touched its heart.

Just to be glad, so glad, each day,  
That I must lift my voice in song  
And needs must laugh my care away  
And wear a smile amid the throng;  
Just wear a smile, and all the while  
Be glad o'heart, my whole life long.

—The Herald and Presbyterian.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## The Old Quaker Bonnet

BY CHARLES DENNIS

Oh, the quaint, old Quaker bonnet,  
And the dear old heads that don it,  
How placid and serene the face within!  
What a neatness and completeness—  
A calm and restful sweetness,  
As set apart from all the taint of sin.

Oh, the tender Quaker voices,  
How they cheer us and rejoice us  
With an appealing music all their own;  
With the tone of gentle sadness,  
Chimes a note of subdued gladness,  
Triumphant o'er the sorrows they have known.

Oh, the dear, old, saintly faces,  
Mirroring the Christian graces,  
In a radiance of beauty how complete!  
Let us these old faces cherish,  
And the memories they nourish,  
Ever, ever, as a benediction sweet!

—*Indianapolis News, May 30, 1914.*

## Lest We Forget

We trust that no one failed to note the special offer of THE AMERICAN FRIEND on page 2 of last week's issue. There is plenty of time to work out the plan, if Friends in every meeting will begin at once.

The proposition is to give us a new subscriber for every 20 of membership at the special rate of 50 cents each for the last six months of the year, in the hope that we can retain the bulk of them next year as regular subscribers, to put THE AMERICAN FRIEND on a paying basis.

The plan will amount to little, however, unless it is worked out in every meeting. THE AMERICAN FRIEND is the child of the church, is owned and controlled by the Five Years Meeting and needs to be put beyond the handicap of financial distress. Our appeal is to pastors or to interested Friends in every local meeting to see that the effort is made in accordance with the suggestion made last week. Now is the time for concerted action in every meeting.

## MISCELLANEOUS

The U. S. Senate has restored to the Navy Appropriation Bill an amendment providing for the increase of chaplains in the American Navy from twenty-four to fifty-two. The Federal Council of Churches has been active for some months in behalf of this action.

The article by Sir John Edwin Sandys, of Cambridge, England, on the remarkable career of Roger Bacon in the June number of the *Homiletic Review*, is both timely and instructive. The number is up to its usual standard in important contributed articles, including contributions to the Sermonic Literature Department. Published monthly by Funk & Wagnalls, 354-360 Fourth Avenue, New York City. Price, \$3.00 a year.

Statistics show that the number of senior cadets and citizen forces training throughout Australia for military purposes, December 31, 1913, was 121,622 and the total prosecutions for refusal to train was 22,143. This was one prosecution for every six in training. In Tasmania, the figures are one prosecution for every 3.5 and in New South Wales, one for every five. A number of young Friends have chosen to go to jail rather than submit to military training.

Between 1900 and 1910 the employment of women in the United States increased by leaps and bounds. In the manufacture of boots and shoes, clothing and tobacco, the number of women doubled during the decade. 252,432 women and children make clothing; 428,267 women and girls work in textile factories; 190,000 women and children work in cotton mills; 90,619 women and children work in tobacco factories; 88,628 women and children work in canneries; 80,000 women and children work in steam laundries.

Two hundred and twenty-six great congresses and conventions have voted to make San Francisco their headquarters in 1915. These, with sessions ranging from four to sixteen days each, will make an average of four conventions daily during the life of the Panama Exposition. Fully 3,000 other conventions are in correspondence with the Exposition authorities and it is probable that many of them will arrange for conventions. Arrangements are being made to enable students of special topics to time their visits so as to attend all sessions of conventions engaged along similar lines of activities.

The Anti-Saloon League of New York has made public an offer of \$2,500.00 in prizes for the best eight essays on the question, "What the Approximately Twenty Million Dollars of Revenue Received from the Liquor Traffic under the Raines Excise Law Costs the People of New York State, Morally, Mentally, Physically, Financially and Industrially." Essays are limited to 5,000 words and must be typewritten. The competition closes October 1, 1915, and is open to any person residing in New York or taking any kind of regular work in an institution of learning in New York during the year ending on that date.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 25

RICHMOND, INDIANA, SIXTH MONTH 18, 1914.

New Series.  
Vol. II. No. 25

## The Unity of Friends

In a recent issue of THE AMERICAN FRIEND we quoted in these columns from the London General Epistle of 1913 as follows:

"To meet the new burst of national, social and intellectual life, which we so gladly welcome, we need a fresh breaking out within ourselves of the irresistible life of God."

And again we quoted from the same document:

"The spirit of complete and continuous concentration on the work of the Kingdom must spread throughout the whole body."

These were messages from one body of Friends to other bodies of Friends with which there was no organic connection, but each breathing the spirit of unity in the consciousness of a call to the same service in the face of common opportunities which are recognized as being the common heritage of Friends everywhere. In the same connection we quoted approvingly from an editorial in the *London Friend* the following:

"May not our Society be, as it were reborn, as it faces with great seriousness the call of today, and hears afresh the call of God summoning it to fulfill its prophetic task?"

Without doubt all these sentiments will be echoed sympathetically by all Friends of whatever name. Yet one cannot escape the inevitable query that asks whether any or all of the blessings sought are to be vouchsafed in large measure to Friends as such, broken as they are into scattered if not inharmonious segments, or the other query that asks whether or not the "concentration on the work of the Kingdom" that must spread throughout the whole body of Friends will possess that virility and potentiality that is worth while if it must operate in unconnected sections of the body.

If the Society of Friends is to be reborn—and God grant that it may be in the spirit as expressed by our London editor—must it be reborn in the same divisive molds that leave us in detached sections as we face the tasks of a common mission? It is pertinent to raise the question as to how long we can maintain the pleasant fiction of calling ourselves the followers of the teachings of George Fox, when to be intelligently exact we must be classified as English Friends, and Irish Friends, and Five Years Meeting Friends, and Philadelphia Friends and Ohio Yearly Meeting Friends.

We are not unaware of the fact that we are venturing here to open up a delicate problem about which it is so easily possible to be misunderstood. We are deeply convinced, however that the present day trend of events both within and apart from Friends makes it necessary to face this question now, or certainly within a few years, if Friends are to maintain their footing in the field of Christian activities and if they are to preserve the message for future generations which has been their special contribution to the world through two hundred and fifty years of faithful ministrations.

Are we not permitting the technique of procedure to dwarf and overshadow somewhat the unity of our faith and the importance of the Quaker message? We ourselves know that in many respects the solidarity of all the above named bodies of Friends is complete, but to the world we are an aggregation of broken fragments, the potency of whose appeals is blunted by reason of the apparent isolation of our various parts.

There are perhaps a hundred objections to be raised immediately to the plea for either organic or federal unity, some of them real, some of them fanciful. They are objections which we are free to confess will probably prolong our separations. We can imagine something of the consternation that would probably come to many of our English Friends at the thought of being linked up with their American children in a Five Years Meeting or a Federal Council of the Society of Friends, and this could only be paralleled by the trepidation with which some of our Western Yearly Meetings would contemplate a union with our English Friends or with which both Philadelphia and Ohio, for different reasons, would contemplate a union with either or both of the others.

But the differences that hold us apart are, we believe, largely the differences of time and circumstance, the differences of technique as characterized above, rather than fundamental or necessarily permanent. One cannot read the proceedings of the recent Yearly Meetings at Philadelphia and London without a profound consciousness of the presence of the same spirit of progression as characterized the proceedings of our last Five Years Meeting. All of us alike are getting the same vision of the tasks to which the Church of Christ



is being called in this generation, and there is coming to us the same consciousness of need to be rebaptized—to be reborn, as the London editor puts it—as we face with seriousness the prophetic task to which as Friends we have been assigned.

We have no purpose to urge overmuch a consideration of the problem of our federal unity at this time. We are deeply convinced that as Friends we must go limping to our tasks so long as we fail to face and solve the problem of our denominational solidarity. But it is a problem that must remain unsolved until in the face of a larger vision and in the light of a fuller comprehension of our mission in the world—to this generation no less than to the generations to come—we are able to rise above provincialisms and the environment of circumstances, and, in the conscious

unity of the Spirit of Christ, clasp hands for a more efficient service in the Master's kingdom.

We are not concerned herein with the how or the when of this problem. We are concerned that Friends shall follow the visions that are crowding in upon us, leading us ultimately as we believe to a common highway of purpose, of consecration and of action. Possibly we are far enough along our various roads that we can at least without sensitiveness contemplate the problem. Our differences are not so much differences of faith, of doctrine, of denominational tenets, of nationality, as they are of procedure, of custom, and when the time comes to do it, we can afford to modify procedure and even custom, if thereby we may grow into a larger life and become doubly strong for the Master's work.

## The Spiritual Life and the Present Social Situation

BY THOMAS E. NEWLIN

The minister of religion today ought to be the personification of Christian scholarship. His very position in the community places both Christianity and culture in full view. If either should be lacking or weak he is thereby inefficient. He must see the church in the first place and mainly as a religious force. But as a religious force in America during the last century it has been gaining adherence quite rapidly. In 1800 only seven persons in every hundred of our entire population were members of the Protestant Church. In 1850 there were fifteen in every hundred; in 1870, seventeen; in 1880, twenty; in 1900, twenty-four; in 1910, twenty-four. The question then is, shall we be satisfied with holding our own or shall we try to evangelize America?

Great things have been done in the last century in foreign lands. The missionary movement and missionary spirit have permeated the whole church. But the battleground in the world's evangelization today is America. Religion today is vitally concerned with some of the fundamental questions, of social righteousness, commercial honesty, industrial and political honor and economic justice. The great movements of our time are essentially religious, but as an ecclesiastical force the church is not meeting the religious needs of our day. Religion today is concerned with bigger and more vital questions than denominationalism and sectarianism.

Of the almost forty million breadwinners in America more than thirty-five millions work with the hand. It is sad to know how many of these are out of sympathy with the church and many of them are hostile to the church.

That there is a great social unrest no one who knows the history of the times will dare to deny. Shall the church give up and say that other organizations must work out a pacification? The church ought to mean service as true religion means service. Do we believe that man's greatest need is spiritual? The church is the organization created to satisfy this need. But if

the greatest need is to save itself as some seem to think, then religion will pass into sectarianism and cease to gain the respect of the workers of the world.

We will have to admit that there is some truth in the charge that is made that on account of the failure of the church, there has arisen the Young Men's and the Young Women's Christian Associations, the Women's Christian Temperance Union, the Salvation Army, Rescue Missions, Christian Science and many benevolent and relief agencies. I am glad the Christian Endeavor was organized as a part of the church, and in fact not one of these organizations named would amount to anything, but for the church. Since it is not the purpose of the church to advocate any particular social system or economic theory, then why could not the church include everyone who professes Christianity although his social and economic views were out of harmony with a majority of the church members? The church must teach the fundamental and eternal truths of the Christian religion, but must permit every one to make the application of these for himself. The taunt thrown at Jesus is coming to be our experience. "He saved others, himself he cannot save." It is our duty to reach as many men and women as possible by all the means available, and by all feasible means save the children. While the minister and the Christian worker must view the church as a religious force, fundamentally and primarily, yet not only so, for it is also a social factor of great power. While no one can be religious by himself, yet Protestantism has always insisted on the right of individual freedom. Religion cannot be taken second hand nor kept in cold storage.

We are all agreed that salvation is a personal matter, yet we must not lose sight of the social ideal, for the individual is much more easily saved when society is saved. We all know how very hard it is to live the pure Christian life in surroundings where morals are low and business standards are questionable. So true is this situation that many intelligent and upright men



have come to the open conviction that the pure principles of Jesus Christ cannot be followed in the political and business world of the present day. We know that Christian business men are driven into positions which they regret and personally resent. Some of them have told me that they try not to think of the fact that their employees are compelled to do things they could not do. I am making no apology for anyone nor am I apologizing for a system that drives men into corners unwillingly.

Many Christian men feel compelled to employ little children and women, and often while they sit in church their dividends are accruing from the labor of their subordinates. The Christian man does not like to be undersold any more than his non-professing competitor. He will be brought to the point of debating whether he will adopt the questionable practices and console himself by saying that it is a business proposition and everybody is doing it.

We are all driven to the conclusion that it is easy or difficult to apply the spiritual principles of Jesus as these principles are accepted or rejected by the community in which we live. It is so hard for any of us to live happily in the face of public opinion. Our efforts should then be used to raise the standards in business and social life and make public opinion right. The Christian church and Christian education should be strong forces to bring about better conditions. Good laws also help much. The absence of saloons, gambling places and vile resorts makes it easier for all of us to live pure lives. But we must not be content with prohibitive measures for we must do much constructive work.

I know that socialists as a rule claim that the church renders no social service worth while. The church is not a social reform club, but that it should have a function here is plain to those who understand the situation. The Christian church today is supplying the leaders in nearly all social reform. Members of the Christian church practically control the great philanthropic and benevolent institutions. In the last ten years over forty million dollars have gone into the Y. M. C. A. and nearly all of it has come from the Christian church. Practically all the benevolences come from church members.

Yet we are forced to admit that the church in its organic relations is not alert to the problems of the day. The church must face all the facts. Christian work has not kept up with the business world in efficiency. The law of efficiency is affecting the spiritual life today much more than most will allow. Factory and shop have been revolutionized in the last few years by industrial efficiency. Some concerns report as much as four hundred per cent. increase in their output. But there is no use to try to improve the church by substituting social service for the Gospel. The Church is not a factory, but whether we like it or not people are applying efficiency tests to the work of the church. The church has depended too much and too exclusively on inspirational sermons and addresses and enthusiastic meetings. If telephone companies,

telegraph companies, railroads and fruit growers' associations find it profitable in their business to employ experts and sociological investigators, will it not pay the church to put more of this kind of work in its program?

Charles Sumner entered the United States Senate at the very time of the departure of Henry Clay. Thomas H. Benton met this man of genius telling him in sad tones that he had come too late, and there could be no career for him since Webster, Calhoun and Clay were gone and the great issues were settled.

There are Bentons giving forth such messages to young Sumners in the church these days. I have no such message. I would wish to say to every worker in social fields, in mission fields, in educational work as well as in the church, Go forth and renew the social conscience, and this can only be done by cultivating the spiritual life in the presence of Jesus Christ. This alone will still the social unrest and bring new life to the church.

Whittier, California.

### The Efficiency Committee

BY JOHN R. CARY

A brief reference to the appointment of an "Efficiency Committee" by Baltimore Monthly Meeting in a recent issue of THE AMERICAN FRIEND was probably overlooked by many readers of the paper and attracted little attention even from those who read it. It is quite possible that the item received all the consideration it deserved, because Baltimore Meeting is rather small, and has not much influence in the Society, so that action taken by it is not likely to bulk very large in the thoughts of Friends generally. It is also quite possible that the action itself may not turn out to be successful in achieving the desired result, in which case it will be just as well if not much attention is paid to it.

The significance of it, so far as it has any at this time, is due to the fact that Baltimore Monthly Meeting believes that the gift of ministry is not necessarily combined with a gift of executive leadership. Some, at least, of its members believe that the varied work of the church calls for executive direction of a very high order, but are of the opinion that the chances are strongly in favor of that gift of leadership being found apart from the spiritual gifts which qualify a minister rather than combined with them. They believe that the way to secure the intelligent direction which such an organization as the modern church needs on the social and intellectual sides is to persuade the strong and capable members who are doing things in the world that it is worth their while to give the needed time and thought to the church organization; or, if the church prefers to do so and can raise the necessary money to employ a secretary who shall perform for the church some of the functions of the Christian Association secretaries.

One must understand in connection with this the theory of the Discipline, that the spiritual work of the church is to be cared for by the Pastoral Committee;



and in this body the Minister, whether technically "Pastor" or "Resident Minister," would naturally have a large influence. It would seem reasonable to expect that his power in the ministry would be greater if the executive work of the church were off his shoulders.

The experiment which Baltimore Monthly Meeting is trying is an effort to work out the policy suggested above. An Efficiency Committee has been appointed, of three members, two men and one woman. It happens that one is a minister, and one an elder, but this is purely an accident, as the individuals were chosen without thought of their position. The minute of their appointment does not set forth their powers or duties, but the understanding is that they are to promote the work of the church by securing efficient service of the regularly constituted agencies. They were told that they were expected to consecrate to the Lord through the church their powers of administration and were left free to work out methods.

They have decided to keep in the background as far as possible, to avoid doing things as a committee, and to try to get results by helping others. They propose to keep a close watch for opportunities to open up fields of service for individuals, to see that none are overlooked, and that each has congenial and helpful work. They will study the work of each standing committee to see whether it is covering its field, will make suggestions as to new fields and encourage those who need help. They will study the relation of the Meeting to the community so as to see how far it is carrying its share of the obligation of the church toward the weaker member of society and how it is acting in the matter of righting social wrongs. They will be expected to study the question of the spread of Quakerism, how to find the persons who will develop their spiritual life best in Friendly fellowship, and how to give to the community an understanding of the principles of Quakerism.

Stated briefly, it may be said that it is the purpose to have three persons who are thinking about the Meeting and devising ways to add to its effectiveness. Their usefulness will depend upon their tact, ingenuity and intelligence, but if they at all approach the degree of service expected from them they should be able to materially assist in training and developing the characters of those who may be brought to the church through its more spiritual activities.

The Committee is subject to revision yearly and the experiment will be abandoned if it is not a success. If it should develop a force which is needed by the volunteer system of working to insure its efficient operation, other Meetings will be glad to know of it.

Baltimore, Maryland.

### A Caught Vision

BY SAMUEL MILES

In the scene presented to us at Jacob's well, recorded in John 4, we have a life picture and not a parable. We do not know the exact distance Jesus and His disciples had traveled that day on foot, but He was weary, hungry and thirsty like other men. Presently a woman

appears on the scene and a remarkable conversation takes place. Had the Pharisees known it, how they would have scorned! Even His own disciples marveled that He should talk with a low caste woman.

But she caught a vision and did not wait to be baptised with water, but went directly and with twelve simple words she persuaded many to come to Jesus. It was a simple act, but it detained the Savior two days and doubtless kept the nobleman waiting that length of time before his son could be healed, but it accomplished more than that. The savor of it has come down through the centuries, increasing in volume every year.

Quite likely Catherine Booth, the mother of the Salvation Army, together with hosts of other women have caught a vision. We admire Wm. Booth and his works, but if the adage is true, "She that rocks the cradle rules the world," then the wife has the greater honor and the perfume of her brief life has already reached millions of souls. May every mother and daughter who reads this be prompted to do her best!

Elizabeth Fry formed the good habit in her life of praying every morning, "Lord, what wilt thou have me do?" and she became a mighty factor in prison reform and in the salvation of convicts, and as a result she has been worthily styled the uncrowned queen of England.

North Ferrisburg, Vermont.

### London Yearly Meeting

London Yearly Meeting convened this year on Wednesday, the 20th of May, and concluded on Thursday, the 28th, being one day longer than usual, which was felt to be an advantage.

We were favored to have the company of an unusually large number of American Friends. These included David E. and Sarah M. Sampson, from North Carolina; John F. Hanson, from Portland, Oregon; Robert L. Simkin, from New York (missionary from China); Joseph Elkinton with his wife and two daughters, from Philadelphia; Charles E. and Lydia Cox and two daughters, from College Park, San Jose, California, and Anna B. Thomas and her daughter, Dr. Henrietta Thomas, from Baltimore.

The reading of the summary of the epistles from the American Yearly Meetings together with the presence of these "living epistles," stimulated our interest in, and sympathy with you, in all your manifold labors for the good of your fellowmen. We feel that strong ties of love and fellowship and community of purpose bind us together in Christ Jesus our "One Lord." Many of us look back with gratitude to the times of communion we have experienced on your side.

The interests that claimed our earnest thought were of a world-wide character. We were made increasingly to realize our responsibility towards our nearest neighbor, France, by the account which Charles D. Terrell gave us of his work in that country during the past year. He told us how France is putting off the yoke of Rome, and fast becoming a nation of infidels. Gross immorality and worldliness are on the increase,



and an earnest appeal was made to our young Friends, who can speak the language, that some of them would go to the help of our Friend and his wife who have been laboring so devotedly there for many years.

The demand for more workers in all our foreign mission fields was of an urgent character. The deputations recently returned from Australia told us of the heroic stand made by many of our boys in refusing compulsory military service, resulting in their being sent to prison. The needs of our scattered members in South Africa were also brought before us, and it was decided to send out a deputation to counsel with and encourage them in their work.

Turning nearer home, we were brought into close sympathy with our Friends in Ireland, where civil strife is threatening. We were thankful to learn that, with very few exceptions, they were upholding our ancient testimony against all war, and war-like preparations. We decided to co-operate with other churches on your side of the ocean and our own in connection with the proposed "Christian Union World Conference on Faith and Order."

The position of women both in the Church and in the world, set forth in a document prepared by the "Meeting for Sufferings," showing the place given to them by our Society from its rise, aroused great interest and led to an animated discussion. The document was adopted and is to be widely circulated.

We were conscious of the presence and presidency of our Lord and Savior Jesus Christ during the sessions from day to day, and whilst on some occasions there was a diversity of view expressed, we were preserved in much love and unity. We separated feeling that a call had come to us to close up our ranks for a united aggressive effort to bring into closer fellowship with us those who are already attending our meetings, and to consider our responsibility to the very large number who seem to be altogether indifferent to the claims of religion. With this end in view we decided to ask all our Quarterly Meetings to report next year what steps they are taking in these directions.

The great importance of prayer was often alluded to during the meetings, and a very helpful message on that subject was given by Dr. A. C. Dixon, the noted American preacher, who at the present time is the pastor of the Metropolitan Tabernacle, formerly the church of C. H. Spurgeon, a building with a seating capacity of about five thousand.

Reigate, England.

ARTHUR DANN.

#### Another Account

Comparing London Yearly Meeting of today with former occasions, one is struck with the number of activities that engage the membership and how many younger Friends are prominent in discussions. A wide range of subjects were up for treatment. Foreign Missions received a large share of attention. The home field was not considered as prosperous on the whole as some previous years, judging from the re-

ports. The tramps and week-end efforts were looked upon as means of great help in reviving small meetings. We do not remember on previous visits to have heard so much said about silence in meetings, nor so much about the seed or light within and similar terms used more in the early days of our church history.

The first few days, the so-called "liberal" wing seemed to have most to say, then as the meeting progressed the more pronounced evangelical sentiments prevailed, but all through there was a strong effort for unity of purpose and action. The temperance question seems to have made but little progress in the last decade as they confine their work mostly to lines of total abstinence.

In contrast, it may be said that the cause of peace has gone forward. Nowhere else in our knowledge are there so many agencies at work. The young people of New Zealand and Australia who are suffering for refusing to drill, received unstinted honor and support from the meeting. Strong protests were made to the government, and the tactics of the military authorities were handled without gloves. The reports of those who have distributed large sums to the destitute and suffering in the Balkans, form a most interesting chapter in London Yearly Meeting's activities this last year.

For quiet, persistent effort in Parliament and out to promote concord and good feeling with other nations, J. Allen Baker, Member of Parliament, is a leader. One day he is the honored guest of a crowned head and rides his hobby for peace and good-will to the nations; next day he is equally at home down in the lowest part of the city in an adult school. The generation of that sort of men is a rich heritage in London Yearly Meeting.

The rights and liberties of women, consumed much time of the Yearly Meeting while suffrage was avoided as much as possible for obvious reasons. Other live questions came up for attention, but especially did the whole subject of correspondence claim much delicate care. In addition to the general epistle and the usual Dublin and American correspondence, special letters of a fraternal character were addressed to the Philadelphia Orthodox and Hicksite bodies. Joseph Elkin-ton, wife and daughters; David Sampson and wife and John F. Hanson, with credentials from their respective meetings, entered into the varied concerns of the meeting and availed themselves of such opportunities as afforded for service in the ministry.

As a digression from the regular routine, the visitors formed a party of about one hundred in a pilgrimage to the Jordan's Meeting House and burial grounds, where the graves of the Penns and Penningtons are marked with small plain slabs. The plain meeting house and grounds are becoming more and more sacred to Friends as time passes, and these yearly pilgrimages take on the holiday aspect. Much interest is shown in the house and grounds where Milton lived and where Thomas Elwood spent so many days reading to the noted blind poet of two hundred years ago.

J. F. HANSON.



### A Monthly Meeting Chronicle

(Wherein is told the story of a Monthly Meeting which caught a vision, and with some misgivings decided to improve an opportunity.)

BY JUNIUS JUNIOR

#### XVI.

The records of Slow Valley Monthly Meeting for the year 1913 and for the first three months of 1914, already chronicled, reveal the marvelous possibilities of a religious body that finds the open road of opportunity, and in spite of the handicaps of custom and habit, decides to enter upon the possession of a new heritage.

The sessions of the second quarter of this year have proved to be no less marvelous in the manifestation of spiritual power working in the lives of those who are obedient to the call of a living Christ.

The April meeting partook of the nature of a jubilee service after the result of the every-member canvass in March was reported, and when announcement was made that the total number of members now exceeded the two hundred mark. Even the retired farmer came perilously near the border line of radical enthusiasm when he publicly thanked God for what his eyes had seen and his ears had heard. And well he might rejoice, for his eldest son had been one of the converts at the revival during the winter and now was the leader of the growing Bible School so recently established in the Turkey Hollow neighborhood, while his daughter was one of the liveliest of the group that had the care of the class of neglected children on Saturday afternoon, a class which has now grown to thirty-two.

The old physician, with tears of joy streaming down his face, showed that he too had been caught by the current of religious zeal that was sweeping through the neighborhood, and after expressing his thankfulness for what was going on, in a well-worded speech proposed that the meeting consider the propriety of erecting a new and more commodious place of worship. The school teacher looked as though he felt the millennium had surely come, while the young people almost held their breath as they waited to see the effect of the proposition upon the meeting.

While it was apparent that there was a disposition to look the proposition squarely in the face in a perfectly business-like way, it was evident from the start that it would be considered favorably. It was the business man, who apparently voiced the mind of all when he said:

"I have a feeling that the time has come when our faith must be put to a severe test. If our meeting has reached the high tide of its life and the maximum of its growth, then our present quarters are ample. But I have a conviction that we have just begun to expand. God's hand is upon this body, and as we are true to Him, the future has a work for us in this community that has not yet been revealed to any of us."

It was in this spirit that the matter was settled after an extended discussion by the appointment of a building committee of seven, four men and three women, to draw up plans, secure estimates of cost and report the same to the meeting in May.

One of the interesting developments of the April meeting was the reading of a letter from a Friend living in Oldtown, a little village on the electric line, fourteen miles to the northwest, reciting the fact that there was an abandoned Friends' meeting house a mile out from the village, and voicing a concern which had been much upon his mind of late that in some way the property which seemed to be in a fair state of repair should be utilized for the glory of God and the betterment of the community. He said that no religious services were being held within five miles of the place, the nearest being an M. E. Church at Silverton. As far as he knew there were four families near by which still held membership with Friends, but whether or not interest could be revived to the extent of bringing together a congregation he did not know. He felt encouraged to call the attention of Slow Valley Meeting to the situation, because in attending the services at Newtown two weeks before he had been impressed with the spirit of life that prevailed among the membership.

"That's another one of God's calls to us," said one of the women elders. "There used to be a flourishing Friends meeting in that neighborhood, but, from various causes, the interest died out and about eleven years ago the meeting was abandoned. I believe it is our duty to respond to this appeal by making an investigation in the hope that the work in that vicinity can be revived."

A number spoke on the question, and there were some who doubted the propriety of taking on too many forms of activity. By far the greater number felt that at least an investigation should be made and the matter was finally referred to the evangelistic department for action. The request which came through the class of neglected children for a Bible School in the poorer quarter of Newtown, adjacent to the foreign quarter, received serious consideration and was referred to the Bible School department for such action as might be deemed wise. It was reported that on the preceding Sabbath a Junior C. E. Society was organized with an attendance of fourteen. The committee appointed to interview the mayor and chief of police relative to social conditions in the city reported progress, but a final report could not be given at this time.

The May meeting was largely attended and was characterized by the spirit of service which had taken possession of the membership. Their faith was unbounded. The majority seemed ready for any task and through the distribution of committees, the plan of a division of labor was finding something for everyone to do. What was more important, almost everyone seemed willing to undertake the task assigned.

The evangelistic spirit was still prevalent, and the Committee on Visitation and Personal Work made an extended report which revealed the extent to which the life of the meeting was touching the life of the whole community, city and country alike. The Building Committee reported plans for an up-to-date edifice, auditorium, Bible School room with class rooms which when required could be thrown into the auditorium,



basement with kitchen outfit, room for the Primary department and Juniors and prayer meeting room, at an estimated cost of \$19,000. This report provoked a lengthy discussion, some contending the plans were too large and costly, and others that they were building for the future as well as the present. The sum of \$12,540.00 was subscribed for the project in the face of the meeting, after which the building was agreed upon and the Building Committee continued and instructed to begin the erection of the structure as soon as possible, and solicit additional funds to make up the deficiency.

The Evangelistic Committee reported that two of their number had visited Oldtown soon after the last Monthly Meeting, and after spending three days had found sixteen persons who were still Friends and twelve others who had been Friends formerly, but who at present were not identified with any church. After visiting all the families in the neighborhood, a meeting for worship has been appointed for the abandoned meeting house on the preceding Sabbath, which had been attended by twenty-four persons. Another meeting had been set for the third Sabbath in May and the committee recommended that beginning with that date a meeting for worship be appointed for that place every Sabbath morning at 10:30 o'clock, under the care of the evangelistic department. After it was explained that two of the older Friends and three young Friends from Slow Valley Meeting had agreed to be present each Sabbath, or to secure a substitute, for the next four months, the meeting approved the report.

The committee appointed to visit the mayor and the chief of police could only report partial success. The city was in the grip of a political machine controlled largely by the liquor and gambling interests and it was felt that little could be accomplished in the way of cleaning up the city until the Christian men of all the churches stood together for the election of an administration that was free to enforce the statutes. The Committee on General Federative Work was instructed to have this matter further in charge in the hope that a civic movement might be developed that would be able to accomplish this purpose.

The June session has just been held and has proved to be a duplicate of the other recent sessions, characterized by intense religious life and the spirit of consecration and service. Work on the new meeting house is well under way, and the building fund has reached \$16,875.00. The spirit of revival is in the air at Oldtown as the result of the services already held, and on last Sabbath the attendance was forty-seven.

The Bible School at the Bennett School house has an enrollment of eighty-three, and religious services are now held each Sabbath afternoon under the care of the school teacher. Several families in that neighborhood now attend the morning services at Newtown. The Bible School at Turkey Hollow is prospering with a growing attendance, and every two weeks the services conclude with a brief talk on the spiritual life by the son of the retired farmer. A request was read

for the establishment of regular services for worship every Sabbath afternoon, which was referred to the Bible School department. A new school has been started in the poorer section adjoining the foreign quarter with an average attendance to date of fifty-nine children, while an adult class is to be organized next Sabbath.

The class of neglected children is prospering and has opened the way for the beginning of personal religious work in more than twenty homes which hitherto have had no form of religious instruction. The joint work among the foreigners is progressing despite numerous handicaps of the saloon and certain evil-minded men prominent in ward politics. A city missionary is in charge until the autumn, when the management has a hope of securing a converted Italian to assume control of the mission.

Space forbids further record of the wonderful activities of this wonderful meeting, whose membership the Spirit of God has touched with such effectiveness and power. "Christianity at work" was the characterization of the pastor at this last meeting, when discussing the temperance report which revealed the purpose of a joint educational campaign with a view to a local option vote in the autumn.

The membership has now reached a total of 228, and out of the 187 adults and young people, it developed that 129 of them are actively engaged in various departments of the work of the church. Space forbids an account of the newly organized Ladies' Aid and the Brotherhood, and other important activities, but through the kindness of THE AMERICAN FRIEND, we will be glad to give little glimpses now and then of the progress of this highly successful experiment of an average Friends meeting transformed by the spirit of trying to help others and to lift up humanity.

#### Women's Home Missionary Council

Just at the close of the last Five Years Meeting a mass meeting of women Friends was held and the need of organizing our Home Mission field was laid before this body. Our Church has been doing active Home Mission work for many years, but because we have worked individually, as it were—each Yearly Meeting working in its special field without any united organization, it is not known by other denominations and scarcely by our own people, just what our Home Mission work is and has done. Officers were elected at this mass meeting, but because of the failure of the one chosen as president to accept this office very little has been accomplished. At a meeting of the Executive members of this organization, held in Richmond last fall, Daisy Barr was made Acting-President till the Triennial Conference that has just closed. She has organized the three Yearly Meetings of Iowa, Western and Indiana with the following Presidents, respectively: Viola Smith of Salem, Iowa; Gertrude Moon Reinier of Noblesville, Ind.; and Mary Doan Hole of Richmond, Ind.

The work has been started in several of the Quarterly Meetings in these different Yearly Meetings and



practically all of them have used in some way the Home Mission Study book.

At the Muncie Triennial Conference, the Executive Committee of the Home Missionary Council of Friends of America together with some delegates chosen from the different Yearly Meetings formed a Nominating Committee and the following officers were chosen for the ensuing year:

Charlotte E. Vickers, Oak Park, Ill., President.

Daisy Barr, Muncie, Ind., First Vice-President.

Olive R. Lindley, Richmond, Ind., Secretary.

Lenora N. Hobbs, Bloomingdale, Ind., Treasurer.

The Constitution was waived and the Home Mission President of each Yearly Meeting of Friends in America was made a Vice-President of the Executive Committee.

The following persons were chosen for the various Yearly Meeting Presidents of the Home Missionary Council:

1. A. Viola Harrisburg, for Baltimore Yearly Meeting.

2. Elizabeth L. Hazard, for New York Yearly Meeting.

3. Emma G. Randolph, for New England Yearly Meeting.

4. Mary Barrett Pim, for Ohio Yearly Meeting.

5. Anna C. Stinson, for Wilmington Yearly Meeting.

6. Mary Doan Hole, for Indiana Yearly Meeting.

7. Gertrude M. Reinier, for Western Yearly Meeting.

8. Viola Smith, for Iowa Yearly Meeting.

9. Melissa Fellows, for Kansas Yearly Meeting.

10. Phoebe Johnson, for Nebraska Yearly Meeting.

11. Anna B. Miles, for Oregon Yearly Meeting.

12. Martha E. Newlin, for California Yearly Meeting.

13. Phoebe Wright, of Pickering, Ontario, for Canada Yearly Meeting.

Opportunity was given and Daisy Barr laid before this Triennial Conference the plans of those who gave birth to this Home Missionary Council of Friends and told what they desire to see accomplished in this broad field by our Church. She suggested that the Home Missionary Council would like joint fellowship with the Foreign Missionary Union in holding these Triennial Conferences, and after some discussion, this action was accepted by the delegate body of the Conference.

Now may we indeed and in truth work in unity as one strong host for God and His Kingdom, not only at home but in all the world.

Martha D. Henley, 2137 Park Ave., Indianapolis, Indiana, was chosen as Superintendent of Literature, and will handle not only the Foreign Mission books but also the Home Mission supplies.

In order to complete the organization promptly, we desire the address of each Yearly Meeting President whose name is given above.

OLIVE R. LINDLEY, *Secretary*.

216 College Avenue, Richmond, Indiana.

### Summer School of Missions

The tenth annual session of the Summer School of Missions will be held at Winona Lake, Indiana, June 25th to July 2d. This school is held under the auspices of the "Interdenominational Committee of the Central West for Missions," representing women's boards of missions of seventeen denominations. All women interested in the cause of missions should attend.

The Home Study Book will be taught by Mrs. D. B. Wells, so widely known and beloved. Mrs. J. F. Fisher will teach the Foreign Study Book. A special effort has been made for the young women this year. Normal classes will be held. There will be services with our missionaries, and many other features of interest. On Saturday, June 27th, Friends will have their "Rally Day." Won't you come and bring others with you?

Miss Angy Manning Taylor, who conducted the Bible Study Hour at the Triennial Conference of the Woman's Foreign Missionary Union, held at Muncie, Indiana, May 5th to 12th, will be the Bible Teacher at the Summer School at Winona. Those of us who were privileged to sit under her teaching know what a blessing and inspiration she is.

CHARLOTTE E. VICKERS,

*Corresponding Secretary of Interdenominational Committee of the Central West for Missions.*

### Notice for Publication

The New York Joint Fellowship Committee has the two following Pilgrimages next on its schedule:

June 21st.—Pilgrimage to Jericho Meeting. Conference topic, in the afternoon at 2:30, "Do I See Through a Glass Darkly?" Train leaves Pennsylvania Station, New York and Flatbush Ave., Brooklyn, at 10 a. m., for Hicksville. Visitors are requested to bring box lunches.

June 28th.—Pilgrimage to Manasquan. Conference topic, at 2 p. m., "The Triumph of Quakerism." Visiting Friends are invited to spend the preceding Seventh-day night with Friends in Manasquan. Those accepting this invitation leave Liberty St., C. R. R. of N. J., at 3:30 p. m., June 27th. Round trip, \$2. A train leaves Pennsylvania Station, New York, at 8:30 a. m., June 28th, arriving in Manasquan at 10:46. Please respond before June 24th to W. Russell Tylor, 221 E. 15th St., New York, secretary to the committee, if purposing to spend the night in Manasquan. This invitation is also open to visiting Friends from Philadelphia.

THE AMERICAN FRIEND acknowledges receipt from the Trustees of Indiana University, of an invitation to attend the dedicatory exercises of the Robert W. Long Hospital at Indianapolis, Indiana, June 15th. Governor Ralston presided over the exercises held in the hall of the House of Representatives and the address was given by Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching. Subject, "The Medical School and State."



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Lynn.**—On Sunday morning, May 17, President Robert L. Kelly of Earlham filled the pulpit in the Friends Church at Lynn. A splendid congregation of 230 listened intently to Dr. Kelly's excellent sermon on the theme, "Great is the mystery of Godliness." The message was a real uplift to our meeting.

### NORTH CAROLINA YEARLY MEETING

**Deep River Quarter.**—Deep River Quarterly Meeting was held at Deep River, North Carolina, June 6th. The meeting on Ministry and Oversight had excellent reports from the different congregations which include Deep River, Springfield, High Point, Archdale and Oak Hill. A leading member said he had been listening to the reports for 25 years and those today seemed better than ever before. At the close of the session Walter White, the efficient clerk, urged the importance of continuing to go forward and not being satisfied merely with present conditions. The meeting for worship followed. Thomas E. Anderson preached briefly on the importance of the quickening power. Lorena R. Hoskins of California discussed the preaching of John the Baptist. As he was a voice in the wilderness, so each of us should be a voice in the moral wilderness of this world to prepare the way of the Lord. George Wood urged the importance of pressing the truth that there is no other name given in heaven and among men whereby we can be saved. Nereus M. Barker closed in a brief discourse on "Ye are my disciples if ye do whatsoever I command you." At the noon hour dinner was served under the shade of the trees and an interesting social time followed. In the afternoon the credentials of Lorena R. Hoskins, of California, were read. She is a native of this state and this Quarterly Meeting. The committee on prohibition reported the text of a memorial sent to senators and congressmen from North Carolina urging them to support the pending resolution for national prohibition. The claims of THE AMERICAN FRIEND were presented and all were urged to subscribe.

### OHIO YEARLY MEETING

**Long Run.**—Long Run Bible School gave their Children's Day exercises Sabbath evening, June 7th, which were a success in every way. We had the

largest crowd I have ever seen at the church, many not being able to get inside. One of the most interesting parts of the program was an "Organized Class Demonstration" by Louis Murie's class of 20 young men. One Hungarian girl who has been in this country less than a year recited a short poem in very good English. There were Scotch, Irish, Hungarian, Polish and American names on the program. Our school and meeting are made up very largely of miners' families, and notwithstanding the fact that a general strike is on at present, when the pastor appealed for help to construct and furnish some class rooms in the basement, \$160.00 was subscribed in a few minutes. God has blessed us richly in this valley. To Him be all the praise.

### OREGON YEARLY MEETING

**Newberg.**—Newberg Quarterly Meeting was held May 8th to 10th with a good attendance throughout. Homer L. Cox of Portland brought a very helpful message to the meeting on Ministry and Oversight Friday afternoon. He thought the church of the present day could learn many helpful lessons from the early church (Acts 2: 42, 46 and 47). Friday evening the Peace Committee arranged an oratorical contest between three young men from Pacific College. An offering of ten dollars was taken and distributed among the orators. Emmet Gulley, Greenleaf, Idaho, won first place and a prize of five dollars. The devotional service Saturday morning was in charge of H. Elmer Pemberton, Evangelistic Superintendent. The business session was largely taken up with reports of the year's work from the various committees. Much faithful work has been done in all the departments. Nettie Riley of Lents, Oregon, conducted an evangelistic service Saturday evening, and Sunday morning Aaron Bray gave a strong message to the church.

### WESTERN YEARLY MEETING

**Indianapolis.**—Mr. and Mrs. Arthur Chilson, the African missionaries, filled the pulpit at First Friends Church, Sunday, June 7th. Mr. Chilson gave the morning address, which was exceedingly interesting, telling of the work and needs of the African field. Mrs. Chilson delighted the children of the Sunday School, giving them a glimpse of the little black children in Africa, and sing-

ing in the native tongue. Mr. and Mrs. Chilson, with their children, expect to return to Africa early in July.

**New London Quarter.**—New London Quarterly Meeting was held June 5th to 7th. The services on Saturday were conducted by the home ministers and Lemuel and Rachel Middleton of Friendswood, Texas, who were formerly members of this Quarterly Meeting. On Sabbath morning E. M. Woodard, Yearly Meeting Superintendent, gave a helpful and inspiring message. At noon the company partook of a bountiful dinner which was spread in the grove near the church, and the social hour was much enjoyed. The Quarterly Missionary Conference was held in the afternoon. After a short program by home talent, Solomon Tice, a missionary from Mexico, gave an interesting talk on conditions in Mexico and the work there. In the evening E. M. Woodard attended service at West Middleton and Solomon Tice at Russiaville.

### PERSONAL MENTION

John F. Hanson was expected to sail from England for Stavanger, Norway, early in June.

Prof. Elbert Russell of Earlham, will give the commencement address at Oakwood Seminary, Union Springs, N. Y., June 19th.

Clarence E. Pickett, pastor at Toronto, will give an address at Canada Yearly Meeting on the evening of June 25th, on "Interpreters of Christ."

Arthur Chilson and wife addressed a union meeting of Friends of Richmond, Indiana, at the East Main Street Church on Sabbath evening, June 7th.

President Thomas Newlin of Whittier, California, delivered the address at the graduating exercises of the California Electric Medical College on June 3d.

Mr. and Mrs. W. H. Fry, of Grinnell, Iowa, announce the engagement of their daughter, Florence Faye, to Wendell G. Farr, of the Friends Seaside Mission, Jamaica, West Indies. The wedding will take place in August.

Horace E. Coleman, who has been appointed by the Conference of Federated Missions as Sunday School Specialist for Japan, is now in this country studying the latest S. S. methods, and addressed the annual meetings of the Christian Associations at Earlham College on June 14.



## CORRESPONDENCE

FOWLER, KANSAS, June 7, 1914.

*Editor American Friend:*

Since my last communication there have been important developments at Fowler. At the close of school we thought best to call a meeting of all our members and see what could be done toward buying the Academy for the Monthly Meeting. After an inspiring address to the graduating class, by Charles Lescault, a basket dinner was served. Then a meeting of the members was called and without any pressure being brought to bear upon the gathering, one after another arose and told what they would give, some giving as high as \$200. In a very short time \$1,650 was raised and the balance of the debt is practically in sight.

The money was raised entirely within our own meeting. There is the best unity and spiritual feeling in the meeting that there has ever been, and this assures the future of the Fowler Meeting. As to the Academy there are no arrangements as yet for the continuance of the school, although the Monthly Meeting can now reorganize the board and continue if they think best.

We have received many encouraging letters urging us to continue the school. Some have said they would be one of twenty-five to raise \$1,000 for the running expenses next year. If this were raised within the next three or four weeks, we feel sure the school could start next fall with three good teachers, a good attendance and clear of debt. The meeting here has done all they are able to this year.

A company has secured leases on land around Fowler for oil and gas and drilling will soon commence. We have had an abundance of rain and crops of all kinds were never more promising than at present. The wheat will soon be ready to cut and promises a yield of from thirty to forty bushels per acre.

All communications can be sent to Wm. Harvey, President of the Board, or John Howard, Pastor of the meeting.

JOHN HOWARD.

GEORGE N. HARTLEY IN NORTH CAROLINA

North Carolina Yearly Meeting has been greatly helped by the devoted services of George N. Hartley in our limits for over six months. He came first to High Point last October to assist in revival work, after which he made a tour of each Quarter, and visited all the meetings except three, and some points where there were only a few Friends located. He addressed our people over

300 times, and of these 128 were lectures accompanied by views of Palestine and other Bible scenes. His labors have been arduous, but everywhere he has found an open door and appreciative hearers. He gives due credit to Guilford College for its good influence in the homes to which students have returned. Their services are noticeable also in the meetings and Bible Schools. He says he found a life in the schools taught by Guilford College students, much above the average.

Having taught here in the days of the Boarding School, George Hartley has been welcomed into the homes of many of his former pupils, and these as well as those to whom he was a stranger will long remember his faithful and varied services among us as an ambassador of our Lord, inviting all to higher and purer standards, and to whole-hearted dedication to the Master he has served so long and steadfastly. \* \* \*

### ENDORISING THE MEN'S CONFERENCE

NEWBERG, OREGON, May 9, 1914.

*Dear Friend:*

At Newberg Quarterly Meeting, held May 9, 1914, the sectional men's conference was unanimously endorsed, with the hope that one might be held at Portland.

A. R. MILLS, *Clerk.*

KEMAH, TEXAS, May 25, 1914.

*Dear Editor:*

Friendswood Quarterly Meeting of Friends, held at Friendswood, Texas, May 23. I was instructed by the meeting to inform THE AMERICAN FRIEND that Friendswood Quarterly Meeting wished to express its approval of the proposed Men's Conference, being agitated in your paper.

ADOLPHUS E. HARVEY, *Clerk.*

\* \* \*

LAMAR, COLORADO.

I will say that I am well pleased with the well-chosen subjects written upon in THE AMERICAN FRIEND, and the help we find by reading its columns is of great benefit to all interested Friends. Although appearing silent, I have been much pleased at the thought of a conference of men Friends to consider the problems before the Church. At first, like when the W. C. T. U. and the W. F. M. were organized, I thought the most discreet of both sexes should be assembled together for the great task before us, but further consideration makes me rest in confidence that if a body of discreet men Friends come together they will do what they can for the greatest general good of all Friends, leaving the good results for the generations to follow.

ELIZABETH PEARSON.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

**Insures the most  
delicious and healthful food**

By the use of Royal Baking Powder a great many more articles of food may be readily made at home, all healthful, delicious, and economical, adding much variety and attractiveness to the menu.

The "Royal Baker and Pastry Cook," containing five hundred practical receipts for all kinds of baking and cookery, free. Address Royal Baking Powder Co., New York.



## BIBLE SCHOOL LESSON

June 28

**Subject**—Review. The Seeking Savior.**Reading Lesson**—Heb. 4: 14; 15: 10.**Golden Text**—The Son of Man came to seek and to save that which was lost.—Luke 19: 10.

## THE LESSONS

- I. Luke 14: 7-24.
- II. Luke 24: 13-35.
- III. Luke 14: 25-35.
- IV. Luke 15: 1-10.
- V. Luke 15: 11-32.
- VI. Luke 16: 1-13.
- VII. Luke 16: 14, 15, 19-31.
- VIII. Luke 17: 1-10.
- IX. Luke 17: 11-19.
- X. Luke 17: 20-37.
- XI. Luke 18: 9-14; 19: 1-10.
- XII. Mark 10: 17-31.

Review the lesson by discussing the characters involved, especially from the viewpoint of Christ's attitude toward them. Self-seeking guests contrasted with the outcasts compelled to come in; two disciples walking to Emmaus; those who count the cost; the owners who have lost a sheep and a coin; the prodigal and the elder brother; the shrewd steward; Lazarus and the rich man; the grateful Samaritan leper; the Pharisee and the publican; Zacchaeus; the rich young man.

Discuss the problems of the right and wrong use of wealth; the problem of modern hospitality; the relationship of the Church to lost manhood and womanhood; Phariseism in modern life; are our Churches for the ninety and nine or the one; modern obligations of stewardship.

Finally, picture Jesus as the Shepherd out upon the highways of life seeking out the lost. He is not waiting passively, but seeking actively.

## CHRISTIAN ENDEAVOR

June 28

**Topic**—Civic Reforms That Endeavorers Should Promote.—Isa. 1: 10-20.

This will depend somewhat upon the location of the local society.

If it be in a city, the questions of temperance, gambling, vice, the slums, housing conditions, Sabbath observance, may properly claim attention.

If in a town or a village or in the country, Sunday baseball, other improper uses of the Sabbath, a neighborhood nurse, ways of spending summer vacation and kindred subjects will be valuable.

In all instances the value of citizenship and its proper use, the moral issues of the coming election, the use of the Fourth of July, the moral status of the press are good subjects for consideration and action.

The Endeavorers have a splendid opportunity to impress the value of applied Christianity.

## Born

**Cosand.**—At Imperial, California, May 24, 1914, to E. N. and Mable Cosand, a daughter.

**Jones.**—At Readfield, Maine, April 3, 1914, to Arian and Marcia Jones, a son, Leo La-forest.

**Taylor.**—At Winthrop Center, Maine, May 10, 1914, to Frank H. and Ella M. Taylor, a daughter, Kathalena Foster.

## Died

**Brown.**—Mary Ella Brown, wife of Sylvester Brown, died at East Readfield, Maine, May 23, 1914, aged 67 years and 7 months.

**Elliott.**—Martha J. Elliott, wife of Oliver C. Elliott, and daughter of Joseph and Sarah Hussey, died at her home near Carmel, Indiana, April 15, 1914, aged 69 years, 9 months and 17 days. She joined the Poplar Ridge Monthly Meeting by request in 1883. She suffered for a year from a stroke of paralysis and said many times she wanted to go and wear the crown prepared for her.

**French.**—Mary Randall French, widow of Charles F. French, was born in Bolton, Mass., January 21, 1846, and died at the home of her brother-in-law at Imperial, California, March 20, 1914. She was a birthright Friend and spent most of her life in Massachusetts. She was buried beside her sister in Le Centro Cemetery, California. She was the last survivor of her father's large family.

**Fulghum.**—Elizabeth L. Fulghum was born March 25, 1825, and died at the home of her daughter, Clear Lake, Iowa, April 21, 1914, aged 89 years, and 27 days. She was a member of Winneshiek Quarterly Meeting. She joined Friends soon after her marriage to Michael Fulghum at Arba, Indiana, in 1843. It can be truthfully said, "She hath done what she could. Her children rise up and call her blessed." She leaves five children, seventeen grandchildren and thirteen great-grandchildren.

**Griffith.**—Daniel P. Griffith, son of Amos and Edith Griffith, was born in Washington County, Pa., October 9, 1821, and died at the home of his daughter in Iowa Falls, Iowa, March 24, 1914, in his 93d year. He was married to Sarah Louise Hough in 1845. He taught school for a number of years and engaged in mercantile business. He was later cashier in a bank and was also interested in farming. After the death of his wife in 1888 he made his home with his daughter, Anna M. Hoag. For several years he had charge of beautifying the parks, a work in which he took great pleasure. He was one of the original members of Friends Meeting at Iowa Falls and was a strict adherent of the faith and principles of Friends. He lived an exceptionally great and noble life. Funeral services were conducted by Malinda B. Hunt.

**Hadley.**—Elizabeth Johnson Hadley, wife of William Hadley, died April 19, 1914, aged 70 years and 2 days. She was a member of Southfork Monthly Meeting, North Carolina, for a number of years. She lived a faithful Christian life and her end was peace.

**Lewis.**—Moses C. Lewis, son of Isaac and Judith Lewis, was born near Ridgefarm, Illinois, August 16, 1846, and died at his home at Azalia, Indiana, May 25, 1914, aged 67 years, 9 months and 9 days. He was a birthright Friend and a minister in the Church. During his last illness his mind dwelt much on the heavenly home Christ had gone to prepare. Funeral services were conducted at the Azalia Friends Church by Morton C. Pearson of Indianapolis. Burial was at Sand Creek Cemetery. The widow, two daughters and one son survive him.

**Thomas.**—Phoebe Randall Thomas, wife of Barclay Thomas, was born in Bolton, Mass.,

October 18, 1841, and died of heart failure at her home in Imperial, California, January 29, 1914. She began her chosen work of teaching in Massachusetts and later taught at Lawrence, Kansas. She was a birthright Friend and from her girlhood was actively identified with all of the work of the Church, especially the missionary and educational departments. She was a member of the W. C. T. U. from the time it was first organized. She is survived by her husband and four children. Burial was in Evergreen Cemetery, Le Centro, California.

**Thompson.**—Hettie Thompson died March 21, 1914, aged 21 years, 6 months and 10 days. She was converted a few years ago and joined Friends at Rocky River, N. C. She died in the triumphs of living faith.

## FRIENDS RALLY

Arrangements are being made for a Friends Rally, to be held in the Friends Church on Indiana Avenue, Chicago, on Saturday night or some time Sunday, during the International Sunday School convention to be held in Chicago, June 23d to 30th. Definite arrangements will be made when delegates arrive.

## EYE STRAIN

## Relieved by Quitting Coffee

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia where coffee is used in large quantities, many lose their eyesight at about fifty. Tea contains the same drug, caffeine, as coffee.

A N. J. woman writes to the point concerning eye trouble and coffee. She says:

"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago and he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die at any time.

"Medicine did not give me relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms:

**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



**EVERY-MEMBER CANVASS**

NEWBERG, OREGON, May 30, 1914.

*Editor American Friend:*

In reply to your request for a report concerning the every-member canvass, I wish to say that Newberg Meeting is adopting this plan as fast as possible. We have used the duplex envelopes for two years and the Missionary Committee has made the every-member canvass each year with the result that the missionary money has been paid in better than ever before.

The chairman of the new Finance Committee just chosen is in hearty sympathy with the plan and I think most of the committee are, and we hope to get this splendid method thoroughly established this coming year.

REBECCA PENNINGTON.

**BOOKS RECEIVED**

"Separations: Their Causes and Effects," by Edward Grubb, M.A. Published by Headley Brothers, 140 Bishopsgate, London, E. C. Sold by Friends Book and Tract Committee, 144 E. 20th St., New York City. Price, 60 cents.

This book is bound in paper, of 159 pages, in which the well-known author has undertaken to consider the separations among Friends on this side the Atlantic. He believes the time has come when it seems possible to discuss the facts of the separations without incurring the danger of stirring up the embers of controversial fires. The author confesses himself to be on the side of the historic Christian faith, acknowledging the "Divine-human nature of our Lord Jesus Christ," and the reconciliation of men to God by the Incarnation and the Cross.

It is made clear that in the early years of the nineteenth century, spirituality among Friends was at low ebb, out of which had grown up a "spiritual despotism" which furnished a fit setting for the great controversy and separation which soon followed. The policy of the author's discussion may be termed liberalistic and is an attempt at a philosophic analysis of the currents of thought prevalent at that time, and borders on the critical in treating of the manner in which the separation of 1827-28 was handled.

The "Anti-Slavery Separation in Indiana, 1842-3," "The New England Separation in 1845," "The Separation in Ohio, 1854," and "The Rise and Spread of Pastoralism" are considered in separate chapters, as is also Joseph John Gurney and the Present Status of Quakerism. The book is written in an interesting narrative style, and is already having a wide circulation.

"Christ and War," by William E. Wilson, Lecturer at Woodbrooke, with a prefatory letter by Dr. Rendel Harris. Published by James Clark & Co., 13 and 14 Fleet Street, London. Sold by Friends Book and Tract Committee, 144 East 20th Street, New York City. Bound in cloth. 212 pages. 70 cents, postpaid.

The book is published for the Friends Central Study Committee, for which outline programs have been prepared for use in study circles. The purpose of the book is to state clearly the basis of the Christian objection to war; to show how the Christian position is related to the economic argument; and finally to show that "since the peace ideal is recognized as no longer entirely beyond the bounds of practical politics, it may perhaps also be possible that the application of the ethical teaching of Jesus to our whole social life is not so impracticable as the practical man imagines." The book is a timely attempt to keep Christianity to the fore as the basal principle of the movement against war, and should therefore appeal strongly to Friends. Its style is analytic and its argument is strongly constructive. It is an unusual contribution to the up-to-date literature of the world's peace movement.

**YEARLY MEETINGS, 1914**

**California**—At Whittier, California, June 23. Clerk, John Chawner, 765 Summit Avenue, Pasadena, California.

**New England**—At Vassalboro, Maine, June 24. Clerk, Walter S. Meader, Gonic, New Hampshire.

**Canada**—At Wellington, Ontario, June 25. Clerk, William Harris, Rockwood, Ontario, Canada.

**North Carolina**—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

**Wilmington**—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

**Ohio**—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

**Iowa**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

# Westtown School

**WESTTOWN, PENNSYLVANIA**

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

**NEW ENGLAND FRIENDS, ATTENTION**

New England Yearly Meeting will be held this year from June 22 to June 29, at Oak Grove Seminary, Vassalboro, Maine. Applications for board and rooms or tents should be sent to Elda R. Henderson, Oak Grove Seminary. Reduced rates can be secured on the Eastern Steamship Company's boats from Boston and on the Maine Central railroad from Portland. The Boston and Maine railroad grants no reduction in fares from Boston to Portland.

**WANTED.**

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address  
S. B. LAUGHLIN,  
Gate, Oklahoma.

**FOR SALE.**

FOR SALE—Eight room house, well, barn, out-buildings, fruit trees, berries. Five lots on K Avenue, near Penn College. Address, F. H. JONES, 416 K Avenue, E. Oskaloosa, Iowa.

Try a few lines in the "Want" columns of THE AMERICAN FRIEND. They reach a wide constituency of the highest grade. Terms given upon application to THE AMERICAN FRIEND, Richmond, Ind.



THE

**"FARQUAR"**

TRADE MARK  
SANITARY HEATING  
SYSTEM

is the accommodating friend of the man who doesn't  
care to spend too much time with his furnace. The  
Automatic Control has no equal in regulating the fire.  
This in itself is the greatest labor and fuel saver.  
Our catalog will tell you. It's free. Get it now.

THE FARQUHAR FURNACE CO.  
Manufacturers  
WILMINGTON, OHIO

# The Cleveland Bible Institute

## Growing Work Means Greater Donations

### A new LIBRARY AND DINING ROOM

THE PRESENT BUILDING NOT HALF LARGE ENOUGH

# \$10,000 will build this addition

WE HAVE THE GROUND



THIS WORK NOT AN  
BUT

*Are You Willing?*

#### FOR NEW LIBRARY AND DINING ROOM

On or before..... I promise to pay to  
CLEVELAND BIBLE INSTITUTE, 3219 Cedar Avenue,  
the sum of .....Dollars  
for enlargement and extension of its work.

NAME.....  
DATE..... ADDRESS.....

CLEVELAND BIBLE INSTITUTE  
3201-3231 CEDAR AVENUE



**Wood Seminary**

BOYS AND GIRLS

Boarding School of New York  
in Springs-on-Cayuga Lake.Friends admitted.  
September 15, 1914.

Interested to find a good  
school where sound and  
higher ideals are dominant;  
and life is wholesome and  
without being oppressively  
the needs of the indi-  
vidual given special attention,  
write. Address

DOD, A. B., PRINCIPAL.

**TRUST COMPANY**

INDIANA

founded 1870

**Mortgage Loans**

Indiana and Ohio farms  
to net investors  
to 6%.

of successful exper-  
ience in loan business.  
For our Services.

list of loans sent

GO TO

CANADA NOW

Securing free  
res each, and  
of Manitoba,  
arta, will soon

welcome to  
with a family  
the farmer's  
who wish to  
us.

1913 is the  
ant Grasses  
herds; cost  
for market

f, Butter,  
fifty per

iculars

n,

10 ACRE

MS

STERN

NADA

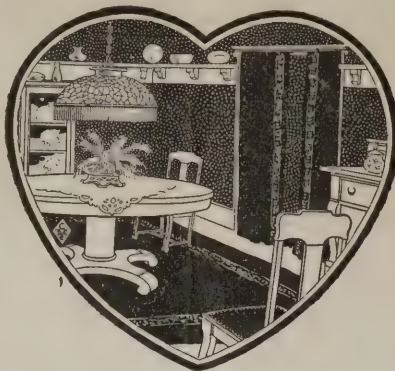
FREE

to Friends  
w. Meet-  
et, New  
Avenues,  
y, 11:00  
ICE.

ew York

e, Brooklyn

street, Brooklyn.



Make our Store your Shopping Headquarters.

You are always welcome.

WE SOLICIT YOUR CHARGE ACCOUNT

**FOR SALE.**

**HOLY LAND HOLLYHOCKS.**—Seed grown at  
the Friends' Mission at Ram Allah. Colors, red,  
white, pink. 10c a package; three packages, 25c,  
postpaid. Address IRVING W. KELSEY, West-  
town, Pa.

**WANTED.**

WANTED.—A principal and one assistant to  
teach in "Laurence Friends Academy" the coming  
year. For information, address ALICE ALLEN,  
secretary of Board, Gate, Okla.

**ROOMS FOR RENT.**

Visitors to Washington, D. C., preferring  
lodgings in a Friend's home near Friends'  
Church (Orthodox), accommodated. Every  
convenience; excellent board near. Cars di-  
rect from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS AND HOMES  
FORM OF INVESTMENT—Tested by our customers for  
forty years. We collect and remit interest whenever  
homeowners desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Home Furnishing Problem**Can so easily be solved  
at our Store.

Three-room Outfits only \$89.50

Four-room Outfits only \$148.00

Five-room Outfits only \$225.00

And upward.

See our Room-size RUGS, extra value, at  
\$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three  
sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN  
CABINET, aluminum sliding top, club  
price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.**Special Bargains for Friends**

**FOR SALE: ONE SECTION** land, five  
miles from Friends' Church. School house  
across the road. 320 acres under cultivation.  
On rural mail and telephone. On level, no  
waste land; heavy black sandy loam; clay  
subsoil; six and one-half miles from two rail-  
road towns. By making a substantial cash  
payment, nothing more except interest would  
have to be paid for eight years if desired, or can  
pay out any time.

**ONE SECTION**, well improved with quar-  
ter section adjoining. All under cultivation.  
Good house and stables, good water. Seven  
miles from Friends' Church, two and one-  
fourth miles from railroad station. All level,  
no waste land; heavy chocolate loam; clay  
subsoil. This tract can be bought very rea-  
sonably on easy terms.

**ONE-HALF SECTION**, 165 acres under  
cultivation. School house on land. Five miles  
from Friends' Church, three miles from rail-  
road station. All good heavy sod, no waste  
land. This can be bought very reasonably,  
only \$500.00 per quarter cash if desired, bal-  
ance on very easy terms.

The above land is all owned by one man  
and is the very best of land. These farms  
were bought when land was very cheap. As  
the owner does not need the money, he will  
sell on very easy terms. They are excellent  
properties. For further information, address  
ERNEST HOWARD.

Adanac, Sask., Canada.

**The Provident Life and Trust Co.**  
OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

**OFFICERS**

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance  
Department  
WILLIAM C. CRAIGE, Assistant Trust Officer  
and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

**DIRECTORS**

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI, No. 26.

SIXTH MONTH 25, 1914.

New Series.  
Vol. II., No. 26.

## Behold Your King!

Behold your King! Though the moonlight steals  
Through the silvery sprays of the olive tree,  
No star-gemmed scepter or crown it reveals,  
In the solemn shade of Gethsemane.

Only a form of prostrate grief,  
Fallen, crushed, like a broken leaf!  
O, think of His sorrow, that we may know  
The depth of love in the depth of woe!

Behold your King! Is it nothing to you  
That the crimson tokens of agony  
From the kingly brow must fall, like dew,  
Through the shuddering shades of Gethsemane?

Jesus Himself, the Prince of Life,  
Bows in mysterious mortal strife;  
O, think of His sorrow, that we may know  
The unknown love in the unknown woe!

Behold your King! With His sorrow crowned,  
Alone, alone in the valley is He!  
The shadows are gathering round,  
And the cross must follow Gethsemane.

Darker and darker the gloom must fall;  
Filled is the cup, He must drink it all!  
O, think of His sorrow, that we may know  
His wondrous love in His wondrous woe!

—Frances Ridley Havergal.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Life's Song

BY MRS. JULIA BROWN

Oh, what is the song we should sing  
As down life's pathway we go?  
Why, these are the words that should ring  
To self as we reap and we sow.

"Oh, soul with your hidden resources,  
Oh, heart with your sympathy true,  
Pour forth all your God-given forces,  
On all those who need pulling through."

Remember, that you have been given  
At least one whole talent to use,  
And if you have faithfully striven  
This talent to increase with dues,

Still more will be placed in your keeping  
To bless all your known fellowmen,  
So blessing and sowing or reaping,  
You're doing whatever you can.

Then, let us go forth helping others,  
With sympathy, love, patience too,  
For all who need help are our brothers,  
The Gentile, the Greek and the Jew.

South Portland, Maine.

## A Great Campaign

We trust that no one has failed to read the articles on page two in the last two issues of THE AMERICAN FRIEND, setting forth a plan by which the subscription list of this paper can be materially increased. The proposition is to secure at least one new subscriber for every twenty of membership in the local meeting at a special rate of fifty cents for the last six months of this year.

We have a fear that pastors and other friends of the paper in many meetings will take it for granted that they have done all they can and will fail to make further effort. There could not be a greater mistake. This proposition involves more than simply an announcement about a special offer to new subscribers. *It is intended to mean a determined, concerted effort*

*on the part of all Friends in every meeting to secure new subscribers and get them in sufficient numbers to put the paper upon a paying basis after this year.*

A Friends' pastor said to us a few days ago that she had found that a mere announcement about THE AMERICAN FRIEND had availed nothing, and the result was that when she received notice of this special offer, she set to work in a personal way and by the use of the phone to secure some subscriptions. She found that the personal effort was successful, as will be the case in most instances where this method is tried.

We would like to say something to stir Friends to action in every meeting in America, at least those which are in the Yearly Meetings which constitute the Five Years Meeting.

THE AMERICAN FRIEND will never be in position to make another offer as good as this one, which we are able to make now only in the belief that Friends in every meeting can be induced to take advantage of the offer to press this matter heavily upon that large portion of the membership which hitherto has seemed indifferent to the claims of THE AMERICAN FRIEND.

In other denominations, pastors accept fully the responsibility of maintaining the subscription list of their denominational papers. We trust that wherever there is a Friends' pastor this responsibility will be accepted in this instance. Where there are no pastors, we ask some interested minister or other Friend to accept the responsibility of looking after this matter. Where this cannot be done, we ask that some concerned Friend secure the services of someone else who can give attention to the subject.

*Now is the time of all times to go out among Friends and get their subscriptions.* As they become readers of the paper we have faith to believe that we can retain the bulk of them as regular subscribers next year. Announcement of this special offer should be made at the meeting services and then someone should solicit the membership in a personal way for their subscriptions.

*Fifty cents to new subscribers for a trial subscription from July 1st to January 1st. The campaign will close July 15th.*

The Federal Council of Churches has appointed a Commission on Relations with Japan, and has secured the release of Dr. Sidney L. Gulick from his work with the American Board of Foreign Missions in order to serve as the representative of the Commission. Plans are being formed to consider the whole question of our relations with Japan in the Christian spirit and from the Christian standpoint of view. Dr. Gulick is available for public addresses on this question before various interested organizations.

The Weekly Rest Day League of California is appealing for the signatures of 10,000 additional voters to the Sunday rest petition before the middle of July. The saloons and other similar interests are using their influence to keep names off the petition. It would seem to be a case where all church members should sign.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF *QUAKERISM IN AMERICA*

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 26

RICHMOND, INDIANA, SIXTH MONTH 25, 1914.

New Series.  
Vol. II. No. 26

## Voting Five States Dry

Five states will vote on the question of state prohibition at the election next November. These are Colorado, California, Oregon, Washington and Virginia. While Friends are not numerous in any of these commonwealths, yet each has Friends meetings within its borders, and the influence of Friends, when it has been exerted in behalf of a moral question, has always been effective far beyond the number of votes its members are entitled to cast.

The record that will be made on this question in November will be epochal. It is believed that there is a good chance to win all these states for the prohibition column, the most difficult task being probably California. With five new states, or even three of them, added to the white states—nine of them after July first—on the temperance map, the movement for prohibition will receive new impetus and encouragement, and the terror of the liquor interests will be well nigh complete.

Friends in these five states have an unparalleled opportunity to show their faith by their works, by getting into these campaigns in some constructive manner. Every Friends' meeting in these commonwealths ought to become the center of a well organized movement to educate the voters far and near in behalf of the abolition of the liquor traffic. It would be deplorable to contemplate the possibility of any Friend casting his vote in favor of the saloon, and every Friend ought to be so zealous in his advocacy of a dry state as to win other votes for the dry cause. In sermons, by prayer, by personal work and through association with others, Friends should set out to make a record for themselves and for the prohibition cause.

The growth of the prohibition movement is evidence of the conviction that is rapidly forming in the American mind, that the time is close at hand to throw off the yoke of the liquor traffic. Upon every hand it is being condemned. There is no longer a place for the drunkard in the mechanism of a Christian civilization, and the fact cannot be escaped that the saloon makes drunkards and fosters drunkenness. Not content with that awful fruitage, it has assumed the role of a dictator and is organized to control government in its own behalf.

For years it has demonstrated its unwillingness to be regulated, and any interest that refuses to be controlled in a civilized land is an outlaw and must be destroyed. Business, science, society and religion alike have put their ban upon the use of intoxicants, and it only remains for government to register a decree of banishment from the civilized earth.

But for the votes it can command in politics, the liquor traffic would have had an end years ago. Greedy for power—and for dollars—with brutal disregard for all else, it threatens law makers, executives and judges and does not hesitate to make good its threat. It has debauched the electorate, corrupted the fountain heads of government, and would attack even the church itself. Its destruction is overdue, and these five states will render a lasting service, not only to themselves but to civilization everywhere by setting the example of abolishing this evil which continues to thrive by preying upon the weaknesses of humanity. The liquor traffic needs to be destroyed.

### The Commencement Season

Another commencement season is just over. While there is a tendency to criticize higher education, it can hardly be denied that the educational institutions of Friends are a substantial asset to the church as a whole. Without them the church would lack much of its efficiency. Our colleges should be fostered and supported with sympathetic interest, for therein lies largely the hope of the future church.

### The Men's Conference

In another column, it will be seen that the Executive Committee of the Five Years Meeting is giving serious attention to the proposed conference of men. We are convinced that the more the proposition is studied, the more it will appeal to Friends as containing great possibilities for the church.

It is the good tree that brings forth the good fruit. Keep the heart pure and conduct will be correspondingly correct.

Prayer and works no less than faith and works go hand in hand.



## One of God's Mountains

BY MEAD A. KELSEY

Truth, as it is presented in the Scriptures, may be aptly compared to a range of mountains, with here and there a lofty summit towering high above its fellows. One of these higher heights which lifts itself in sublimity before our vision, a challenge alike to faith and courage, is found in the Apostle Paul's first letter to the Thessalonians where he says, "For this is the will of God, even your sanctification." "And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

I said that this is a challenge to faith and courage, and so it is, not only because of the height of experience which it sets before us, but because the way is beset with so many difficulties,—all mountain climbing is, and the higher the mountain the greater the difficulties. Hence the many who are troubled as they look upward. Some see a lion in the way. Others are prejudiced. They may have seen some poor climbers, or some extremists whose extravagancies induced revolt. The mind of the flesh also stands in the way with drawn sword. Nevertheless, it is "the mount of God" and He is calling us to come up to Him into the mountain. "This is the will of God." Certainly we ought not to be afraid of anything that is in the Bible. We may object to some interpretations, and to any wresting of the Scriptures, but whatever is clearly there is for us and for our good. Let us then examine the subject, briefly as we must, and may God give us understanding hearts.

In its earlier uses "sanctify" simply means, "to regard or declare holy by separating from common usage to the service of God,"—to hallow. So the Sabbath day, and the vessels of the sanctuary. Also God's name in the Lord's prayer. "To hallow God's name is neither to make it holy, nor to consecrate it, but simply to recognize and declare it such." The term also came to mean "to consecrate" or "to dedicate." In this sense Jesus sanctified Himself. The later meaning of the word, first clearly distinguished in Paul's writings "is to make inwardly whole,"—to cleanse, or purify. It signifies a life of which God has taken complete control. Paul witnesses to such a life in other terms where he says, "It is no longer I that live, but Christ liveth in me."

The teaching in the gospels which corresponds to this is the baptism of the Holy Spirit, and it would be interesting, had we the time, to consider the question, Why the baptism of the Spirit in the gospels and sanctification in the Pauline epistles? We might find the answer in part at least in conditions which existed in those mission churches that Paul founded and that made it necessary to bring out more distinctly the cleansing work of the Spirit. But we must leave that. We find John pleading for and demanding the same purification as Paul, although he never uses the term sanctification.

And here I want to remind our young people who have been studying Quakerism, that in its beginnings Quakerism was a revolt from the easy, loose profession of the times, and a reversion to this Apostolic type of Christianity. Thus Fox, speaking of himself, said that he had come up into the Paradise of God, into the state in which Adam was before he fell. At another time, writing of his experience, he said, "I knew Jesus and He was precious to my soul, but I found something within that would not be sweet, that would not be patient, that would not be kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will he came in and took out all that would not be sweet and patient and kind, and shut the door." That is, I think, the finest statement which we have of what the Holy Spirit will do for the willing heart. And this teaching and this experience was the very heart of the early Quaker movement, and had it not been for this there would have been no Society of Friends, or Quaker Church.

Some of you have heard the illustration of the miner's eye. I have seen the same thing at our noon meetings at the car shops. There the men line up before us with their faces so black from the grime of the shops that you would not know that they were white men, but ever from those begrimed faces look out a series of clean, clear eyes! The sight is curious enough. But how is it that the eyes are so wonderfully kept in the midst of dirt that is adhering to everything else? The secret of it lies in the provision that has been made for the constant washing of the eye, so that it is impossible for any soil to adhere to it. And He who has so wonderfully arranged for the protection of the eye, shall He not also provide for the cleansing and keeping of the heart? And this is exactly what He has done as the Scriptures most abundantly show. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God!" or, reverting to our figure, let us go up unto Him into the mount.

Oskaloosa, Iowa.

### "Four Sorts of Soil"

BY ANDREW C. ELLIS, D.D.

"A sower went out to sow his seed."—Luke 8: 5.

This first story that Jesus told is true to the facts of nature and of human nature. The Germans call it the "Parable of the Four Sorts of Soil." We are not to understand that there are four different kinds of soil. We are not foredoomed to be hard, or shallow, or thorny, or fruitful soil. The vital fact is, that there are four different conditions of the same soil. The teaching of the parable is the universal natural law that the growth of the seed depends on the quality of the soil. The seed is the Word of God, and the soil



is the human heart. The condition of the heart determines the results of hearing the Word.

"Some seeds fell by the wayside." The beaten path which crosses the field, or the wagon-road along the edge, is the same kind of soil as in the middle of the field, but under different condition. It serves a useful purpose, but it will not grow wheat or corn. The hard surface does not admit the seed. The seed does not really come into any relation with the soil, and the birds of the air devour it. There were minds like that in the crowd before Jesus, and they are in every congregation today. They are not necessarily inattentive. Many of them are careful listeners, and enjoy the sermon perhaps as they would a lecture, but they never let the truth get down to where it takes hold of them. It does not germinate. It falls on a mind and heart hardened by the wheels of trade or pleasure. The attitude toward the word spoken is not frivolous, but it has not been that of deepest attention. He has enjoyed the sermon, but it has not interested him as a business proposition will interest him tomorrow. The ubiquitous Satan of business or pleasure soon picks up the seed, and before the Sabbath is ended the influence of the sanctuary is gone. Such a state of mind is impervious to the gracious influences of the gospel. The pathway hearer does not "receive the word."

"Some fell upon stony places, where they had not much earth." This second class of hearers is a gain upon the first. The first do not open themselves up at all to receive the seed, but these gladly yield to the power of the truth, and the seed germinates and springs up. They are enthusiastic and emotional, but they lack depth of character. Their natures are shallow. They have "no deepness" in themselves. Religion is with them too largely a matter of frames of feeling. They run well for a season, but they have never taken Christ thoroughly into their hearts and lives. Their conversion has never penetrated the will, and carried it over to Christ. There is not enough of will-power and intelligent and persistent purpose to hold them steadily to the Christian life. The plow of conviction has not gone deep enough to change them in the element of character, and when the testing time comes they fall away. "They are like trees whose roots lie along the surface of the ground—dry weather makes bad work with them, and wind blows them down."

Then comes the more obvious classification, where "some fell among thorns." "The cares of this world, and the deceitfulness of riches, and the lusts of other things"—how true the words of Jesus are to the facts of today! This class represents the mixed and unseparated lives of men and women who have not surrendered themselves wholly to Christ, and who are attempting the difficult and impossible task of compromise. They are not hard-hearted nor shallow, but they are trying to serve both God and mammon. If they would come out clear-cut and positively on the Lord's side, what strong and vigorous Christians they would be, and how great their influence for good! But the grace that is in them is choked and smothered with

cares, riches, pleasures, and the lusts of other things, and they bring forth no fruit to perfection. When men are so harnessed into life that their own ideas of what is right and true are continually overthrown by the demands of business or pleasure, the gospel of Jesus Christ does not have much chance. The trouble here is that of good soil but mixed seed. Sometimes you see a meadow ruined, so far as grass is concerned, by the daisies which have rooted themselves and choked out all other life, or a lawn filled with plantains, and no chance for anything else. So many a once earnest and fruitful Christian life has come to spiritual barrenness, choked out by the cares and lusts of the things of this world.

Then comes the last, in contrast to these three faults of impenetrability, shallowness and choking opposition—those who receive the word into what Luke calls "good and honest heart," and the seed is never again as small as when it is first sown. Good hearing makes good preaching, and honesty is a prime requisite in hearing the word of God. The growth of the seed depends on the quality of the soil.

Jesus said, "Take heed how ye hear." He knew what was in man. The fault is not in the seed, but in the soil; and because it is a fault, and not an unavoidable condition, God holds men responsible. If a man is living so that the wheels of traffic and pleasure have made his heart like a wayside; or if he has deadened his nature so that his heart is an obstruction to the truth of God; or if his life is choked with cares, riches, lusts, he must answer for it all before God. The whole teaching of the parable is concentrated into the command of the Lord Jesus: "Take heed, therefore, how ye hear."—*Pittsburgh Christian Advocate*.

The Summer Bible School, held in connection with the Chautauqua program at Winona Lake, Indiana, July 6th to August 20th, will be in charge of the Extension Department of the Moody Bible Institute of Chicago. There will be a number of noted speakers on the program. The character of the work is instructive, inspiring, constructive, conservative, sane and scholarly. Its aim is to develop the spirit of Bible study as well as to provide instruction which will increase knowledge of and faith in the fundamentals of Christianity. A leaflet about the school can be had by addressing the Secretary of the Extension Department, 153-163 Institute Place, Chicago.

The Commission on the Church and Social Service of the Federal Council of Churches has issued a comprehensive Year Book of the Church and Social Service by Harry F. Ward, Associate Secretary of the Federal Council Commission. The book sells at thirty cents in paper and fifty cents in cloth and can be had upon application to the Book Department of the Federal Council, 105 East 22d Street, New York City.

The holy passion of friendship is of so sweet and steady and loving and enduring a nature that it will last through a whole lifetime, if not asked to lend money.—*Mark Twain*.



## The Gospel Team Movement

BY EDGAR H. STRANAHAN

Following the Billy Sunday Evangelistic Meetings and the Men and Religion Campaign, in Wichita, Kansas, there came into existence a movement that has come to be known as the Gospel Team. A group of men, four to one hundred, under the direction of a leader, conduct meetings for the one purpose of obtaining decisions for the Christian life. The movement is simplicity itself, but the results have been so far-reaching and so definite and the work of the teams at so many points so Quakerly, that many Friends may be interested in it.

The first meeting was held January 21, 1912, and to date, May 16, 1914, there have been by the Wichita teams alone 3,813 decisions. Three hundred and forty-three men in this city have been on the teams. The men themselves have been growing by leaps and bounds as the responsibilities of the meetings have come on them. Lay leadership and a consciousness that they of themselves may at any time get into vital relationship with God have made the weak strong. Every department of the Church has felt the added impulse of these consecrated men.

A large number of the 125 places visited have caught the fire and gone forth to do a like work. About 5,000 men on 300 teams in 14 states now have fully 10,000 decisions to the credit of the work. As many as 135 have been gathered in during one day in one city, and several times one team on one day has had above 50 decisions. While, of course, the atmosphere of a mighty revival is the best for the starting of this sort of work, it is not necessarily confined to it. Hutchinson has had more than 500; Cherokee, Okla., about the same; Woodward, Okla., more than 1,000 decisions, while several places have had hundreds. Any group of men who can pray and are willing to do personal work with their friends can make a success of the team work. A large section of one of the leading denominations, that has been particularly strong in the Gospel Team work, has had a net increase of 16 per cent. during the last year.

Large cities, small cities, villages, and Churches in the open country have proved beyond doubt that any Church may have a team. One inland town, twenty miles from a railroad, has 198 decisions by its team the first year of its organization. Cherokee, Okla., with a team composed largely of Friends, had 250 decisions in a four week's meeting in that town itself. Places that had been unable, with strong evangelists, to have ingatherings during several years past, have found that the Gospel Team work was just what was needed.

There are two varieties of teams: one that holds the public gospel meeting, which we call the Gospel Team, and the other that works privately in the local congregation, which we call the "Jerusalem Team" (Acts 1: 8). The Gospel Team goes to points where invited, taking complete charge of the meetings for the day. The leader is the head of the meeting. There

is no fixed program, but as he senses the needs of the meeting and the fitness of the men for that particular occasion he will lead on through the hour. The meeting is, of course, strictly evangelistic and every energy is used to lead people to an immediate decision. The meetings are remarkably free from any sensationalism, but are wonderfully charged with the power of the Spirit. After several men have given short to-the-point talks some one makes the call and all the men on the team will immediately go out into the congregation for personal work. It is truly amazing the results which these untrained laymen achieve. The sacrifice they have made to reach the meeting, often up all night Saturday to reach their destination, their zeal for souls, their prayer life, willingness to do team work, consistent daily lives, and reputation as successful business men all enter into the moment to give them power to persuade men to accept their own Savior and Lord.

The "Jerusalem Team" does not have so spectacular a job, but it is surely none the less important. A group of men, preferably a Men's Bible Class, will first of all make a careful survey of the church records. A list of non-member men whose wives belong to church, non-member men whose children attend the Sunday School, men who are members of the church but do not attend Sunday School or prayer meeting, non-member men who attend church and men who attend but who belong to a church some place else, will be made. This list will be distributed to various members of the class, usually one name being given to several different persons. These men to whom names have been entrusted are charged with the blessed privilege of visiting these men and with persuading love constrain them to unite with the Church, attend Sunday School and prayer meeting. With the right sort of work done by each of the men a very large proportion will be won and won easily. Having completed this part of the work a survey is made of the community. This will usually be done in co-operation with other churches, and the men who give preference to this particular church will be distributed to the members of the team as above. These having been solicited either to become Christians or members of the Church as the case may require, the next task is to list, distribute, and visit the men who have expressed no church preference.

Space will not permit of a detailed description of the many methods used in furthering the various phases of this scheme. Any who are interested to the point of catching a vision of the possibilities of it will readily discover even unique ways of "beginning at Jerusalem." Some splendid results have been achieved. One church of about 300 members, by this method alone added 39 to its membership on Easter. Another of 100 members, with practically the same method, received 27 on the same day.



Perhaps a word of warning should be sounded. This is a task that calls for all the available tact, energy, patience and self-sacrifice, and unless men are willing to pay the price and see the program carried to a finish, the start had best not be made. The fruit is fine, but to gather it means hard work. Lazy and indifferent men had better keep out of it. We have divided Wichita into six districts and are organizing to form a Jerusalem Team in every church. It may take several years to get even a good start, but we are in the work to bring things to pass.

Wichita, Kansas.

### Troubled Mexico

BY R. SOLOMON TICE

"Mexico and its affairs have of late taken much space in the press dispatches. For about a generation that country has been well policed and has prospered. A general shock of surprise and disappointment has therefore been felt at recent events. Many have been ready to charge the renewal of insurrection and war to racial defects in the Mexican people. A good deal of superficial writing has appeared in the papers, the remarks of observers ignorant of the country's history and failing in consequence to enter into the deeper currents of its national life.

"The Mexican people are engaged in a struggle for freedom. Political independence has been achieved; liberty of conscience is at last realized; a liberal constitution guarantees human rights. But the burden of popular ignorance and of industrial helplessness has not yet been lifted. That load must be taken off. It has grown insufferable. The paroxysms that are now shaking the country to its center are but blind struggles after this liberty. Mexico needs help, especially the help of her nearest neighbors on the north. To know her condition, to sympathize, to lend a hand in the work of education and in the spread of true religion, is far better than to criticize and to threaten her with armed intervention."—*Preface in "Mexico Today."*—Winton.

The general public seems to feel that the Mexicans are born fighters, blood-thirsty and cruel; that they are incapable of education, vicious, degraded; that they are restive under legal restraint, incompetent for self-government, and given to highway robbery. This is far from the truth. As a people, they are gentle, peaceable, peace loving, and will fight only when goaded to the last extremity. True, there are individual exceptions, but Mexico has no monopoly upon these. It must be admitted that the per cent of illiteracy is very high, that ignorance and superstition are often in evidence and that apparently the people have not the capacity for self-government.

The roots of the present difficulties lie hidden deep in the past and have their beginning in the system of religion which was established and still prevails in that country. This system fosters the ignorance and superstition which bring in their train all the attendant present-day evils. But once in her history has Mexico at all come into possession of even the semblance of free government. In that brief period she demonstrated her capability of self-government. Then it was that the present constitution by which liberty of conscience and human rights were guaranteed, was

framed and adopted and the Reform Laws were enacted. The Catholic Church has amassed one-third of all the wealth and about one-half of the land estates of the country, all of which was exempt from taxation. Church and state were united. By the constitution Church and state were separated. The Church lands were made government property and the heads of families were made secure in the ownership of as much of this land as they could cultivate and make productive. This gave rise to millions of small, independent farmers who were prosperous and happy in the exercise of their constitutional rights. A system of free public schools, attendance upon which was compulsory, was established throughout the country.

But not thus easily does a man-eating tiger relinquish his prey. Benito Juárez, after serving as president of the new democratic government for a short time, suddenly died. Many Mexicans think he was poisoned. The vice-president, Lerdo de Tejada, was inaugurated president. He served only a few months when he, for some unaccountable reason, resigned and left the country. Gen. Porfirio Diaz had been in the United States plotting the overthrow of the democratic Juárez government. He had interested American capitalists in his behalf by promising liberal concessions in Mexico in return for financial aid in case he were successful. The rapid succession of events, the death of Juárez, the resignation of Lerdo de Tejada and the seizing of the presidency by Diaz, lends color to the belief that they all were parts of a preconceived plot. Suffice it to say that the days of the democracy were, for the time at least, superseded by a dictatorship. The new constitution, though not abolished, was made a dead letter when occasion offered. In due time the American capitalists received their concessions and the Mexican supporters of the Diaz program were rewarded. Thus began the "well policed and prosperous" Mexico of the last generation.

In the valley of Papantla in the State of Vera Cruz some twenty thousand independent small farmers cultivated their own crops of pineapples, cocoa, sugar cane, tropical products. One day a party of surveyors appeared with their transits. The inhabitants knew only too well the meaning of such a move and protested, saying they didn't want their land measured even if the government did order it done, but the surveyors persisted. Next day they reappeared with some soldiers. A struggle ensued in which some on both sides were killed. An insurrection had arisen which must be put down at all hazards. An army of several thousand soldiers was sent against them. No one will ever know the number killed, but some idea can be gained from the fact that two full train loads of dead and dying were taken under cover of night to the harbor of Vera Cruz and thrown to the sharks which abound in those waters. All that valley is now the property of a single rich family. The inhabitants that remain from the slaughter now serve this family at an average wage of twelve and one-half cents per day and receive in payment goods from the plantation store.

(TO BE CONTINUED)



### Is There Not a Cause?

BY CASSIE COMMONS

The Great Teacher gave some suggestive instruction to those manifesting the desire to follow him, when he said, "Come with me and I will make you fishers of men."

A "fisherman" studies hook, line, bait, float, net, place, time, weather, temperature, water, experiences of other successful fishermen and his own failures and successes. Imagine a fisherman sitting continuously in one spot, working with the same equipment day after day,—no "catch," yet neglecting or refusing proffered assistance from others more successful! We might reasonably conclude that that man was standing in his own light and was in the way of success of his own undertaking.

The followers of Jesus Christ since this Scripture was uttered are an organized body with a like injunction.—Fish for men! What success? Are churches increasing in numbers or not? Is the work satisfactory to ourselves as workers, or not? Are men of the world, or men on the outside, being landed on the shore for use in carrying forward the greatest enterprise this world has even known—soul winning and character building?

One does not need the perceptive qualities of a seer in order to notice that this work of winning, catching or saving is not moving forward at a rate in keeping with other movements of the times. Is it not the privilege of the church of God in these days to make a phenomenal record in speed progress? As I write this last sentence, I imagine I can hear the sighs of some good members as they express their fears that somebody may go too fast.

The basic principle in electricity always existed we are told, yet it took somebody to stand out from and beyond his fellows, and it waited for Franklin to harness the power that has so rapidly transformed the motive powers of the world, and now we who took no thought or action in the matter, enjoy its great service, all because somebody dared to do as well as dared to dream.

Our Society of Friends has accomplished great things, as shown by history, but this is no time to rest on the past record. Our organization as Friends, already small in comparison with many churches, will lose out, unless we not only get "a vision" for the day, but dare to follow the leading of the vision in active service.

There are questions to be solved *now*. There are positions to be taken *today*. It is the purpose of this article to hint at one of these questions which we deem is of sufficient importance and magnitude to bind us together, a united force in a common cause for effectual evangelism and the enlargement of our borders in church membership.

Only about two things are necessary in this undertaking; first, increased faith in God and His work; second, increased faith in mankind, in and out of the church.

For years past churches have lacked the presence

and help of men in greater proportion than of women. This lack has continued so long that all too many have come to think that the work of establishing righteousness is a "woman's work." May we pause here and say, all honor to the faithfulness of our women who have steadily done what they could.

There are some reasons for this condition. Men are bread earners for dependent ones, and their time often is not their own. Temptations for men are pronounced and strong, and we see men enslaved by habits which appeal to appetite in a measure that women do not know. Saloons with their kindred evils, clubs and organizations call for their time, money and fellowship, until at present there is a reason for the burden that is on some consecrated leaders, for special efforts to enlist men in Christian labor for the men's sake, for the sake of the home and for the sake of the church.

Hence we have the Laymen's Missionary Movement, the Men and Religion Forward Movement and Men's Adult Bible Classes and other movements that have sprung into existence in the hope of appealing to the man, and as a result men are coming to realize that world and community evangelism is a man's job as well as a woman's work.

The young man desires to be a man,—not a woman. he watches man and imitates men. Crowds of men appeal to boys and young men, crowds in the saloon, crowds of men on the street corner. Let us then who are workers of today take advantage of this principle or propensity and arrange for crowds of men in the work of the church; make plans and carry them out to win our young manhood for God and truth. Let us be wise as are the forces of sin in their untiring schemes to trap the boy. Let's be content only with becoming successful fishermen of men.

Personally I can think of no movement on the part of Friends that would command the respect and admiration (which is the forerunner of deeper considerations) of our men of all ages than this call for a men's conference, and that this call be answered by hearty response on the part of all our membership, "Here am I," and the promise to aid in its fulfillment. We cheerfully trust, as women, those upon whom the burden rests to so carry on the work, that lasting benefit may come to our beloved Society.

We quote from Flory, "Enlist the service of the man and you will have also the woman and the boy. You cannot keep them away." Then may we hope as well as pray that this plan may bring us together in a common interest as we follow Jesus, and with His equipment, bring in as never before the unconcerned, negligent and sinful.

Webster, Indiana.

It is expected that the National Prohibition Resolution will be brought to a vote in the House of Representatives early in July. The liquor men are trying to force a vote on the theory that it will not secure a two-thirds majority, although they admit that it will probably have a majority.



### One Preacher's Mid-Year Resolutions

There is one thing better than making resolutions, and that is keeping them. But they must be made before they can be kept. A minister must have ideas and ideals. Ideals must be realized by a steadfast purpose and a resolute will. We must plan our work, then work our plan. There are a few things of which I am determined to remind myself in this mid-year season.

1. I am resolved not to be a church "boss," talking about "my church," "my Sabbath School," "my C. E. Societies," "my prayer meeting."

2. I must be more careful of my personal appearance. There must be no skimping in laundry bills. Shoes must be well blacked, especially the heels in the middle behind.

3. Diligence in pastoral work must not lag. Be a good example by working between meals. Visit the sick, the lonely, the bereaved. Comfort the discouraged and those in trouble. Rejoice with the fortunate, congratulate the prosperous and praise the worthy.

4. I am resolved to be the pastor in the Bible School, and in the Young People's Work of the Church—always present, always interested, but with no semblance of autocratic dictation.

5. I must do more expository preaching. I feel that a teaching ministry is one need of the times. "Preach the Word." Earnestness and spirituality must be more dominant notes in my ministry.

6. I am purposed to spend more time in prayer; closet prayer, prayer in my home, prayer in my study, prayer in the homes of the people. Still encourage cottage prayer meetings, groups for prayer, special meetings for prayer. Because prayer is our highest service; prayer brings God's blessings; prayer unites workers; prayer is the way to overcome difficulties and to gird the Church for effective work on the home field and in foreign lands.

INCOG.

### A Thought for Mothers

BY RACHEL BAILY HILL.

A brief personal testimony received a few days since from a valued correspondent and friend is, I think, so pertinent to the needs of the day, that I offer it to THE AMERICAN FRIEND for a wider circulation, of which it seems to me worthy. It is quoted almost literally. The writer says:

"I felt impressed in the Mothers' Day meeting to bear testimony to my dear mother's faithfulness in teaching her children the Bible, beginning timely and keeping up the practice as long as we remained in the home nest.

"She taught me the books of the Bible when I was four years old. She taught us the ten commandments; holding a First-day School in her house before such schools were introduced into meeting houses.

"Sometimes the children of neighbors coming in to the school would get us to try to beg off. She would say, 'No, we will have the lesson first, and then the walk or play.' As a result we became well versed in the Old Testament, and we have found it easier to

keep up our Sunday School lessons in later life. I was once asked how I so readily named the tribes of the children of Israel; and on another occasion, after we got to holding classes for prayer and Bible study at different homes, I was asked by a minister how it happened that my two sisters and myself were so familiar with Bible stories and characters. 'No question is asked,' said the inquirer, 'but one of you can answer it.' Of course, it was due to the teaching of our mother.

"I spoke of the faithfulness of those mothers of the earlier time; and exhorted the mothers of today to be faithful, as many of them are, in heeding the Bible injunction to teach these commandments as they walk by the way, as they rise up and as they sit down, to teach line upon line, precept upon precept, and there would not be so many going astray. There would not then be so many young men incarcerated behind prison bars, doomed to the pitiful monotony of hard drudgery without remuneration, and many without hope of release. If they would take into consideration the heartaches and heartbreaks, the disgrace brought on families and on mothers especially, they would bestir themselves and set an example to the women of the world, who are so engrossed with its alluring pleasures, its dress, its parties, its theaters, and all manner of things that lead away from Christ and his work. In this crisis in the world's history every Christian will be needed in the contest between right and wrong. Let mothers be doing their part."

Weisburg, Indiana.

### Another Temperance Recruit

Emperor William of Germany has not drank beer for several years, and has now barred wine, according to a late Berlin dispatch to *The New York Tribune*. The correspondent explains that the kaiser was never more than a moderate drinker, though at one time he condoned, if he did not approve, the use of alcoholics. He is now reported to be convinced of the pernicious effects of alcohol on individuals and on the nation. Statistics are quoted to show that in Germany drink annually causes 1,600 suicides, 1,300 accidents and thousands of cases of insanity and crime, while more than 60 per cent of the insane, over half of the epileptics and nearly half of the criminals are of drunken parents.

It is told that the kaiser's favorite beverage, aside from plain water, is lemonade, and that he has no objection to toasts to his health being drunk in water. However, wine continues to be served at his table for those who desire it.—*The Continent*.

The Commission on the Church and Social Service of the Federal Council of Churches has designated Sunday, September 6th, as Labor Sunday. Material on the question may be obtained in the Year Book of the Church and Social Service, which is supplied by the Federal Council, 105 E. 22d Street, New York City. Price 30 cents.



### Friends on the European Continent

The following report has been made to the Meeting for Sufferings of London Yearly Meeting about Friends on the Continent of Europe, and will be of interest to all Friends:

#### REPORT

We have again to report a continuance of correspondence with Friends on the Continent, in Norway, Denmark, France and Germany, also with our missionaries and others connected with them in Constantinople, Pemba, Syria, Madagascar, India and Ceylon, and China.

*Norway.*—The Annual Meeting was held at Stavanger, as usual, in 1913. Our friend J. J. Armistead and his wife are still engaged in their Mission work on the Northwest coast of Norway. They write cheerily of it, but feel that, as age increases, their physical ability lessens for a work involving so much exposure, and at times hardship. They long that younger Friends may feel called to take up the burden.

*Denmark.*—Friends held their Annual Meeting at Veile this year, and felt it a time of encouragement and blessing. They much value this opportunity of meeting together. Tom Bryan and several members of his family were a much appreciated addition to their number.

Friends at Copenhagen and the Meeting there have this year been visited by several English Friends. The grant by the Meeting for Sufferings towards the expenses of a public meeting room has been a real help, and they now have a few from outside to join with them.

Danish Friends have been cheered this year by an application for membership from Johannes Sorensen and his wife, which has been acceded to. J. Sorensen is, like his father, P. William Sorensen, a lighthouse keeper, and, though his duties will prevent his often meeting with other Friends, the moral effect will be helpful. He speaks English well. On the other hand, our Danish Friends have sustained a heavy loss in the removal by death of Chr. Bakgaard, at the age of fifty-six. He was an earnest worker in the Lord's service and strongly upheld Friends' principles, and his life was consistent with his Christian profession. His place cannot readily be filled.

*France.*—The few French Friends remaining in the South of France, mostly now elderly, in some of the towns and villages in the departments of the Gard and the Drome, show much appreciation of intercourse by letter or personal visits from English Friends. They have, however, had very few visits of late, though travellers to the Riviera pass through Valence and very near to Nimes and Congénies. It is sad if there should not be a continuance of those who, under our name for more than a century and previously from the days of the Camisards, have borne such a noble testimony to spiritual worship and against war. Justine Dalencourt writes cheerfully of the work in Paris. Last autumn she again visited most of the localities where Mothers' Meetings, etc., are carried on in connection with and aided by the Friends' French Mission.

The Mission in Brittany under Charles D. Terrell's care holds meetings in halls, or rooms in cottages. Special attention is given to work among the children, and to Temperance work.

Our friend Caroline Armfield is busy at Thiat, Haute Vienne, in connection with the French Protestants, with Mothers' and Children's Meetings principally.

*Germany.*—Here we have little to report. The unexpected and almost sudden death of our dear friend Louise Peitsmeyer, who, with her intimate knowledge of English and acquaintance with English Friends, had for so many years acted as correspondent and interpreter, has led to the closing of the last of the old Friends' Meetings in Germany. A few individuals at Minden and Obernkirchen still profess our principles. None of these speak English.

A letter received from the Monthly Meeting at Constantinople expresses "thankfulness for the loving sympathy of English Friends during past months of uncertainty and constant demand on time and thought," and goes on to say that, "the generous gifts of Friends in England have been of more value than we can tell in perseveringly relieving suffering and showing our Moslem friends that true Christianity gives power to rise above party spirit, and to think lovingly of all who need our help, of whatever race or creed." Amongst those who attend the meetings at Constantinople are Turks, Greeks, Armenians and Bulgarians, and an Assyrian from Nineveh is specially mentioned as being very regular in coming.

On behalf of the Continental Committee,

SAML. J. ALEXANDER, *Clerk.*

### London Yearly Meeting Growing

The statistical returns presented to the Yearly Meeting this week show a total membership (including those residing abroad) of 19,942 persons, a net increase of 166 in the year. The Quarterly Meetings chiefly responsible for the increase are London (56), Yorkshire (36), Warwick (34), Beds. (29), and Norfolk (18); also the Australian General Meeting (46). The decreases in several other Meetings reduce the total gain. The number of persons received by conviction was 344 and as minors 77. Ten years ago the membership totaled 18,221. The number of Recorded Ministers continues to show a steady decline. The number, 329 (199 men and 130 women), is 9 less than last year, 19 less than two years ago, and 65 less than in 1904, when the number stood at its highest in recent years. The number of Recorded Ministers, however, represents a diminishing proportion of the vocal ministry in our meetings.—*London Friend.*

Forty-eight thousand dollars worth of prepared opium together with a quantity of cocaine and morphia was burned in Tientsin City, China, recently. The occasion was the fifth public opium burning under the auspices of the Official Bureau for the Completion of Opium Prohibition. Other provinces are equally active in suppressing both the growth and sale of opium.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Upland.**—The Friends Church of Upland, Indiana, has been taking "higher ground" within the past few months. The pastors, Ellis and Clara Wells began a series of meetings in March in which several were converted and the believers strengthened. At the following monthly meetings fifteen members were taken into the church. Plans were made to plaster and paint the walls of the meeting house, and to paint the parsonage. The subscription to the amount of about \$400 was soon raised by the pastor and Superintendent of the Sabbath School, who is a glass blower in the factory here. His consistent life in the factory has won many to Christ, and to the Friends Church here. In appreciation of his life among them, the glass blowers gave our Sunday School Superintendent \$100 to assist in repairing the Friends meeting house. On May 10th the meeting house was re-dedicated by Lindley A. Wells of Portland, Oregon, who continued in revival services until the 21st of May. His clear teaching of Scriptural holiness led many to walk in the light. Grandpa Sanborn, an old soldier of 74, was especially blessed, and though now very sick continues to sing and praise God. Twenty-four were definitely blessed, and the membership in general helped.

Students and the faculty of Taylor University attended as much as school duties would permit. Robert Morris, a Quaker boy in Taylor University, ably aided the evangelist in the gospel of song.

### IOWA YEARLY MEETING

**Des Moines.**—Des Moines Quarterly Meeting of Friends was held at Des Moines, June 6th and 7th. Members were present from all the other meetings in the quarter. There was one visiting minister present, Clark Brown, who gave two interesting chalk talks, one to the children on Sunday afternoon and one on Temperance Sunday night. He also preached Saturday morning at eleven o'clock in the meeting for worship.

**Earlham.**—The missionary offering, taken the first Sabbath in June, amounted to over \$100. Earlham meeting is paying its entire pledge for the year before July 1st. The members hope to make new pledges soon and let the year begin July 1st instead of September 1st. The pledge this year was \$400. Over \$20 was taken recently for the new meeting house in Tokyo.

### KANSAS YEARLY MEETING

**Haviland Academy.**—Haviland Academy has just closed one of the best school years in its history. There was a graduating class of fourteen. Charles Lescault, the pastor, preached the baccalaureate sermon and Professor William Reagan of Friends University at Wichita gave the class address.

### NEBRASKA YEARLY MEETING

**Boulder, Colorado.**—Our delegates to Yearly Meeting, viz., Kirby V. Bowen, Charles Haworth, John Fry and wife, and Phoebe Johnson, have just returned from Yearly Meeting. Our Sabbath services, June 21st, were devoted to a full report of the meeting. Boulder Christian Endeavorers have taken for their mission study book "The Life of John G. Paton," which is very interesting and helpful. The Boulder Summer School of Missions will be held here on State Chautauqua grounds July 7-14, at which time Charlotte E. Vickers will have a place daily on the program. Any Friends planning a mountain trip, will be welcomed, and it will be quite convenient to combine mission study with a pleasure trip.

### OREGON YEARLY MEETING

**Portland Quarter.**—Portland Quarterly Meeting was held in West Piedmont Church, Portland, June 5, 6 and 7. Lewis C. and Myrtle Russell, former pastors at Quilcene, Washington, were in attendance. The presence and services of Charles E. Tebbetts were greatly appreciated. Elizabeth Sweet, Superintendent of Peace and Arbitration, presided over a very helpful meeting Saturday afternoon. Prof. Aubrey, of the Portland schools, explained the Peace work as it is being introduced into the schools of the city. Arthur Benson, a student from Pacific College, delivered an oration on the "Evils of War and the Blessings of Peace." Charles Wells, a Portland high school student, spoke on the effects of military training in the schools. On Saturday evening, E. R. Martin of the American Sunday School Union, spoke on "The Sunday School, the most important single institution for the evangelization of the World." The importance of developing the religious sense in youth was forcefully emphasized. A failure to do this results in a lack of religious capacity. The business meeting unanimously endorsed the proposed Men's Sectional Conference to be held in Port-

land in the near future. Such a gathering will be of great value to the church in the Northwest.

### WESTERN YEARLY MEETING

**Bloomington.**—The Woman's Missionary Society of Bloomington held a guest meeting in honor of Nancy Lee and Mary Pickett, Mexican missionaries, on the afternoon of June 8th, at the home of Enos Harvey. Seventy-five women were present. An interesting program was given. Light refreshments were served, and a pleasant social time spent together.

Willard O. Trueblood of Indianapolis gave an inspiring message at the baccalaureate service for the graduating class of Bloomington Academy, on the evening of June 7th, in the Friends Church. The Seniors gave their class play on the evening of the 9th, in Overman Hall. Commencement exercises were held on the evening of the 11th, an excellent address being given by Prof. W. C. Woodward of Earlham College. There were fourteen graduates.

**Mooreville.**—Clyde O. Watson, pastor of the Friends Church of Mooreville, has just closed a very successful year's work and by a unanimous vote of the Church has consented to stay another year. The Church has been strengthened and built up under his supervision and that of his wife. A large and flourishing Christian Endeavor Society has been organized. The picture recently published in THE AMERICAN FRIEND was a picture of a part of our society and was not of a convention as was announced.

### PERSONAL MENTION

Prof. Edwin Morrison, head of the department of Physics in Earlham College, is studying at Chicago University this summer.

Ruth E. Brown of Earlham, Iowa, at a recent Sabbath evening service gave a report of the Triennial Missionary Conference held at Muncie, Indiana.

Henry T. Hodgkin of England is engaged in writing the history of the Foreign Missionary Association of English Friends for the forthcoming jubilee of the Association.

Inez E. Batchelor, pastor at Muscatine and Buffalo, Iowa, held some special meetings recently at Boulder, Colorado. There were some renewals and others were definitely blessed.

Elwood and Martha D. Hadley celebrated their golden wedding on May



26th, at their home near Richland, Iowa. About 150 of their relatives and neighbors were present. It was a pleasant occasion and a basket dinner was served.

Alice Woodard Hunt of Fountain City, Indiana, who attended New York Yearly Meeting the last of May, has been visiting a number of meetings in that state since that time.

Phoebe Johnson of Boulder, Colorado, attended the Triennial Missionary Conference at Muncie, Indiana, in May. There will be a report of the same at her home meeting in the near future.

Thomas E. Jones, Secretary of the Board of Young Friends Activities, preached twice on June 14th at Cottage Grove Meeting, Indiana. He went from there to Ridgeway, Pa., and is attending New England Yearly Meeting this week.

Richard Haworth, pastor at Fairmount, Indiana, is attending the international Sunday School Convention at Chicago this week. He is a delegate at large from the Sunday School Council of the Federated Churches of Evangelical Denominations.

J. Arthur Wollam, who has finished his fifth year as pastor at Emporia, Kansas, has given notice to the meeting that he will not remain another year. The blessing of God has been upon his work, but he feels that the time has come for someone else to take his place.

Harry R. Keates, superintendent of evangelistic work in Iowa Yearly Meeting, and Richard R. Newby, pastor of Friends Church at Des Moines, attended the sessions of the Pastors' Alliance of Kansas Yearly Meeting at Wichita, Kansas. Their services on the program were greatly appreciated.

Charles Lescault, pastor of the meeting at Haviland, Kansas, gave the class address at Fowler Academy on May 22d. He also gave the class address for Kiowa County commencement on June 12th at Greensburg, Kansas, and preached the baccalaureate sermon for the graduating class of the county high school, May 17th.

John Henry Douglas was taken ill the 13th of April and has been shut in until a few days ago. He is much better, but it still very weak. He writes, "I greatly rejoice in reading of the progress of the gospel and in knowing that younger men are zealously in the work. If the evangelistic and evangelical spirit prevails, success will always follow."

In the first paragraph of the article "The Place of Mothers," published in THE AMERICAN FRIEND, June 11th, the sentence "We leave France with her answer, iniquity" should read "We leave France with her own iniquity."

#### NEWS ITEMS

A Friends meeting is being started by some interested Friends, who are located at Whitepond, Alabama.

From the *London Friend* we learn of the death of Helen Balkwill Harris, wife of J. Rendel Harris, on June 2d. This is sad news to many Friends on both sides of the Atlantic.

The Friends Bible School Board distributed last week the second edition of Friends quarterlies. It is announced that the circulation is increasing and that everything is moving satisfactorily.

About 150 persons shared in the boat excursion on May 23d, conducted by Friends' Historic Society of Philadelphia. They visited Burlington, N. J., which is historic ground for Quakerism in America.

The graduating exercises of Westtown School were held on June 17, Ida Roberts was elected by the class as valedictorian and Wililam V. Dennis of Friends Select School of Philadelphia was invited to address the class.

The Winona Lake Conference, to which young Friends are invited, will be held at Winona Lake, July 22-28. The English Deputation will be present and there will be a number of excellent instructors. For full particulars address Lillian E. Hayes, Dunreith, Indiana.

The Whittier Fellowship Guest House at Hampton Falls, N. H., will be ready to receive guests next week. The program will begin on July 1st and will continue more or less brokenly until September 14th. A group of English young Friends is expected to be at the Guest House part of the time.

We acknowledge receipt of the annual report of Friends Foreign Missionary Association of England for 1913, presented to the recent Yearly Meeting in London. It is a pamphlet of 101 pages, amply illustrated and gives full particulars of the vast amount of work being done in the foreign field by English Friends.

We acknowledge receipt of the second

annual report of the Church Federation of Indianapolis, Ind., including a social service survey prepared by Morton C. Pearson, Executive Secretary. This is one of the busiest and most successful church federations in the entire country, as is indicated by the report of the vast amount of work accomplished.

#### PROPOSED MEN'S CONFERENCE

Following the discussion of the proposed Men's Conference in THE AMERICAN FRIEND from time to time, the matter has been taken up by the Central Committee of the Executive Committee of the Five Years Meeting, as will be shown by the following letter sent by the Chairman to members of the Executive Committee. The letter is self-explanatory.

RICHMOND, IND., June 6, 1914.

Dear Friend:

As a result of correspondence with members of the Central Committee concerning the proposed Men's Conference, the following seems to be the prevailing opinion of that committee on the various points raised, viz.:

1. If the proposed Men's Conference is to have the influence among Friends which such a meeting should command, it should be called by the Executive Committee of the Five Years Meeting or with the unqualified endorsement of that committee.

2. If it be finally decided that such a Conference shall be held, the call should be made only after the two following conditions shall have been met, viz.:

(a) That the attendance of "a really representative body of members of all the Yearly Meetings" be assured.

(b) That there be outlined and approved the definite, concrete objects which shall constitute the program for the Conference. It is believed that some definite tangible results must be in view toward which such a Conference may work, and for the accomplishment of which definite plans may be formulated before the Conference meets.

## ROYAL BAKING POWDER

*Absolutely Pure*

**The only Baking Powder made  
from Royal Grape Cream of Tartar**

**• NO ALUM, NO LIME PHOSPHATE**



3. As to the time for such a Conference to meet, it is the judgment of the Committee that to defer the meeting until next winter, or even until next year is much more to be desired than to attempt to realize the purpose of the Conference without having preparations carefully made as suggested above.

In addition to corresponding with members of the Central Committee the Chairman has also consulted the General Secretary who fully approves the condition specified above with respect to the assurance of a truly representative gathering.

In view of the above conclusions and at the suggestion of a member of the Central Committee the Chairman has begun correspondence to attempt to find out how many of the Yearly Meetings are ready to approve the proposed Men's Conference to the extent of taking the responsibility of appointing a representative delegation.

If a sufficient response to these inquiries is received to warrant the consideration of the question of calling the Conference before the time of the meeting of the Executive Committee in October, information to that effect will be sent promptly to all members of the Committee; if not, the final consideration of the question will be left until the Executive Committee meets in its annual session.

Meantime the Chairman will welcome suggestions or expressions of opinion from any member of the Committee.

Very sincerely,

ALLEN D. HOLE, *Chairman.*

#### AT HUNTINGTON PARK

There was held at Huntington Park from April 3d to 12th, a very helpful gathering of California Friends, under the auspices of the Training School association. It was found that there are ample accommodations in the Training school building for the lodging and feeding of a large number of guests. Great joy was expressed by all who were privileged to spend a few days in friendly family life within the warm and spiritual atmosphere of the school. A large tent was pitched on the greensward just across the street north of and facing the school itself.

The interest grew as the days went by. It was hard to close on that last Sunday night, just when the unsaved and hungry in soul were coming in great numbers, some of them for miles around.

Many cards and letters were received from Friends in all parts of our state who were unable to attend because of sickness or close finances. These as-

sured us of their prayers and sympathy and surely they were praying for there was a wonderful degree of spiritual power in all the sessions.

The theme of the whole meeting was "Salvation—from Sin to Righteousness and Holiness." Each forenoon a good audience listened to Wm. P. Pinkham, president of the school on doctrinal subjects such as "God the Father," "God in Christ," "Forgiveness of Sins," "Blood Atonement," "Complete Sanctification," "Perfect Love," "Sin After Cleansing," and "The Missionary Dispensation."

The dominant note was the evangelistic one and rightly so it should be. Twice each day the old-new gospel of full and real salvation was preached in its purity and power by Homer L. Cox, pastor of the Sunnyside Church in Portland, Oregon. He is also the chairman of Evangelistic Work in Oregon Yearly Meeting.

"Effectual Prayer," "Repentance," "Faith in Christ," "The Way of Holiness," "Consecration," "The Justice of God," "The Love of God," "Perfection," "The Double Heart," and "The Coming Bridegroom," were among the subjects of his messages.

One refreshing and touching message was brought by Blanch Cox, his wife, from the text "With Joy Shall Ye Draw Water from the Wells of Salvation;" prayer wells, praise wells, preaching wells, service wells and song wells. It was noticeable that there was a large per cent of young people in attendance. Many of all ages in life were saved, boys and girls, young men and women, strong men and women and a few old people; over thirty accepted the gospel of Complete Sanctification from sin and dedication to service.—*Pacific Friend.*

#### KANSAS PASTORS' ALLIANCE

The following resolutions were adopted by the Pastors' Alliance of Kansas Yearly Meeting, held at Wichita, Kansas, June 8th to 11th:

Resolved: 1. That, having been deeply impressed by his address on "Evangelism," we hereby express our sincere thanks to Harry R. Keates, Chairman of the Evangelistic and Church Extension Board of the Five Years Meeting, for his stirring message on the subject.

2. That we recognize evangelization as the most important work in which the Society of Friends or any other Christian denomination can engage, and as the department which most vitally and helpfully influences all other departments of church work.

3. That we deplore the general indifference of many Friends to the semi-pagan conditions in many parts of the

country, including parts of our own state, and we appeal to Friends everywhere now, after long delay, thoroughly to equip the Evangelistic and Church Extension Board of the Five Years Meeting, to put it into practical operation for the national work, as far as possible, and to keep it up to an equal standard of efficiency with that of the Foreign Board.

4. That we recommend to the Evangelistic and Church Extension Board of the Five Years Meeting to send their Chairman, Harry R. Keates, this year to as many Yearly Meetings as possible to awaken a deep interest in evangelization.

#### WEDDING ANNIVERSARY

The fifty-eighth wedding anniversary of John Henry and Miriam Douglas occurred on April 23, and it was planned by the Whittier Church to celebrate the occasion by a floating reception in the afternoon with a short program, but the illness of Brother Douglas prevented carrying out the program as outlined. But bouquets from the Bible School, W. F. M. Society, Intermediate and Y. P. S. C. E., as well as from many individuals, were carried to them, and the Junior Society sent one by its own committee.

A. C. Johnson carried the committee

#### OLD AT TWENTY

##### Return of Youth with Proper Food.

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. The health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—caused by wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and my ailments have disappeared. I steadily improved and am now strong and in perfect health."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



of two and fragrant offerings in his auto to the Douglas home. As the flowers were being arranged Brother Douglas came from his sick room and sat up for a time. A purse was presented to the esteemed couple and a prayer offered for them.

A mother walked with her little five-year-old son, the distance of several blocks to the home that she might lay a bouquet at the door, and tell the son of the life-service of the worthy couple. Letters and offerings were also received from friends from other points.—*Pacific Friend*.

## BIBLE SCHOOL LESSON

July 5

**Subject**—The Laborers in the Vineyard.

**Lesson**—Matt. 20: 1-16.

**Golden Text**—He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt 5: 45.

**Place**—Southern Perea.

**Time**—March 30 A. D.

Jesus is about closing his Perea ministry, and the crucifixion is almost at hand. One can imagine the anxiety in the mind of Jesus that his followers should have an insight into every detail of the kingdom, that they should understand their relation to God.

It is easy to misunderstand the application of this lesson. Certainly it is not meant to be a lesson in economics. Rather is it a lesson to show the relation of an employer with a loving, generous heart to his workmen.

We would get into endless difficulties by taking this teaching as a standard of industrial economy. In the industrial world men are paid what they are supposed to earn upon a sliding scale suited to their wealth producing capacity.

Some one has said we cannot *earn* the kingdom of God. Eternal life is the *gift* of God. Salvation is not a *reward* for service. No man can put God under obligations to him for service rendered. The destiny of man comes from what he is rather than what he does. The consecrated faithful life that harmonizes with God's purpose will enter into eternal rest with God whether that life on earth be long or short.

"Is there a higher law than the 'square deal'?" Can a boy afford to be a little *more* than square? Does God deal with us on the basis of justice only, or are we getting more than justice from Him? Does not the whole lesson teach us that *we must test our motives for service by love rather than justice?*—*S. S. World*.

The door is ever open into the vineyard of the Lord, and he who enters late will find the service no less joyous than he who has toiled for many years. *The last shall be first*. How often it happens that way. It takes grace to see another promoted. "It takes a noble soul to keep free from jealousy."

## CHRISTIAN ENDEAVOR

July 5

**Topic**—Twelve Great Verses. VII. The Friendship Verse.—Prov. 27: 9. (Consecration meeting.)

All Endeavorers among Friends should be especially interested in this lesson. It has to do with the basis of our denominational name.

First of all, read John 15: 14, 15. A few of the members might be asked to comment upon the meaning of these texts.

The influence of friendship cannot be measured or computed with exactness. Many men and women have been saved because they had a friend whose influence became a dominating element in their lives.

Friendship means companionship. It means brotherhood. It means communion. We not only need friends, but we need to be friends to others.

Jesus is the best friend, and he will help us to become real friends to those who need friendship most.

## AN URGENT CALL

WESTFIELD, IND., June 18, 1914.

S. E. Nicholson:

DEAR FRIEND—I wish to again call the attention of Friends to the appeal for Jefferson W. Ford and family in thy issue of Sixth month 11th. Their support is now pledged for five years and about \$700 are available for transportation, leaving \$300 yet needed before they can go. Arthur Chilson and family are to sail from New York, July 9th. It is very desirable that Jefferson Ford and family go at the same time.

The funds for support and transportation, thus far raised have been contributed by Friends in Hamilton County, Indiana, except the support of two of their children and a few small contributions from other sources, this, too, in addition to their regular contributions to missions. Naturally they feel that they have about reached their limit and are asking other Friends throughout America to contribute the rest of the necessary amount. Certainly they will do it. The time is short, act promptly. Up to date only \$11 have come in as a result of the appeal in THE AMERICAN FRIEND. Send contributions to Emma Morrow, Westfield, Indiana.

GEORGE H. MOORE.

## Married

Byrd-Swofford.—At the Friends Church at Haviland, Kansas, June 10, 1914, Carl Davis Byrd, pastor of Hopewell Friends Church, to Sarah Ella Swofford, Charles Lescault officiating. Both are graduates of Haviland Academy, class of 1913. The groom has been engaged in pastoral and evangelistic work while the bride has had charge of the music department of Haviland Academy. They will be at home in the new parsonage at Hopewell Meeting.

Cleaver-Patterson.—At the home of the bride's parents, Willow Valley, Belmont County, Ohio, June 3, 1914, Frank Lyman Cleaver to Pauline Patterson, J. L. Kinsey officiating.

Trotter-Jester.—At the home of the bride's parents near Sugar City, Colorado, June 3, 1914, Charles H. Trotter of Ordway, Colorado, to Amy Jester, daughter of W. P. and Elizabeth Jester. At home on their ranch at Sugar City after June 15th.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

## FOR SALE.

FOR SALE—Eight room house, well, barn, out-buildings, fruit trees, berries. Five lots on K Avenue, near Penn College. Address, F. H. JONES, 416 K Avenue, E. Oskaloosa, Iowa.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## WANTED.

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address

S. B. LAUGHLIN,  
Gate, Oklahoma.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.



## The Old Fashioned Method of Daily Airing Out the House

to let the fresh air in is still recommended by hot water and steam advocates.

THE

### **"FARQUAR"**

TRADE MARK

### SANITARY HEATING SYSTEM

airs the entire house four to six times each hour, day and night, without the inconvenience and loss of time and labor in "Airing Out." Our sanitary features are unequaled by any other heating system. Our new booklet, "Science in House Heating," will charm and convince you. It's free. Send for it now.

**THE FARQUHAR FURNACE CO.**

Manufacturers  
WILMINGTON, OHIO

Are you wondering what to do with your money after you are through with it?

## CLEVELAND BIBLE INSTITUTE'S ANNUITY PLAN

furnishes opportunity for the investment of money in return for which a liberal interest (on an age basis) will be paid by the Institute during the lifetime of the donor.

### ADVANTAGES

#### FREE FROM TAXATION

No lawsuits over your property after you are gone.

#### PAYS LIBERAL INTEREST

Your money helps spread the Gospel while you are alive to see it.

A card will bring information.

**CLEVELAND BIBLE INSTITUTE**

3201-3231 CEDAR AVENUE - CLEVELAND, OHIO



## The Oakwood Seminary

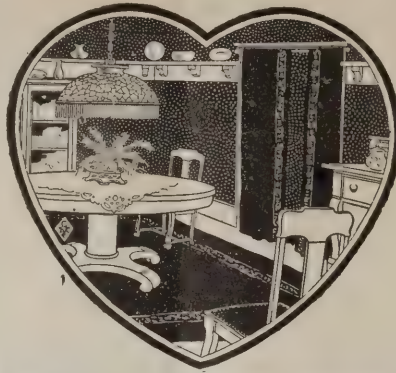
FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.  
Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A.B., PRINCIPAL.



Make our Store your Shopping Headquarters.  
You are always welcome.  
WE SOLICIT YOUR CHARGE ACCOUNT

## The Home Furnishing Problem

Can so easily be solved at our Store.

Three-room Outfits only \$89.50  
Four-room Outfits only \$148.00  
Five-room Outfits only \$225.00  
And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

1913  
RECORD

### Magnificent Crops in all Western Canada

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, **Western Canada carried off the Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

**G. W. Aird,**  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

160 ACRE  
FARMS IN  
WESTERN  
CANADA  
FREE

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE**,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.  
**ARLANDO MARINE**,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

### FOR SALE.

**HOLY LAND HOLLYHOCKS.**—Seed grown at the Friends' Mission at Ram Allah. Colors, red, white, pink. 10c a package; three packages, 25c, postpaid. Address IRVING W. KELSEY, West-town, Pa.

### WANTED.

WANTED.—A principal and one assistant to teach in "Laurence Friends Academy" the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

5%

### FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever borrowers desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

**ERNEST HOWARD,**  
Adanac, Sask., Canada.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Assignee, Receiver, Agent, Etc.

Receipts without charge for wills deposited.

Rents Safe Deposit Boxes, \$5 upward.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERICH H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 27.

SEVENTH MONTH 2, 1914.

*New Series.*  
Vol. II., No. 27.

## The Land of Beginning Again

I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.  
I wish we could come on it all unaware,  
Like the hunter who finds a lost trail;  
And I wish that the one whom our blindness had done  
The greatest injustice of all  
Could be at the gates, like an old friend that waits  
For the comrade he's gladdest to hail.  
We would find all the things we intended to do  
But forgot and remembered—too late,  
Little praises unspoken, little promises broken,  
And all of the thousand and one  
Little duties neglected that might have perfected  
The day for one less fortunate.  
It wouldn't be possible not to be kind  
In the Land of Beginning Again;  
And the ones we misjudged and the ones whom we grudged  
Their moments of victory here  
Would find in the grasp of our loving handclasp  
More than penitent lips could explain.  
For what had been hardest we'd know had been best,  
And what had seemed loss would be gain;  
For there isn't a thing that will not take wing  
When we've faced it and laughed it away:  
And I think that the laughter is most what we're after  
In the Land of Beginning Again!  
So I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never be put on again.

—The British Weekly.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building.

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Cherish Joy

Take joy home,  
And make a place in thy heart for her,  
And give her time to grow,  
And cherish her!  
Then will she come and often sing to thee  
When thou are working in the furrows;  
aye,  
Or weeding in the sacred hour of dawn.  
It is a comely fashion to be glad;  
Joy is the grace we say to God. —Jean Ingelow.

## Call Back and Tell Me

Call back and tell me that He went with you into the storm;  
Call back and say He kept you when the forest's roots were torn;  
That, when the heavens thundered, and the earthquake shook the hill,  
He bore you up and held you where the air was very still.  
O friend, call back and tell me, for I cannot see your face;  
They say it glows with triumph, and your feet bound in the race;  
But there are mists between us, and my spirit-eyes are dim,  
And I cannot see the glory, though I long for word of Him.  
—British Weekly.

## Christ's Remembrancer

Strenuous effort has been made in this age to reconstruct Christianity without Christ. We are, we are glad to believe, seeing a reaction of thought against this attempt to depersonalize Christian thought and to rob the cross of all reality. One mission of the Holy Spirit is to bring Christ himself home to the remembrance of Christians. I am sure that no vital and wholesome Christianity is possible and no extension of the faith among the unevangelized people of the world, without the Holy Spirit's work of exalting Christ and bringing him to the remembrance of his people. Without his help we shall read the Gospels coldly, as if they were memorials of any ordinary man. With his help they will become indeed good news to our souls and through us to all the peoples of the world.—I. O. Rankin in *The Congregationalist*.

## Two Weeks More

Only two weeks remain until the end of the special campaign to increase the subscription list of THE AMERICAN FRIEND. We are wondering how many meetings are giving attention to it.

We hear some say that previous attempts have been made with little results. But over against that is the testimony of others, who in the face of previous failure, *have gone out after subscribers, and have gotten them with this new offer.*

We hear others say that THE AMERICAN FRIEND must look out for its own canvassers, that pastors and other Friends have no responsibility in the matter. But THE AMERICAN FRIEND is not a private enterprise. There are no stockholders. No one has any money invested. No one gets any dividends.

THE AMERICAN FRIEND is a department of the Five Years Meeting, which owns and controls the paper. If at any time any dividends accrue they will go to the Five Years Meeting.

If THE AMERICAN FRIEND were a stock company operated for profit, then pastors, meetings and Friends generally would have no obligations to help boost the circulation. But this is a different situation. All members of the thirteen Yearly Meetings comprising the Five Years Meeting are stockholders of THE AMERICAN FRIEND. *If they will not pay for their stock by subscribing for the paper, they must pay for it by appropriations from the Yearly Meetings, or else consent to other members paying for more than their share in the form of guarantees, or else the paper cannot be published. There are no other alternatives.*

More and more concerned Friends are feeling that THE AMERICAN FRIEND is indispensable to the life of the church. We have numerous testimonies to this effect. A strong, virile paper will help every meeting and every member.

Thousands of Friends need the paper, who are not now taking it, that they may become better acquainted with the principles and work of Friends as such. They should be induced to take advantage of this low rate trial offer to new subscribers, and thousands of them can be induced to subscribe with a little personal solicitation.

What will Friends do about it? THE AMERICAN FRIEND will never be in position to make another offer as good as this one. A day's activity in every meeting, following the necessary announcements about the proposition at the Sabbath or business services will win out with the required number of subscribers.

We want one new subscriber for every twenty of membership in every meeting at the special offer of fifty cents net for the last six months of 1914.

Some subscriptions are already coming in. Is there a meeting that will consent to ignore this proposition? If so, there is a meeting that will ignore that which will be for its own best interests.

There are hundreds of young people who will be glad to give a day to this matter, if they are only asked to go out and solicit subscriptions.

**THE TIME TO ACT IS NOW!**



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 27

RICHMOND, INDIANA, SEVENTH MONTH 2, 1914.

New Series.  
Vol. II. No. 27

## Our National Anniversary

The world has a habit of making anniversary days festal occasions. They ought rather to be occasions of invoice, wherein account of stock is taken for the sake of the future. While men and women may with propriety be congratulated upon the accumulation of years, they need, none the less, to feel the weight of added responsibility which the coming of the years brings to them. The milestones of life are unimportant except as they mark the pathway of human achievement.

Our nation is passing another milestone of its history. The important thing is not that it is one hundred and thirty-eight years old, but that within this period and because of its existence and through its ministrations there has been wrought so much of human uplift and of world-wide progress. Within this brief span of the cycle of the centuries, the United States has made the world its debtor. Civilization finds its best type in this western continent. America has become the storage battery for world activity, whether it be in the realm of religion or of industry.

We may expect the customary eulogies, the customary pyrotechnics, the customary festivities, with probably the customary accidents. Orators will beat the air as they declaim about our glorious heritage. But the past is secure. The record which has been written is ineffacable. Except as our achievements become the sign posts for the coming millions, we need not dwell on them overmuch.

It is the future that contains the bow of promise. Our history is not yet complete. What the coming years shall record, more even than what has already been written, will determine the ultimate place which America shall hold when eternity has pronounced its verdict upon human events. It is to the future we should turn our thoughts with the coming of our national natal anniversary.

It is not the years that make us great but the manner of their usage. The problems of both church and state have grown to be multitudinous and complex. Rapidly we have become a cosmopolitan nation. Herein has been developed and is centered a composite life that in some manner is awaiting assimilation into the life of the world. Beyond our localized problems of

state and of social and industrial development are problems of international and world-wide obligations which we dare not ignore or from which we dare not turn aside.

At a time when China and Japan and India and Africa, with their teeming millions, are waking from their sleep of the centuries, it is written in the edicts of Jehovah that America more than others must be their teacher and their good evangel as well. Their shores are washed by the same waters as our shores. The United States lies across the great highway of the world and she more than all others can help or hinder the march of trade and of the Christian faith. From naturalness of position, no less than because of the adaptability of her people, the United States must become the base of supplies for the civilization of the world. Both because of position and environment, Europe must play a secondary part in this achievement, unless America fails at her task.

But to become the ruling spirit of the world, America must be master of herself. No beacon light of civilizing power can emanate from a people that has not learned to master its own appetites and its sensual desires. America must learn to solve her local problems or she will fail in solving her world problems. Out of the spirit of greed can come no civilizing power. Out of the sensuality of pleasure that finds its gratification in the liquor traffic and in the social plague and in corrupt politics can come no fruitage of human betterment and world redemption. The vanguard of missionary enterprises must stop short of its goal if its tap root must spring from a discordant church that cares more about its denominational compass and surveys than it does about the growth of the kingdom of God.

Our natal anniversary should be a day of prayer no less than of invoice. The church is at the crossroads of history. For the first time since the Commission was given the doors are literally open to "preach the gospel to the whole creation." The measure of the coming years will not be so much the balance point of our exports and our imports, not so much the growth of our population, not so much the extension of our material wealth, as it will be the



capability of our own self-government, the ability which we are able to command in bearing the torch of world civilization amid the darkness of humankind. These years are golden years for America, because they are years of great opportunity. And opportunity ever brings added responsibility.

### Errata

In these columns last week we referred to the vote in the state of Virginia on the question of prohibition as coming in November. This was a mistake. The vote in that state will come at a special election, to be held on September 22.

## Crown Jewels

BY DR. SYLVESTER NEWLIN

**Text.**—"And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. III: 17.

No doubt but this refers primarily to God's chosen people, Israel. But with equal force and fitness it applies to us if we are His children.

In the context we find the promised blessing to the obedient. V. 12. "All nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

The Lord hears our testimony. V. 16. "They that feared the Lord spake often one to another and the Lord harkened and heard it."

The King has a list of His Jewels. "A book of remembrance was written before him." \* \* \*

Our God has a record of every soul that comes into the Kingdom through faith in Christ.

The material wealth of the world is so great, we can have but little conception of its value, but the sum of it all can not be compared to the worth of the humblest child of God. Too many people, in these days, put too low an estimate on the value of human life. Some corporations think more of present gain than they do of eternal life. Selfishness and greed have calloused the heart against sympathy and compassion.

If you want to know God's conception of the worth of a human life go and stand at the cross where God's Son, our Savior, is giving His life, and you will know as you would in no other way that you "were not redeemed with silver and gold \* \* \* but with the precious blood of Christ."

You are God's jewels—the text says "My jewels."

1. How carefully the owners guard their jewels. They are kept in caskets and vaults, under lock and key to save them from fire or burglar. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"He shall give His angels charge over thee, to keep thee in all thy ways." "I am persuaded that He is able to guard that which I have committed unto Him."

2. A process is required to bring a jewel into its own highest possibility. A gem must be cut to bring out its best proportion. The surface must be polished. All roughness must be removed. God sees what we lack and He sees our possibility, and He knows the process by which the needed fashioning is to be wrought. This will account for what we call

many of the hard things in life. The Master is grinding, and polishing, and sometimes chiseling that we may become like He wants us to be. "Whom the Lord loveth he chasteneth."

3. The beauty of a gem depends on its relation to the light. Keep it in the dark and no one would ever know its value. Bury it, or hide it out of sight, and its worth would never be known. So, the Christian must keep in the light of Christ. You must catch His lustre and fling it out to the world!

In the incomparable description of our heavenly home those walls and gates of precious stones are all illuminated by the presence of Him who is the light of the world. "Let your light so shine \* \* \*."

4. Jewels are worn that their owner may be admired. We are to have a part in making Jesus attractive to the world. In II Thess. 1: 12, Paul writes of a time when Christ will be admired among them that believe. In Isa. 61: 10 we have the beautiful figure of a bride adorning herself with her jewels. "Let your light shine," so that Christ may be glorified. Two men who were visiting in the city went in to hear Maltbie Babcock preach. As they went quietly out and were walking away, one of them said to the other: "What do you think about the preacher?" and the other said, "I am not thinking about the preacher, but about Christ." Shall we not try to live so that people may admire Christ because of our life! We can live so that we may adorn the doctrine. May we fulfill the prophetic words of Isaiah 62: 3, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Pasadena, California.

### The Call of the Hour to Our Women

BY ELIZA C. ARMSTRONG COX

[This paper was read at the triennial meeting of the W. F. M. S. at Muncie, Indiana, and is copied from the June number of Friends' Missionary Advocate. It deserves to be widely read. The final installment next week will deal more particularly with the work of the Union.—EDITOR.]

Paul gave utterance to a great truth when he said, "There are so many voices in the world, and no kind is without signification."

Many different voices have called to women in all ages of the world with a special significance to each age. We will be helped to an appreciation of the call to women today by considering some of these voices to them in the past.



There seemed to be but one voice the women of the antediluvian period could hear, and this was: "Thy desire shall be unto thy husband and he shall rule over thee." That period ended in the flood! Later on the voice to Sarah and to Rebekah was to patiently bide God's time in which to fulfill His promise and purpose. They did not rightly interpret the call and so wrought mischief that lives in the world today.

Up the slope of time she climbs and other voices catch her ear, and the wonderful mother of Moses bides God's time, and gives to the world a great leader and law giver; a high priest, and also the musical director who led that mighty chorus of Israel's women on the safe side of the Red Sea, as they sang, "Sing ye to Jehovah, for He hath triumphed gloriously."

Up she climbs, and other voices call. The five heroic daughters of Zelophehad understood the call of the hour to them was to withstand the unrighteous customs of their people in not regarding the property rights of women. It was to them not only a civil matter, but one of religious import also. And they plead their cause before Moses and the priests, as well as the princes and all the congregation; a remarkable proceeding at that time for women. Moses referred the matter to the Supreme Bench Jehovah, and he found in favor of these women and established the principle for all time. On she climbs and other voices are heard, and we meet Deborah serving in the capacity of Judge for her people; she was also the spiritual prophetess, a mother in Israel, an aggressive woman who rallied the courage of her people and delivered them from their enemy. She was also the cultured poetess and gave to us that beautiful historic song found in the fifth chapter of Judges. Still on, and Ruth discerns a voice of deep significance to show to the world what blessedness follows obedience to the call to separate one's self from kindred and native land to be one of God's people. On, and the call to Hannah was to give to the world a pattern of consecrated motherhood and the result of it in the great Samuel. Abigail, the unusually wise woman realized the significance of the voice to her was to perform the office of a peace-maker between an insulted king and a contemptible husband, and so saved many lives and proved to all time the blessedness of the peace-maker.

But time would fail me to tell of all the voices sounding out from the throne which called to the front such women as King Lemuel's mother; of Queen Esther; of the mothers of kings; the mothers of prophets; of Mary; of Elizabeth; of Priscilla; and on down to our own time. This dispensation introduced a wholly new era for woman, and intends to bring her to her own, intellectually, civilly, spiritually. It will do it, because it is the dispensation of the Holy Spirit who taught through Paul that "there is neither male nor female in Christ Jesus." That neither sin nor righteousness is determined by sex. With the advance of time the voices have accumulated, and they call to her from every source and each has a special significance. The call of the hour to women is to rise to the heights of

God's will. This call has produced an undefined restlessness everywhere. She strives to ascend and finds so much to hinder. She resists and resents. This voice is not only to American women, but it is to the women of the world, and the restlessness is everywhere. This unrest is the expression of a consciousness of power she may not exert; of a freedom not possessed; of a height not reached. This disturbing call is not a political one; it is a spiritual one. In order to get to where she can realize she has met God's will for her, to get to use herself fully, she finds political bands must be sundered; intellectual straps removed; ecclesiastical hindrances taken out of the way. No wonder there is confusion. Imagine what it would be to be confined by walls. A voice outside is calling your name. It calls loudly, insistently, clamorously, piteously. You want to go, but the walls render you helpless. This is possibly something of an explanation of the situation of women today the wide world over. It may throw some light on their restlessness and fractiousness in some instances. It all means they hear a voice calling, and they are unable to respond. This tossing sea will never calm till women occupy their place of evenness according to the policy of God's kingdom.

The first voice one hears is a spiritual one. This is clearly proven in the cases referred to above. We may bring the list on down and mention Elizabeth Fry, the minister and reformer; Florence Nightingale, who had to overcome so much to get to answer her call; Mary Lyon, who met resistance at every step to secure for women a higher education; Harriet Beecher Stowe, who helped free the slaves with the pen; Elizabeth Blackwell, who had to remove mountains to get to study medicine; Frances E. Willard, who wrought righteousness; Pundita Ramabai, who opened the gates of life to the little helpless widows of India; Mrs. Donemus, the mother of women's missionary societies. In order to get to people spiritually, all sorts of rubbish had to be removed, political, churchly, social and equal to the worst, sentimental. As to this last the case of Elizabeth Blackwell is a fine illustration. She was a contemporary with my mother and from her I learned the following story. When grown to womanhood she heard a voice calling her to the study of medicine. One medical college after another resolutely refused her admittance because she was a woman, until finally the thirteenth one granted her permission to listen to the lectures from behind a screen. She used her opportunity, took the full course, received her diploma and became a successful practitioner, all the way in the face of stern opposition. But at this exorbitant price she cleared the way for our splendid women physicians who are today such an indispensable factor in world-evangelization.

Fifty-three years ago the women of the churches heard a voice calling in clear, sweet tones to carry the gospel to the great world of women who were shut out from it by ignorance and the customs of superstition. Dear Mrs. Doremus, whom we learned about in our study of "Western Women in Eastern Lands," responded and led the vast number of waiting women



into this field of service so rich in possibilities, and one that has already yielded a large fruitage. The call carried with it the assurance that in breaking their bondage greater power and enlargement would come to women here. They were to realize in this way, "that she that watereth, shall also be watered." It is interesting to note that from the time the women of the churches heeded that call they have constantly become an increasing force for good in all lines of Christian activity. We could continue indefinitely on these general lines and find many intensely interesting things in the significance of voices that have called to women in all periods of time, but our topic asks us to consider the call now to us, to the women of the Friends Church.

With the wonderful and simply glorious background of an illustrious host of women that have published good tidings down the centuries, and that too amidst many difficulties; and who now constitute a great cloud of witnesses of our superior opportunity; and surrounding us with the victories of their lives, and filling us with the inspiration of their achievements, we find ourselves under a most serious obligation and holy responsibility to heed the call of the times and discern its true significance.

Thirty-three years ago this spring, Quaker women heard this voice calling them to something new to them. We had lived our quiet, secluded lives, attaching great virtue to keeping far from exciting or contaminating influences, hoping by this species of hermitism to make our way through time and the pearly gates with a great sigh of relief at what we had escaped by contact with the great unredeemed world.

With the denomination to which we belonged we had stood for principles; and had stood so long we had almost lost power to move, or to understand that it was essential to move in order to make our principles living and effective for the uplift of society and the removal of sin. The call that startled us then was an arrest of thought by the Holy Spirit who directed our attention to the most unhappy, unfortunate condition of the great mass of humanity that did not know there was a Christ. With this view there was the great unmovable fact that Christ offered himself for them as much as for us. Added to this were the tremendous words of the Great Commission. Piled up on all these the stunning example of our Savior who girded himself with a towel and washed his disciple's feet, saying, "I have given you example." Henceforth we saw our place was not to withdraw from the miserable, repulsive condition of the world, but to gird ourselves for the hard, menial work of its salvation. The query, "Why stand ye here idle?" aroused us—we accepted it as a rebuke, and as an invitation, and responded with genuine Quaker modesty and sincerity, "What will thou have me do?"

(TO BE CONTINUED)

He that has character need have no fear of his condition. Character will draw condition after it.—*H. W. Beecher.*

### The Friend in Need

BY L. HOLLINGSWORTH WOOD

The Voice of Pain, raised in our hearing, is one of the strains to which the crowded hours of the life of today subjects us.

It is not necessary to visit a prison, or a hospital, or inspect the squalor of the over-crowded tenement to hear this cry. It is hardly possible to walk to the corner, take the street car, or open a newspaper, without hearing or seeing something which corresponds to the cry or demand of misery. Everywhere we see some result of ignorance, or wrong, or injustice, some soul burdened unduly, some spirit making the appeal for help to live in a fullness of life which has in some means been denied. Surely there is a great fellowship of suffering if we could but turn to the best use all this struggle and lament.

Where shall we look for the ear of sympathy? Fortunately it needs no extended search to find ears which hear. The sight of a big policeman carrying a little lost child, or an earnest man or woman with a fresh air party of pale faced city children bound for the country, or a passerby dropping pennies in the tin cup of the street beggar, are too frequent sights of our cities to challenge our notice, and the countless men and women who work on the boards of our public, or private, charities are witnesses to the presence of this ear of sympathy.

There is, however, about a rare few in every community something which, for want of a better term, we describe as the ear of sympathy. By some method they have attained to an attitude of attention. The sort of person one picks out of a crowded car to sit beside; in whose face the tired struggler reads a welcome and a fresh supply of courage, a willingness to aid coupled to an ability to understand.

Does anyone hear the words repeated, "All these things have I kept, what lack I yet?"

Is there some fuller measure of service than this quickness of hearing and attitude of attention, and willingness to aid the cry of misery?

Of all the devastating waste in the work of today, the misapplied energy of unintelligent charity is the most disheartening.

We owe to our age a duty to be intelligent. We must not only have the sympathetic ear and the willingness to aid, but also the self-control and determination which are required to hold one to the task of investigation of facts and analysis of causes which will make our aid effective.

Study in itself may make us cold, and we must take care not to lose in our study and analysis the human touch, but investigation and constructive imagination we must have, and discipline of body and spirit must be endured, if we are to pay effectively what we owe to our desire to be of service, which we have received from the Master.

Perhaps Friends have a special responsibility along these lines, for our central doctrine of the "Inner Light" brought to us the clear vision of the entire brotherhood of man, and has given us what others



have recognized as a genius in dealing with other and dependent races, and with insane and abnormal persons.

On this conception of the divine witness in man, which the early Friends spoke of as the "seed" or the Life, has been based our sensitiveness to the cry of misery, and from it we have drawn whatever measure of success has been attained in our various social service works which have so often been referred to. Over against the formality of class distinction we have placed the reality of democracy in Church and state.

In a period and country where custom was strong Friends dared to say and to live in the strength of their theory, that there was good in all men, and that there was one even Jesus Christ, who could speak to the condition of everyone. Their lives proved abundantly the Potency of Belief in people.

Today our task is not more simple. To the call which we hear put up on all sides from over-burdened lives, we of this generation must have sensitive ears and willing hands, but trained hands also, and trained minds which will not squander our resources in the less helpful way.

Friends of truth we were of old, and our name must still be made good by lives today. The challenge of the person who says to the wrong-doer, "I believe in you," has lost none of its force. We must live as if we felt that God was repeating that wonderful thought to us and we cannot fail to pass it on. However we stumble and grope along God does still believe in us, and in His great love draws us to some measure of Christ's belief when he told us to be perfect.

To a prisoner convicted of crime, who feels himself disgraced, must be brought the thought of forgetting the things which are behind in pressing on to those which are before. The cause of failure must be forgotten in the confidence of achievement. Doubt must be replaced by faith.

In the many avenues of approach to the real life of people which the development of the social service idea gives, and the attraction which that sort of activity offers to those who do not feel able as yet to express themselves spiritually in other ways, we find an increased necessity for training for efficiency in this field of giving ourselves to our brothers.

Who can judge whether these avenues of the service of the community, the training of the ear of sympathy and the hand of effectiveness, are not the most direct roads to enable the worker to grow in spiritual life and effectiveness, and at the same time answer the demand of misery?

Do we stop to realize the blighting influence of such a statement as "The trouble is he is not a Christian," concerning a person who will give himself to social service work, yet is not willing, or, able perhaps, to express himself spiritually otherwise. The Society of Friends has made progress by making people believe that we believed in them, and they have learned to believe in themselves and in the reality of religious experience.

Surely our aim is to have what Joseph John Mills

described in a recent address before New York Yearly Meeting as "congregations trained to manifest in their communities the spirit of Christ."

In all the life around us Friends have an opportunity to embark on a wonderful undertaking for liberty. We have in our hearts a great impulse to help humanity, not only physically, but intellectually and spiritually, out of what VanDyke calls

"The prison of anxious thought which greed has builded  
From the fetters which envy has wrought and pride has  
gilded."

and Friends are bound by both their past and their present to be leaders in every agency for betterment in the community, keeping always the "high calling" in clear outline, so that none may think we regard the activity as any more than a means of proving our great postulate that God is speaking direct to the individual, and in consequence every person capable of a partaking of the divine nature. Not Social Service because it is the fashion, but Social Service because it is an opportunity for everyone however tongue-tied, to express the out-reach of the measure of Divine Love which has been his or her experience, whether conscious of it in these terms or in others.

New York, June 11, 1914.

### The Bible in the Public Schools

BY PARKE BROWN

(Read before a Bible School Conference at Bloomington, Indiana.)

There was a time in the history of European civilization when all society was dominated by the Catholic Church. The Pope at Rome wielded a mighty influence in all political and international affairs. No king attempted a great war without first obtaining the papal sanction, and for the support of the church all nations paid taxes.

In ecclesiastic affairs also the church was supreme. Her various doctrines, forms, and ceremonies were taught the people in a very formal, dogmatic manner. No room was given for personal belief, and any one refusing to believe the church doctrine was promptly branded as a heretic and excommunicated. This dark period in history may be characterized as a time of religious tyranny and despotism.

But this extreme condition was followed by a revolt against the church. This movement, known as the Reformation, started in Germany as a result of the work of Martin Luther. From Germany the Reformation passed into England, causing her to declare herself independent of the Pope, and to set up a religion of her own. This great forward step put England in the front rank on the question of religious and personal liberty. It was during this period that our forefathers sailed for America, to plant a new nation which should have for the cornerstone of its foundation, their cherished idea of religious freedom.

But although America was founded upon religious liberty, and although our people have been loyal and zealous in supporting their various denominational beliefs, they have always considered it a point of honor not to impose their beliefs upon others. This



particular tenet has been taken advantage of, within the last few years by some few people of extreme views, who advocate the exclusion of the Bible from the public schools. As matters exist today, the laws of only nine states (Indiana being one), and of the District of Columbia, are favorable to the use of the Bible in the schools. On the other hand, in eight states opinions have been rendered against its use.

Those who advocate the exclusion of the Bible from the schools, do so on these grounds: (1) That it tends toward a union of church and state; (2) That it would produce sectarianism; (3) That the great work of the Sunday School and of the home renders the use of the Bible in the schools unnecessary.

The union of the church and state is a condition in which a nation establishes one particular denomination (as the Church of England) as the state church. All people are taxed for the support of this church regardless of their religious belief. To escape this very condition, was one of the important causes of the early settlers leaving England. The first amendment to our constitution prevents the establishment of a state church in our country. The claim that the use of the Bible in the schools would tend towards a union of church and state, is without rational foundation. Is the state forming a union with the church just because it teaches truth that the church teaches? Rather might we say that the state and church are united when the former leaves to the care of the latter some of its own obvious duties.

Another objection urged against the use of the Bible in the schools is, that it will produce sectarianism, a condition which we are beginning to consider unnecessary. But sectarianism is a type of narrow mindedness as a result of prejudice. The Bible is the leaven which, if used, will permeate the whole, moulding all Christian believers into a homogeneous body. I dare say, that if Biblical knowledge were more generally diffused theological bickerings would be diminished in direct proportion. The influence of the Bible is against sectarianism, secularism, and sensationalism.

The Sunday School is doing a great work in Biblical instruction, and mighty efforts are being made to increase its efficiency, and to extend its influence. But all people do not go to Sunday School, so that every community has a class of people that is untouched. Invariably this class stands most in need of Bible instruction.

The home has a most important part in establishing the morals of the child. However, industrial conditions have made a great change in the home. In many instances the mother and father work away from home and the children, too, early in life, become small wage earners. So home does not exert the influence that it once did.

Society functions through the five social institutions of home, church, school, state and industry. Of the five, the state is the one set apart for the regulation and controlling of the activities of the others. But it is a familiar political maxim that the welfare of a republic like ours depends upon the virtue and intelligence of its citizenship.

Hence it becomes the first duty of any government to educate its people. But what is the purpose of an education? It should fit one for life and develop one's latent powers, one's possibilities. Man has long been cognizant of the fact that his nature is threefold, consisting of the physical, intellectual, and the moral or religious. To unduly develop any department of man's being, or to neglect the development of any, produces an unbalanced character. In the past, education has developed mainly the intellectual. Within recent years much attention has been turned to educating the physical. We have yet to learn the true place moral training should occupy in education. It is highly important that we train more than the intellectual.

If then moral or religious training has a rightful place in education, and if education of the young is a state's first duty, evidently the state should give moral instruction, as a mere fulfillment of duty. If a man needs religion as a man, he also needs it as a citizen, and the state should instruct in all that pertains to citizenship.

Furthermore, the state should teach morals and religion as a foundation for her own prosperity. The Bible teaches obedience to magistrates and respect for rulers. It is the enemy of all vice and crime, and the promoter of all good. But is the state to be content with repressing crime by force? Is government a mere method of executing law by coercion? No, let us consider government as a process of elevating the people to that high plane where they instinctively shun crime, and turn to righteousness, and where force becomes unnecessary.

Much is being done today in the schools to fit the child for life. Everywhere we see new courses in vocational and industrial work being introduced. Emphasis upon the practical is a prominent educational tendency. We have our common schools, which, as the name signifies, are for the purpose of furnishing the child with that fund of knowledge which is known to be a common requirement of all trades and professions. And who can conceive of a knowledge more universally needed than that of the Bible?

From every walk in life, the Bible draws readers, and many more there are who might be attracted if they had had its truths and beauties implanted in the heart in youth.

Then, by all means, let us see that the Bible is kept in the schools. Let us see that it is put back where it has already been removed from them. Let us see that every school building floats the stars and stripes, and that every teacher's desk has on it, for daily use, the Book of Books.

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

Tangier, Indiana.



### Nebraska Yearly Meeting

Nebraska Yearly Meeting convened in its seventh annual assembly, on Wednesday, June 3, in the Friends Church at Central City, Nebraska. To Friends and others who are accustomed to the larger assemblages in the East and extreme West, the number who gathered for the session might have appeared small, and if numbers are any index of condition, the Yearly Meeting might have appeared weak. But as meeting succeeded meeting, as important business came up from time to time and was handled in an effective and thoroughly spiritual way; as the interest deepened and reached its culmination only at the close, one could not help feeling that though the Friends of Nebraska Yearly Meeting are widely scattered and not so numerous as Friends are in other parts of the country, they are working energetically for the Master and are accomplishing results. The Yearly Meeting session was a blessing to each and every one who attended, and forecasts larger and better things for the future.

There was a feeling, often manifested in the business as well as the devotional meetings, that the Society of Friends is on the verge, not of the religious graveyard, but of larger and more general usefulness than it has ever had in its history; a feeling that the organization which has wielded such an enormous influence on the world during the past two hundred and fifty years, is slowly but surely coming into its own and assuming its proper place. It surely is more than an omen of future blessings, that the epistles from the other Yearly Meetings, which were read, expressed the same sentiments in differing language.

But perhaps the most significant and hopeful sign of all, is that the Quaker world is not sitting down and quietly waiting for her sphere of larger usefulness to come to her, but she is bestirring herself to find out what has been wrong in the past and to determine upon definite methods of solving the problems before her at the present time.

Nebraska Yearly Meeting caught a vision of what is really going on in a larger way, in the presence and services of Joseph John Mills, General Secretary of the Five Years Meeting, and Thomas E. Jones, Secretary of the Board of Young People's Activities of the Five Year's Meeting. These men, who came directly from New York Yearly Meeting, rendered an extremely valuable service by freely giving forth the knowledge which they possess of conditions among Friends generally, and by the many practical suggestions which they made. Nebraska Yearly Meeting probably realized as never before, that they are a part of a great onward movement for the bringing of Christ's kingdom to earth, and that they have a specific part to play in this great and glorious task. Be it said in her praise, that she is rising nobly to the work before her.

Geo. D. Weeks, Clerk of the Yearly Meeting, and Mrs. Weeks, were not able to be present at all and were greatly missed. However, John Fry, who was selected to fulfill the duties of Clerk, presided very ably and satisfactorily. The Quarterly Meetings were

well represented, considering the distance many of the visitors had to travel and the expense necessarily incurred. From the opening meeting, it was evident that everyone was there for business and not for an outing or a visit. Arrangements were made by which meals were served in a building at the rear of the church at absolute cost.

Next year, all the meetings of the session will be held at Nebraska Central College, two miles from town, instead of in the city. This change was made on account of the superior facilities for taking care of visitors from over the Yearly Meeting.

Reports of the progress of the work in the various departments were inspiring and encouraging. Positive, aggressive work is being accomplished. Telegrams of commendation of their peace policy, were sent to President Wilson and Secretary Bryan. The Evangelistic and Church Extension Committee and the General Superintendent reported several very successful evangelistic efforts, which in some cases had worked miracles in their communities. Superintendent Bell said that most of the meetings were in better condition than at any time in the last four years. Plans for Community Churches were adopted which will make it possible for churches to be organized in places where ordinarily it would be impossible.

It was recommended by the Yearly Meeting that the members adopt the tithing system, and that Monthly Meetings use the Budget Plan for obtaining church funds. Nebraska Central College shows a substantial growth and the Yearly Meeting is enthusiastic over a united effort to put the institution on a better basis.

Besides J. J. Mills and Thomas E. Jones, Chas C. Haworth of Cuba, R. Esther Smith of Central America, and Mary Sibbit of Kansas Yearly Meeting were present. Their addresses and general usefulness in the meetings were constant sources of helpfulness to all.

The Yearly Meeting was united in indorsing the proposal to hold a Men's Conference at Des Moines, Iowa, in the near future; in recommending that each meeting consider the advisability of organizing a Gospel Team; in favoring an action of the Executive Board of the Five Years Meeting inaugurating a systematic campaign for raising \$3,000,000 to be divided among the Yearly Meetings for the use of the various departments of the church work, and other items fully as important as these.

A strong emphasis was placed on evangelism, and at the close, on the last day, a paper was read in which the pastors of the Yearly Meeting, whose names were signed, pledged themselves to an effort to save at least 1,000 souls the coming year. KIRBY V. BOWEN.

### New York Bible Society

Just before the steamship Aquitania sailed recently from New York, messengers from the New York Bible Society delivered on board of the big ship four large, heavy packages of Bibles. They contained nearly 900 volumes of the Scriptures. In the number were 20 gilt-edge, cloth-bound Bibles for the captains



and other officers of the ship. There were nearly 200 New Testaments, some large size and some pocket size, and over 600 pocket volumes containing single books of the Bible. All of these books were to be presented to members of the crew, firemen, stokers, and among others employed on the steamship. The Bibles were consigned by the New York Bible Society to the care of Dr. William Wilkinson, "The Bishop of Wall Street." Dr. Wilkinson will conduct services every day among the different employees on board of the ship and he will present the books to the men in the name of the New York Bible Society.

The New York Bible Society has just obtained permission from the Commissioner of Correction, Dr. Davis, to furnish the prison cells of the city with Bibles and the distribution has been made through the Protestant Chaplains. The prisons in Manhattan and the Bronx have been supplied as follows: 400 Bibles to the Tombs Prison, 120 Bibles to Jefferson Market Prison, 20 Bibles each to Yorkville, Harlem and West Side Prisons, 10 each to the Sixth and Eighth Prisons in the Bronx. The Bibles sent to the Tombs Prison were lettered on the outside, "City Prison, Manhattan." All of the others were lettered, "District Prison." In addition to these Bibles that are intended for the prison cells, the New York Bible Society has recently furnished a very large number of New Testaments and Gospel portions to the Chaplains and missionary workers to be presented personally to the prisoners themselves. Several thousand volumes have thus been given to the prisoners in the City Prisons, including the Penitentiary and Workhouse on Blackwell's Island.

### Social Service in Right Living

During the recent sessions of New York Yearly Meeting, the *Advertiser-Journal* of Auburn, New York, had the following editorial on the above subject, called forth from some remarks by Dr. Joseph John Mills:

"Take up in a sensible manner social service,' is the oburgation of Joseph John Mills to the Yearly Meeting of the Society of Friends. The sect called Quaker has always been sensible in its social service, which has always been a leaven wherever it was put forth. The social service of the Friends has never been blatant, never self-seeking; it has always been considerate, always self-sacrificing. The Friends themselves would be the last to make these claims. They are far too modest with a modesty equivalent to meekness, to lay claim to special credit. Their reward has always been within, in that tranquility of spirit which according to The Book surpasses understanding.

"What the Friends shrink from ascribing to themselves, others appreciative of their most signal virtues and cognizant of their exceptional service to society have not failed to ascribe. In the words of one writer they are 'the salt of the earth,'—exemplars in moderate living; temperate in all things, in speech as in deed; charitable to a fault; kind and helpful to the unfortunate; doing as they would be done by. If this is not

social service in the highest and most practical sense, what is?

"Most people find all these restraints and this wholesome example wholly impractical, being unable to deny themselves, and in indulging themselves setting bad examples. They cheat their fellow men, slander their neighbors, are full of bad habits, of lying, deceit and profanity, and rarely strive to curb unbridled tongues.

"Into such a world, in 1648, came the 'Quakers'—a term applied at first in derision by those who knew no better. Of George Fox, the founder, it is written that he was 'a man of pure life and zealous devotion.' From the first they were 'persecuted on all sides, and some of them were punished by the authorities with transportation.' In such narrow times were the Quakers born, and to such stress were they put for the sake of their beliefs. Such is the heritage of Quakerism, with its repressive and contemplative propaganda and its rule of meekness and submission. Its rule is admirably stated by William Penn, in his version of 'The Eternal Law':

'There is a great God and Power, that hath made the world and all things therein, to whom you and I and all people owe their being and well-being; and to whom you and I must one day give an account for all that we do in this world. This Great God hath written His law in our hearts, by which we are taught and commanded to love and help, and to do good to one another, and not to do harm and mischief unto one another.'

"The world would be far better if this particular form of social service were universal."

### New York Quakerism Class

*To New York Yearly Meeting:*

We of the New York Quakerism Class feel that out of the work we have given to our Winter's program on "Friends and Human Needs," there has come an awakening to the responsibility of Friends in meeting those needs. It has not been the object of the class to make exhaustive studies of the needs of the world about us, but rather to gain sufficient familiarity with the facts to enable us to determine our relation to them.

To us has appeared a vision of Christ as He went about with gifts of health and strength, and we have desired that our Yearly Meeting should be so sensitive to His Message that all of us as Friends should dispense the gifts of cleansing and strength which have been entrusted to us.

Unrest and hostility between labor and capital, competition without love, clog the channels by which the Kingdom of God approaches. We Friends do not seem to have caught the full vision of service, in the conquest of unnecessary disease and sin which is laid upon this century of ours, nor do we seem to be reaching out, as we might, to grasp the opportunity which is presented to reach human hearts through human needs.

As we have examined conditions in the life of today,



difficult questions have pressed upon us which we cannot refuse to answer.

What is our duty, and the duty of all professed followers of Jesus Christ, if there are any children living in our neighborhood neglected in either body or soul? Do the old people in almshouses feel themselves forgotten of men and of God? Are the prisoners in our jails disheartened as well as disgraced? Is a foreigner in our land, or a stranger near our home homesick for a friendly greeting and a kindly welcoming hand? Is there any place of cheerful fellowship to compete with the saloon for the interest of the boy in our villages? These questions all are signboards over doors to service. Perhaps at all these doors, if we listen, we can hear the gentle knocking of Jesus Christ as He waits to enter our lives. We long that our Yearly Meeting may pour into the channels of social service, which is the giving of ourselves unreservedly for our fellows, the healing, cleansing stream of the Divine love which we experience.

We, a group of young Friends, ask our Yearly Meeting that it organize for efficient Social Service by appointing a committee to co-operate with the committee of the Five Years Meeting on this subject. We also ask something greater and more solemn, as it is more noble than merely appointing a committee; we ask our Yearly Meeting that it rouse itself, and we ask that from every member may come that influence of interest and love which shall make this service real.

For the New York Quakerism Class,  
ROYAL J. DAVIS, *Chairman*.  
BERTHA H. T. UFFORD, *Secretary*.

April 3, 1914.

### Correspondence

AMBOY, INDIANA, May 25, 1914.

*Editor The American Friend:*

I am very much pleased with the attitude of THE AMERICAN FRIEND toward a practical Christianity.

Friends have borne testimony against war and for peace, as a Society and as individuals for centuries. "Our ancestors' virtues are not ours." Are we now doing what we should to make our power as messengers of peace felt? As citizens of our nation, every means, political and social, should be used; the doings of Congress should be watched, and if bills are under consideration that are evil, we should send remonstrances to the proper committees, to our Senators and Representatives. If we approve, we should show our approval by words of appreciation.

*The Advocate of Peace*, the organ of the "American Peace Society," now published in Washington has introduced what it hopes will be a permanent department, "Peace and War Measures before Congress," in which it gives the titles of bills, etc., sometimes with comments. If every congregation of Friends and every other Christian congregation also, would take a copy of the *Advocate of Peace* and have someone who is deeply interested set apart to collect important

items to bring before the congregation for discussion, protest or approval, it would have a splendid effect.

If all the Christian congregations of the United States were to act on this suggestion, Congress would come to feel a Christian dynamic force it has never yet met with.

SARAH EDGERTON.

### Miscellaneous

The Supreme Court of Illinois has affirmed the constitutionality of the Woman Suffrage Act in that state. Nearly 200,000 women participated in the spring elections, and thus the validity of these elections is sustained.

The General Federation of Women's Clubs, which met in Chicago recently, made the gathering historic by declaring for woman suffrage and the elimination of the evils of the liquor traffic. The subjects discussed covered a wide range.

A class of fifty-six young women received diplomas from the Northfield Seminary at its thirty-fifth anniversary and commencement on June 2d. These exercises followed three days of class reunion, alumnae gatherings and celebrations attended by former students from all parts of the country and from China, Persia, Brazil and Turkey.

The latest suggestion of a church merger is between the Congregationalists and Presbyterians. It is pointed out that this is already effective in mission work in China and in South India, and the Congregationalists think that a similar union ought to exist in many communities where they are now competitors, especially in great cities where their work among foreigners might well be identical.

A fund of \$100,000.00 has been provided by Amherst College to maintain a professorship "which will have for its aim the development of practical academic common sense." The president is impressed with the fact that many Freshmen come to college who have little idea what they are there for, who do not know how to study, whose aim in life is vague and more or less distorted. A professor is to give a course to these students in common sense as applied to life.

The American Sunday School Union for the year which closed February 28, 1914, reported the fruitage of the labors of 231 missionaries as follows:

2,089 Sunday Schools started, containing 78,170 teachers and scholars.

12,523 Schools were visited and revisited, and 179,388 homes were visited.

22,706 Sermons and addresses were delivered.

38,807 Bibles and testaments were distributed.

7,743 Conversions were reported.

82 Churches were organized.

27 Churches built and 494 Young People's Societies and Prayer Meetings formed.



## Current Items of Interest to Friends

### INDIANA YEARLY MEETING

**Fairmount.**—Fairmount Quarterly Meeting held June 19-21 was largely attended, there being persons present from all of our local meetings. Peter W. Raidabaugh, Lloyd East and Albert J. Furstenberger, besides several other visitors, were in attendance. The ministry of our friends was a spiritual uplift and brought strength and comfort to many. At the noon hour an abundant dinner was served in the large dining room. The afternoon session was taken up with annual reports which were satisfactory, especially the report of the home missionary committee and that of the Academy. Ervin D. Stegall was recorded as a minister. A request was received for a Monthly Meeting for Anderson, and a committee was appointed to investigate the condition of the local meeting. Up to within the past few months there has been a small meeting supported by the Methodist Protestant Church, but they dropped off giving sufficient support to the minister as there were only forty members. Friends furnished them with ministers and they requested to be received into Fairmount Monthly Meeting in a body. Their request has been granted. The meeting will be known by the name of East Bethel. They have a Sabbath School which is well attended. The Sabbath School of Fairmount has had some changes in the last few months. Dorothy Luther, the General Superintendent, is now caring for her aged mother, and is not doing active work, though assisting in a general way. Dora Bogue, Superintendent of the Junior Department, and Mary E. Pearson, Superintendent of the Primary Department, are now taking a long needed rest in Cristabol, Canal Zone. They left New York on the steamer Cristabol. Mary E. Pearson will visit her brother, Herbert Pearson, who is Chief Auditor of the Commissary Department. As both ladies are teachers of our public schools they will return September 1st. The average enrollment of our Sabbath School is good, it being about 335.

**Marion.**—The congregation at the Second Friends' Church in Marion, Indiana, is in such a prosperous condition and feeling so good that they want to tell other Friends. Two years ago we were looking for a pastor and DeWitt Foster, then of Pennville, Indiana, was recommended to us. We sent for

him and he became our pastor and has loyally and successfully led us for about two years. He has agreed to remain with us for at least one more year. During these two years we have increased our membership from 287 to 424, bought a lot next to the church and last September our pastor moved into a nice eight-room house with two big rooms in the basement. The building cost more than was first estimated and we had to go in debt some, but last week the last remaining bill was settled and we are surely proud of our pastor's home. The same week that the debt was cancelled, a committee from the Monthly Meeting was appointed to arrange for the excavation under the church to make more Sunday School room. Our Sunday School has increased to nearly three hundred and we haven't room enough, so we believe that this September will find us occupying a basement under the entire church. While we have been enjoying these temporal blessings we have been living closer to God and feasting on His spiritual manna, and we as a church expect to go forward and take more ground in His name.

### KANSAS YEARLY MEETING

**Wichita.**—Wichita Quarterly Meeting was held at Greencastle, June 5-7. We had the acceptable company of several ministers within our own Quarterly Meeting, also Jonathan Ballard, of Tonganoxie Meeting. He formerly was a member for many years of Rose Hill Monthly Meeting. The latter part of April the Rose Hill Friends had the company and ministry of Lindley A. Wells. He visited his many relatives and friends of this place and was with us at our midweek meeting on the 28th, and on Sabbath the 31st, both morning and evening. A large assembly greeted him on these occasions for we claim him as one of our boys, as it was here that he was married, converted, sanctified and recorded as a minister of the Gospel, and his preaching of the Gospel has the true ring to it to this day.

### OHIO YEARLY MEETING

**Tecumseh, Michigan.**—The Friends at Tecumseh, Michigan, held an all-day meeting June 14th. Howard Moore, our Quarterly Meeting Superintendent, preached an excellent sermon in the morning and the Bible School followed. At 2:30 were the Children's Day exercises and they acquitted themselves

well. The house was beautifully decorated. In the evening were union services, and Howard Moore preached again to an appreciative audience.

### WESTERN YEARLY MEETING

**West Grove.**—West Grove Quarterly Meeting joined in a tent meeting held at Hinkle Creek Church grounds three weeks in June. Martilia and Mary Cox were the leaders, assisted by Miss Leora Bogue, of Fairmount, leader in singing. The contest was vigorous, but the "Lamb and His followers had the victory." Fifteen or twenty were definitely blessed and the church greatly strengthened. To the Lord belongs the praise.

### WILMINGTON YEARLY MEETING

**Wilmington.**—Wilmington Friends' Bible School took up the matter of subscriptions for THE AMERICAN FRIEND in the adult classes June 21st. Forty six-month subscriptions were secured and others will follow. Wilmington's proportion on the one to twenty basis is fifty-two.

### NEWS ITEMS

Dr. William L. Pearson and wife have gone to attend California Yearly Meeting.

Thomas Newlin of Whittier, California, preached the baccalaureate sermon for the Orange High School on Sabbath, June 21st.

Edward E. and Susie E. Hartley, pastors of Stillwell and Bethel Meetings in Vandalia, Michigan, have notified the same that their services in these meetings will cease with the coming Yearly Meeting.

Lewis W. McFarland has accepted the call of High Point Monthly Meeting, North Carolina, to act as their pastor for another year. His work has been signalized by increased attendance and interest. An excellent spirit of co-operation prevails in the meeting.

Several members of the Pacific College faculty have departed on their vacation journeys. Miss Mary Kenworthy and Professor M. D. Hawkins have returned to their homes in Indiana; Professor Mendenhall and wife have gone to Iowa; Miss Mary Sutton to her home in Seattle. President Pennington will devote his vacation to the endowment campaign.

J. Arthur Wollam, of Emporia, Kansas, has been invited to serve as pastor of University Friends' Church, Wichita,



and will doubtless accept the invitation. Lewis E. Stout, pastor of the church for five years, whose work has been unusually successful and satisfactory, will return to Indiana to engage in pastoral work again. At present Lewis and Anna Stout are on the Pacific coast, where they went to attend Oregon and California Yearly Meetings.

#### PERSONAL MENTION

Wilbur K. Thomas, pastor of Friends' meeting at Boston, has recently received a Ph.D. degree from Boston University.

Alfred C. Garrett, of Germantown, Pennsylvania, conducted a "Bible half hour" from 11:45 to 12:15 each day during the sessions of New England Yearly Meeting last week. His services were greatly appreciated.

Elam Henderson, who has served the meetings at Vassalboro and East Vassalboro, Maine, for the past three years as pastor, and who has been at the head of the Biblical department in Oak Grove Seminary, will go to West Falmouth, Massachusetts, as pastor.

Arthur Chilson and family, together with Jefferson W. Ford and family, are expecting to sail for Africa for missionary work on July 9th. There are a few days left in which Friends can make remittance for Jefferson Ford's transportation, as indicated in last week's AMERICAN FRIEND.

#### HAVERFORD SUMMER SCHOOL

The sessions of Haverford Summer School opened successfully on June 20, with a reception followed by a conference on the lawn and a lecture at night by President McKenzie, of Hartford Seminary.

The attendance was good and the lectures have proved of a high order. Not the least profitable part of the program has been the splendid fellowship enjoyed.

#### WITH REFERENCE TO NATHAN AND ESTHER FRAME

Earlham, Indiana,  
June 23, 1914.

Editor of THE AMERICAN FRIEND,

Dear Friend—Some time ago while in Washington City the writer called at the temporary home of Nathan and Esther Frame, and was greatly impressed with the fact that these faithful servants of the Church are rapidly declining in health. Nathan Frame is suffering from an incurable disease and Esther Frame is very much weakened in body, although both of them are strong of mind and in their spiritual experience. A short time before that

Professor D. W. Dennis had been in the same home and had been impressed in the same way, although the two of us had not compared notes regarding the matter until quite recently. Soon after my visit I addressed a letter to the clerks of the different quarterly meetings in Indiana Yearly Meeting asking that contributions be taken for the maintenance of these dear Friends during the remaining days that they are to spend here. The clerk of Kansas Yearly Meeting and also the clerk of Iowa Yearly Meeting has written the same kind of a letter to the quarterly meeting clerks of the respective yearly meetings. I am not able to report what has been contributed from Kansas, but since some of the quarterly meeting clerks of Iowa have sent contributions directly to me, I am able to say that a total of \$13.45 has been received by me from that yearly meeting and has been sent on. Friends in the city of Richmond have paid a total of \$62.75, largely through the solicitation of Professor D. W. Dennis, and Friends in Indiana Yearly Meeting outside of Richmond, have paid a total of \$64.44 up to date.

At the last session of Whitewater Quarterly Meeting held at Richmond, Professor Dennis expressed a concern that some more systematic steps be taken to relieve these faithful Friends of their necessities and a committee, of which the writer was made chairman and Professor D. W. Dennis and William A. Macy were made the other members, was appointed to propose a plan. It is the judgment of this committee that Friends in America should send in contributions liberally so that these ministers of the Gospel who have given their lives for the cause of Christ within our own denomination may not be in actual need. They have worked, I think, in every yearly meeting in America and in very many of the quarterly meetings of America, and a constant stream of contributions should come in so that their actual needs in the way of living expenses may be met by them. The plan of the committee is to make payments by the month through a trusted Friend in Washington City to Nathan and Esther Frame. These payments should come in the nature of a pension and should be handed over with regularity. It is unfortunate that we have no means of providing for our ministers in their old age, and in the absence of any official plan this method of payment is proposed for the present emergency. The committee unites in making an urgent appeal to Friends throughout the entire United States to take up subscriptions either privately or in public meetings for the purpose

indicated and it is asked that the money subscribed be sent to the writer who will issue receipts as the money comes in. When our work is finally completed the committee will publish a full statement of receipts in THE AMERICAN FRIEND.

Hoping that there will be a liberal and widely extended response to this appeal which is issued in the name of our common humanity and for Friends who have given their lives for the upbuilding of our Church, I am

Very sincerely,  
ROBERT L. KELLY,

#### NOTICE

Probably many Friends will attend the convention of the National Educational Association to be held in St. Paul, Minnesota, July 4-11, and Minneapolis Friends are desirous of seeing all of them and having them attend one or more of their meetings. There is no Friends' meeting at St. Paul, but it is only ten miles between the business centers of St. Paul and Minneapolis, and four electric car lines and several railroads connect the two cities. The meeting house in Minneapolis is at Fourteenth Street and First Avenue, South, and Minneapolis Friends heartily invite all visiting Friends to their meetings. Sunday morning meeting is at 10:30, Bible School 12 m, Christian Endeavor 6:15 p.m., Thursday evening meeting at 8:00. Any Friends expecting to attend this association will please write immediately to Howard M. Stout, 2512 Pleasant Avenue, Minneapolis, Minnesota, giving home address and also St. Paul address if possible.

#### COMMENCEMENT AT HAVILAND ACADEMY

The twenty-first annual commencement of Haviland Academy was held at the Friends' Church, Friday, May 29, 1914. Seventeen classes have come up for graduation at the Academy since 1892. The class of 1914 is the largest in its history, fourteen in number, making a total of ninety-five graduates.

The address to the class was given by Professor Reagan of the department of philosophy and psychology at the Friends' University at Wichita. The theme of his address was "Loyalty."

Diplomas were then presented. In the award of honor, Edna Moore was granted the scholarship to Southwest Kansas College at Winfield, and Ray Williams the scholarship to Friends' University at Wichita. The prize for perfect attendance for the four years' academic course was also awarded to Ray Williams. The alumni prizes of books for the best scholarship during



the year was awarded to Wilbur Hadley.

For the year 1914-15 the academy work will be under the care of Professor Emmett Hadley, a principal of several years' experience in academic work, Miss Pearl Horine, who taught in the Academy this year, and Miss Winifred Riggs, who has been teaching music and English for two years in Oklahoma.

#### PACIFIC COLLEGE COMMENCEMENT

Commencement exercises at Pacific College began Saturday evening, June 6th, when the school of music gave one of the finest concerts of the year.

Sunday morning the baccalaureate sermon was preached by President Levi T. Pennington, who gave some helpful lessons to the classes from the text, Isa. 32: 2. Sunday evening Reverend George C. Ritchey, pastor of the Christian Church, spoke to the Christian Associations.

Monday afternoon occurred the annual ball game between the members of the alumni and the college and in the evening class day exercises were held.

Tuesday afternoon the Academy graduating exercises were given. The program consisted of an oration, "Service the Secret of the Ages," by Esther Miles; an essay, "Educational Work of Friends," by Marjorie Gregory; vocal solo, by Corrine Bartholemew, of Everett, Washington; violin solo, by Roy Lyle.

Thirteen students graduated from the Academy this year.

The Pacific College scholarship was awarded to Miss Mildred Benson. At the Alumni Public on Tuesday evening, the "Pageant of Flowers" was presented to a large audience.

On Wednesday morning at ten o'clock the college graduating exercises were held, nine students receiving degrees. The Penn College scholarship was awarded to Rae S. Langworthy, and the Junior class prize of \$25.00 was won by Miss Eva Campbell.

Dr. Joseph John Mills' splendid address, "The Launching of a Life," cannot fail to make a lasting impression for good upon the lives of all who heard him, especially the members of the class which he came to address. In part he said the launching of the life of a young man or woman is of more importance to the world than is the launching of a great battleship. In launching one of the great dreadnaughts the last thing to be done before the engine of death is ready to sail, is for the captain to steer the ship into some quiet

inlet, free from all disturbing elements, and properly adjust the compass. This commencement time should be an occasion for the members of the class getting their bearings and making adjustments for life work.

The idea that money to start with is the best requisite for success is a mistake. On a tablet erected in memory of Mark Twain there is inscribed this statement, "Life teaches that poverty is an incentive, rather than a hindrance to success in life."

Three essential elements in starting out in life are a clear brain, energy and trustworthiness. Let anyone of these go by default and the result will be fatal.

Keep the blood red and the brain clear. Make trustworthiness a matter of the heart.

#### EARLHAM COLLEGE

The exercises of commencement week at Earlham College closed successfully on June 17. President Robert L. Kelly preached a strong baccalaureate sermon on the 14th, while in the evening H. L. Coleman, missionary to Tokyo, Japan, gave the annual address to the Young Men's and Young Women's Associations of the college.

President Ira Remsen, of Johns Hopkins University, gave the class address before a large company under the trees of the campus. It was a masterly address and dealt with the laboratory method of study and investigation as applied to all the work of life.

The graduating class was the largest in the history of Earlham, numbering fifty-eight. Several scholarships were announced.

The college has had a successful year in many ways. The endowment has been enlarged by approximately \$150,000. Several faculty changes have been announced. The outlook for the coming year is bright.

#### PENN COLLEGE

Penn College has just closed another successful year. The enrollment this year was the largest in the history of the school. Five hundred and thirteen different students have enrolled for work. The work of the college in every particular has been maintained at a high standard. Student activities have been more than ordinarily successful. The spirit and enthusiasm of the students and patrons is of the most wholesome type. The prospects for next year are very bright. The management knows of more new students who have decided to enter next year than is usually known by the middle of July or the first

of August. It is expected that the enrollment next year will be far in excess of this year. The commencement exercises were very satisfactory. Harry R. Keates, Superintendent of Evangelistic and Church Extension Work of Iowa Yearly Meeting, preached the baccalaureate sermon, using as the text Paul's question on the Damascus Road, "What wilt thou have me to do?" It was an excellent sermon and highly appreciated by the large audience which listened.

The commencement address given by Dr. Rufus M. Jones, of Haverford College, on the subject, "The Making of a Life," was enthusiastically received. Dr. Jones held the interest of his audience from beginning to end. Perhaps no man in the Friends' Church is so well fitted to speak to young people as is Dr. Jones.

All the exercises of commencement week were held in the large auditorium which afforded ample seating room for all who attended.

#### VERMILION GROVE ACADEMY

Vermilion Academy, founded in 1874, by Vermilion Quarterly Meeting of the Friends' Church at Vermilion Grove, Illinois, recently received an addition to its endowment fund of lands, mortgages and notes, valued at \$200,000.00. The

## THE OAKWOOD SEMINARY

### FOR BOYS AND GIRLS

The Friends Boarding School of New York  
State at Union Springs-on-Cayuga Lake

Preparation for college, school  
teaching, and for general  
usefulness

Special courses in Biblical history  
and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating  
coasting, boating

Brick building; steam heat;  
electric light; fine water supply

School farm supplies milk  
and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal



donor, Golden Patterson, a life-long resident of Vermilion County, Illinois, unmarried, and anxious to dispose of his worldly possessions during his lifetime, had for some time looked about for a suitable place to make his gift. Born of Quaker parentage and wishing to help a home institution, his inclinations naturally led him to make the offer to the Trustees of Vermilion Academy. After due legal formalities were observed the contract was closed June 2, 1914, providing for the payment to Mr. Patterson of six per cent. interest on his holdings during his life time; he turning over to the Trustees deeds and mortgages as mentioned above. This gift, together with endowments and previous gifts, places the Academy on a safe financial basis and insures the future of the school. It is hoped that Vermilion Quarterly Meeting will now rally to the assistance of the Trustees and help to make the school even a stronger factor in the education of our young people than it has ever been. The outlook for the coming school year is very good. To meet the competition of the surrounding high schools, tuition has been made free. The faculty elected for the year 1914-15 is S. Roscoe Lamb, B.S., Earlham College 1914, Principal; Mamie Marshall, A.B., Penn 1913, honor student Bryn Mawr 1914, and Mary L. Kissick, A.B. 1914, Penn College.

Work in the Biblical department will be under the care of Carl F. and Minnie G. Miller, pastors of the local meeting. The course will include three years' work and is so planned as to be specially helpful to students of high school age and to make a good foundation for those wishing to pursue an extended course of Bible study.

## BIBLE SCHOOL LESSON

July '12.

**Subject.**—Greatness Through Service.  
**Lesson.**—Mark 10: 32-45.

**Golden Text.**—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10: 45.

How difficult it was for the disciples to understand the nature of Christ's kingdom. Even now, almost under the shadow of the cross, they are concerned, two of them at least, about place and position.

Yet after nineteen hundred years men are still imagining that by great deeds they may find favor with God and be rewarded according to their works, as though by some peculiar kind of service they will be able to merit that favoritism that will give them position in the Church and ultimately eternal life.

*Are ye able to drink the cup?* That was the test. "No external influence could obtain the coveted experience."

The S. S. World relates a story given by Louis Albert Banks to the effect that "Someone asked St. Francis of Assisi why he was so influential and had so much power with the people. 'Well,' replied St. Francis, 'I've been thinking about that myself lately, and believe this is the reason why: the Lord looked down from heaven and said, 'Where can I find the weakest, the littlest, the meanest man on the face of the earth?' Then he saw me and said, 'Now, I've found him, and I will work through him. He won't be proud of it. He'll see that I am using him because of his littleness and insignificance.'"

It has been said that "The greatest truths are the simplest; so are the greatest men." It is by obedience and faith, suffering if need be for righteousness' sake, that we are fitted to dwell with Christ.

Christ's kingdom is a spiritual kingdom and the world must even yet shift its ideals of His rule among men, if they comprehend rightly His relationships with men. *Shall be your minister.* It is the highest type of service. Giving a cup of cold water in the name of discipleship will receive a disciple's reward.

The motive of service determines its character and worth. They who serve without thought of reward, but to the glory of God and out of love for Jesus Christ, are in the sight of God the great men and women of earth.

Jesus foresees the end, the cruelty, the scourging, the final crucifixion. It seemed almost brutal that his disciples should still be talking about their own status. Yet it was only a natural anxiety. They had forsaken all to follow Jesus, and in the tenseness of a perplexing situation, it was to be expected that their minds would turn to the effect upon themselves. The other disciples were indignant only because they believed that James and John were trying to profit at the expense of the others.

*But to minister.* Jesus set the pattern. Through service for others were they to find their place when Jesus had left them. It is the law of the highest life.

## Married

**Alexander-Cass.**—June 16, 1914, at 123 Cambridge Street, Victoria, British Columbia, Norman Gundry Alexander, son of Henry and Ellen M. Alexander, Shawigan Lake, Vancouver Island, to Hilda Irene Margaret Cass, daughter of James and Lydia M. Cass, of Victoria, British Columbia, Henry Clark, officiating.

**Baldwin-Jenkins.**—At University Friends' Church, Wichita, Kansas, June 7, John Albert Baldwin to Lydia Mildred Jenkins. John A. Baldwin will soon assume charge of the Northbranch, Kansas, Friends' Church as its pastor.

**Dixon-Davis.**—At Friends' Meeting House, Fairmount, Indiana, May 27, William Harry Dixon, of Fargo, North Dakota, to Cordelia F. Davis, daughter of Frank and Eliza Davis, Richard Haworth officiating. Only a few relatives and friends were present.

**McMahan-Pickett.**—At the home of the bride at Rose Hill, Kansas, June 17, 1914,

James McMahan to Rosa Lillian Pickett, youngest daughter of Daniel S. and Rosa H. Pickett, the father of the bride officiating.

**Purdy-Hadley.**—At Friends' Meeting House, Oskaloosa, Iowa, May 15, 1914, according to the custom of Friends, Alexander C. Purdy, son of Ellison R. Purdy, to Jeannette Hadley, daughter of Stephen M. Hadley.

## Born

**Hoskins.**—At Richland, Iowa, June 9, 1914, to Alvin and Maggie Hoskins, a daughter, Irene.

**Briggs.**—At Saylesville, Rhode Island, June 3, 1914, to Harry K. and Genevieve G. Briggs, a daughter, Dorothy Irene.

**Hoskins.**—At Earlham, Iowa, May 24, 1914, to Mr. and Mrs. Richard G. Hoskins, a daughter, Esther Emelyn.

**Holloway.**—At Springfield, Massachusetts, April 17, 1914, to Louis E. and Anna L. A. Holloway, a daughter, Barbara Marian.

## Died

**Kingzett.**—May 14th, at Kelowna, British Columbia, as result of an accident, Harry Edwin Kingzett, eldest son of John C. and Alice Kingzett, of Victoria, British Columbia, aged twenty-four years.

**Tilton.**—Alice Lydia Tilton, wife of Ira B. Tilton and daughter of Otis and Elizabeth G. Meader, was born in Tamworth, N. H., January 25, 1865, and died at her sister's home in Unionville, Mass., May 23, 1914, after her return from a winter spent in Florida. She was an earnest and active member of North Sandwich Monthly Meeting and will be greatly missed by the home congregation. The husband, two sons and one sister survive her.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,

WESTTOWN, PENNA.



**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

Established 1870

**Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

**35 BUSHELS PER ACRE**  
was the yield of WHEAT

**160 ACRES IN WESTERN CANADA FREE**

On many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**FOR SALE.**

FOR SALE—Eight room house, well, barn, out-buildings, fruit trees, berries. Five lots on K Avenue, near Penn College. Address, F. H. JONES, 416 K Avenue, E. Oskaloosa, Iowa.

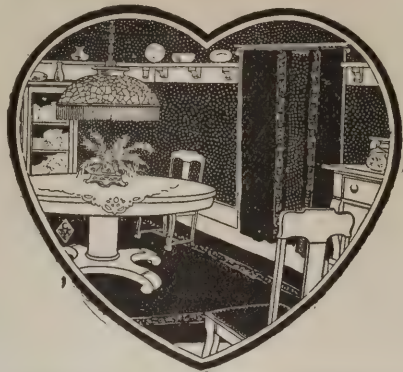
FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

**WANTED.**

A position as principal of a Friends' Academy or college work in history, language or literature. Is a graduate Penn College, A.B. and A.M., Haverford College, A.M., two summers graduate work Iowa State University, and one at Harvard. Holds teacher's life certificate in Iowa. Has taught five years in public school, two as principal of Friends' Academies, and one in Friends' Boys' School at Ram Allah, Palestine. Address

S. B. LAUGHLIN,  
Gate, Oklahoma.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Avenue, Minneapolis, Minnesota.



Make our Store your Shopping Headquarters.

You are always welcome.

WE SOLICIT YOUR CHARGE ACCOUNT

Friends wishing board in Boston during the month of July may be accommodated in a private family near the Park, near Friends' Meeting, and convenient to car lines. MARY A. GOVE, 259 Harold Street, Grove Hall, Mass.

**WANTED.**

WANTED.—A principal and one assistant to teach in "Laurence Friends Academy" the coming year. For information, address ALICE ALLEN, secretary of Board, Gate, Okla.

**ROOMS FOR RENT.**

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheques. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

**The Home Furnishing Problem** Can so easily be solved at our Store.

Three-room Outfits only \$89.50

Four-room Outfits only \$148.00

Five-room Outfits only \$225.00

And upward.

See our Room-size RUGS, extra value, at \$12.75, \$16.50, \$18.00 and up.

SECTIONAL BOOK CASES, three sections, complete, only \$13.00.

Buy a HOOSIER SPECIAL KITCHEN CABINET, aluminum sliding top, club price only \$27.50.

**ROMEY'S** 831-833 Main St.  
RICHMOND, IND.

**Special Bargains for Friends**

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

**The Provident Life and Trust Co.**

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

**OFFICERS**

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

**DIRECTORS**

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 28.

SEVENTH MONTH 9, 1914.

*New Series.*  
Vol. II., No. 28.

## Sunshine of the Heart

(Copied from "The Young Man," in Northwestern Christian Advocate.)

It's the sunlight of the heart that makes sweet the way;  
It's the sunlight of the heart, not the sunlight of the day;  
It's the sunlight of the heart  
Keeps us toiling, cold or heat,  
With the blossoms in our dreams,  
And the robins singing sweet.

It's the sunlight of the heart that keeps the world from turning gray,  
It's the sunshine of the heart that keeps the spirits fresh with play.  
It's the sunshine of the heart,  
Stored with beauty of the years,  
Keeps the shadows from the soul,  
Heals the heartaches and the tears.

It's the sunlight of the heart makes us young along the line,  
With a touch of morning song in a world love makes divine,  
It's the sunlight of the heart  
Makes us laugh when troubles loom,  
And leads us with its laughter  
On the way life walks to bloom.

It's the sunshine of the heart makes the sunshine of the day,  
Just to help us chase the care and the dark and doubt away.  
It's the sunshine of the heart  
That leads us, worn and pale,  
To the beauty of the lilies,  
In that last eternal vale.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## One Week More

One week remains in which to conclude the campaign for new subscribers to THE AMERICAN FRIEND under the special low rate trial offer of fifty cents for new subscriptions until January 1, 1914.

*As a help to meetings which have just started the canvass, we will continue the campaign over two more Sabbaths and bring it to an end on July 20. All subscriptions should be sent in by that time.*

We are deeply moved by the earnestness with which quite a number of meetings have devoted themselves to the task of doing their full share to increase our subscription list. These have done splendidly.

Their success shows what can be done by some one going out after the subscriptions. There are a few meetings where every Friends family is getting THE AMERICAN FRIEND. But these will hardly exceed a score. *In every other meeting, we are confident, it is possible to get new subscriptions, if only the pastor or some other interested Friend will make the effort.*

Ten days yet remain in which to make an extraordinary effort to put THE AMERICAN FRIEND on the high road to success. Not only will the management be seriously disappointed, but the whole church will be effected if there is a failure or neglect to take advantage of this extraordinary offer.

*We make an earnest appeal that some interested Friend in every meeting that has not yet made a canvass, will see to it that one is made immediately.*

In almost every meeting some young man or young woman will be glad to render this service if the suggestion is made to them.

*One meeting reports that on a recent Sabbath, at the opening of the Bible School, the Adult classes were asked to consider the matter and report at the closing exercises, with the result that 40 new subscriptions were secured. Go and do likewise.*

If the names are mailed to us by July 20, we will send THE AMERICAN FRIEND to new subscribers for six months for fifty cents as a trial subscription.

No offer equal to this will probably ever be made again by this paper. Every Friends family needs to

know about the offer and should be made to feel, not only that it needs the paper but is under obligation to support it.

**NOW IS THE TIME TO ACT.**

## Equipment For Service

BY ORMAN C. EMERY

In THE AMERICAN FRIEND of June 18th appeared an excellent article on "The Spiritual Life and the Present Social Situation," by President Thomas E. Newlin, of Whittier, California. It is an article that every reader of THE AMERICAN FRIEND would do well to read and ponder well. It contains suggestions that must be heeded if the Friends' Church is to take its place with other churches in the step forward that is to give the Gospel to the world in this generation.

I want particularly to express approval of the statement in the article that the minister of religion of the present ought to be the personification of Christian scholarship, and of another statement to the effect that religion today is concerned with bigger and more vital questions than denominationalism and sectarianism.

It is the business of the Church to educate consecrated men and women for the important office of the ministry. It is time for the Church to cease paying a premium on ignorance, provincialism or eccentricity in the name of religion, no matter how well meant. The best service with the use of every means at hand is the demand of the present. It is a reasonable demand. The same God who calls men and women to preach the Gospel or perform any other service in His name, has made it possible for men and women to fit themselves thoroughly for His service. It is their fault alone if they are not the personification of Christian scholarship.

When to such a ministry is added the intelligent, consecrated service of laymen, many of whom are beginning to see that God has something for them to do, the Church may hope for things that it has never more than dared to pray for. This laymen's movement is significant and Friends would do well to encourage it. It is entirely in harmony with the teachings and traditions of the Church. It has been too long neglected. Encouragement should be given to the plan for a conference of laymen of the Friends' Church in America at no distant day. It is the beginning of an era in the history of the Church when laymen and ministry shall work together as God expects them to do to bring men to Him.

Wichita, Kansas.

A smile, a word, a touch—

And each is easily given;

Yet either may win a soul from sin,

Or smooth the way to heaven.

A smile may lighten the failing heart,

A word may soften pain's keenest smart,

A touch may lead us from sin apart—

How easily either is given!

—The Christian Herald.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 28

RICHMOND, INDIANA, SEVENTH MONTH 9, 1914.

New Series.  
Vol. II. No. 28

## Getting an Enlarged Vision

In the report of Nebraska Yearly Meeting, which appeared in THE AMERICAN FRIEND last week, we find the following interesting statement, which no doubt has already attracted the attention of many Friends:

"The Yearly Meeting was united \* \* \* in favoring an action of the Executive Board of the Five Years Meeting inaugurating a systematic campaign for raising \$3,000,000.00 to be divided among the Yearly Meetings for the use of the various departments of the church work."

We have understood through private sources that this action was preceded by a general discussion of the subject through parts of two sessions, and may be considered therefore as the mature judgment of Nebraska Friends. It is too early to judge the effects of this proposal upon Friends generally. Whether or not other Yearly Meetings will reach a like conclusion or whether they will even consider the proposition remains to be seen. We find no mention of the subject in the Oregon report presented this week.

Whatever may be the final action and whether or not this wonderful vision is ever realized, the action taken by our Nebraska Friends is evidence not only of a masterly faith, but of an undying devotion that is worthy of emulation by others. The newest of the constituent bodies of the Five Years Meeting has set a pace which is at once a challenge to the best in the Society of Friends in America.

The danger is that the bigness of the proposition will make it easy to ignore it altogether. But can our denominational responsibilities be satisfied in any such manner? Shall the proposed effort be attributed to the ill-timed enthusiasm of an overzealous desire to accomplish something great, or shall we hear in it the voice of God calling us as a body to a higher destiny and a larger service? We are impressed with the feeling that Nebraska Yearly Meeting has projected an issue into our denominational life that must be met prayerfully and heroically, and from which we cannot lightly turn aside without permanent injury to the church as a whole.

In this connection one cannot fail to remember a similar vision which came to a company of California Friends in the early spring, who, after considering the educational needs of the church, suggested an effort to raise a fund of \$2,000,000.00 to be divided between

our educational institutions and the work of our Foreign Mission Board.

We do not underestimate the stupendous character of the task which these suggested efforts would impose. It may be that in the light of the fullest consideration they may be found to be impracticable at this time. It might be that a smaller sum would suffice for present needs. But our conviction is profound that the needs of the Five Years Meeting and the Yearly Meetings composing it can only be met adequately by devising some financial plan upon a scale more generous than has ever yet been attempted by Friends in this country.

The greater the task, the greater must be the supply. The conviction is growing that Friends in America must speedily enter into a larger life and attempt what have been regarded hitherto as impossible tasks, or else they must inevitably retire to a lesser position in the moving ranks of the church of God. The call that is coming to our Quaker men to rally *en masse* to every department of the church, the task of raising the standards of our Bible School work, the effort to equip our educational institutions in harmony with the growing demands of the age for standardized education, the need of strengthening the church as an agency in community betterment, the work of incorporating the Christian life into the every-day life of the people in all Friends' neighborhoods, the growing demands of the peace propaganda in harmony with the historic teachings of Friends, the opening doors into the fields both of home and foreign missions and the responsibilities which these opportunities are bringing for larger service in the work of world evangelism, the burden of making the church more effective in regenerating the social order and the world of politics and government, all these are tasks in which Friends cannot afford to fail.

It was this same Nebraska Yearly Meeting, in which the pastors pledged themselves in a signed statement to an effort to win at least 1,000 souls for the Kingdom during this coming year. Their's is a faith that is to be justified by their works. May we not all pray that the same spirit may possess all our Yearly Meetings both at home and abroad?



Friends have rarely ever undertaken really great tasks *together*. Seldom have they *as a body, working unitedly*, done their best in any field of important service. Is not the time at hand when Friends, acting together, shall set out to do their best? And in making the effort, is there anything more worth while than the proposal to put all our departments upon a solid, working, winning basis, by the gathering of a fund adequate to their needs?

#### Other States to Vote

It is with difficulty that one is able to keep up now-a-days with the march of the prohibition movement. Recently in these columns we have called attention to the fact that California, Colorado, Oregon, Virginia and Washington are to vote this autumn on the question of state-wide prohibition.

It appears that we omitted the new state of Arizona from the list. It was only last week that the temperance forces of Ohio decided to bring on an election this year for state prohibition, under the initiative and referendum law. This decision was reached after it was made clear that the liquor interests, by the use of the same referendum law, would endeavor to secure a repeal of the Rose County Option Law and at the same time endeavor to secure an amendment to the constitution forbidding the enactment of a prohibitory or local option law that would apply to territory larger than a township or municipality.

There will be plenty of work for Friends in these states to do this summer and autumn, and they should have the prayers and help of all Friends in other states.

## Broken Circles

BY LEWIS E. STOUT

(Digest of a sermon delivered at Friends' University Church, Wichita, Kansas.)

Text—Acts 13: 2, 3. "And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

It is the supreme privilege of any church to be where Antioch was at this time; that is, where it can hear and understand the voice of the Holy Spirit. Such a church is having the promise verified, "When He, the Spirit of Truth, is come, He shall guide you."

#### Four Prerequisites for the Spirit-Led Church

First, she must know how to "minister to the Lord," not by rigid authority, but by humble service.

Second, the church must know the fast of the Holy Spirit's dispensation. It is not the fast of the Pharisees or John's disciples, but that which is occasioned by low spiritual life and soul travail for the unevangelized world and is accompanied by life and power.

Third, the church must know the power of prayer—"My house shall be called the house of prayer."

Fourth, the spirit-led church must be willing to "lay hands on" and let the circle break, as the Holy Spirit dictates.

#### The Humanity and Divinity Within Us

When it comes to the Spirit's call to separate church or home circles, the human element cries out against it, but being "partakers of the Holy Spirit" or "partakers of the Divine nature," this element within us sees the white fields and willingly says, "Let the circles break." When a lad of thirteen, my brother left the old native home. My heart rebelled and I clung to him and said he must not go, but mother said the farm was too small to support us all and brother must go and prepare a business and home of his own. I had the human vision, she the Divine. I see clearly now it was right for the circle to break.

Church circles must break in every generation if we carry out God's program. The Friends of Jesus, as a religious Denomination, have seen their circles break until at present we have 250 of our choice workers in foreign fields. We are supporting these with an annual offering of \$2.12 per member. We have missionaries in thirteen foreign countries and have backed them with \$286,000.00 the past year. Our own church circle has broken and we have two of our strongest workers with their two children in the dark continent. Our college here has at present twelve young people in mission lands and twenty in the student volunteer circle.

#### Harmony in the Home Circle

Home circles must break in harmony with God's will for the family. When Jesus left the Nazareth home, his mother and brothers followed him and besought him to return. This gave Jesus the occasion to say, "He that doeth the will of God, is my mother, brother and sister." He meant by this to say, "It is all right to serve me in person, but it is better to obey my teaching and help me establish my kingdom." Many must in the will of God break the circle, even in the face of misunderstanding, criticism and censure.

It is well for denominational circles to break. Such blending of God's soldiery will earlier bring the whole truth into the possession of all. Many of you have come to us from other churches and you have brought us a ministry we need. You have made us less clannish and more progressive. When we lose a member to a sister church we are tempted to regard it as a total loss, but if we have life principles of abiding character, this member will carry these into new fields and spread them there. All denominational losses which become a gain to Christ's kingdom are in the will of God.

National circles break in the will of God and the



different races of men commingle. There seems to be a growing tide in our country opposed to foreign immigration. I believe God appointed this continent for the development and perfection of freedom's program. There is much room here yet. Let men of honesty and industry continue to come. Welcome every man who believes in our Christian Sabbath, our free schools and our democratic principles of government. Throw open our college doors for the education of foreign youths. Our friends, Rengo Kumatsn and Charles Vincent, from Japan and Jamaica, who worship with us today, will be a great blessing to us and tie our sympathies more closely to those countries. The mingling of the nations will do a great service for the cause of international peace.

The reservoirs of truth must break also. If Calvin, Wesley, Fox and other great leaders had limited their sowing to their own countries or denominations, how poor the spiritual harvest would be. But the doctrines of the Sovereignty of God, the Lordship of Jesus, Christian Perfection, the Baptism of the Holy Spirit and universal peace leaped over denominational boundaries and enriched the whole Christian world.

#### *The Supreme Ambition of the Church*

If it is the supreme privilege of the church to know the voice of the Holy Spirit, it should be her supreme ambition to separate her men and her money for the work whereunto the Holy Spirit calls, while she ministers to the Lord, fasts and prays. One day, when we have served our enlistment, the militant circle will break and we'll join the circle triumphant. The Master will come and call us to a place where the circles of love and fellowship never break.

"And may there be no moaning of the bar  
When we put out to sea."

#### **The Call of the Hour to Our Women**

BY ELIZA ARMSTRONG COX

(This paper was read at the triennial meeting of the W. F. M. S. at Muncie, Indiana, and is copied from the June number of Friends' Missionary Advocate. It deserves to be widely read.—EDITOR.)

(CONCLUDED)

#### *Our W. F. M. Union*

The first instruction was to rally our forces. This was undertaken. One little group of women got together and called themselves a Woman's Foreign Missionary Society; then as the fire caught another was formed, and another, the spirit of enthusiasm rising higher all the time. These gathered themselves into a Yearly Meeting society. Soon the women of all our Yearly Meetings were sharing the same spirit and they rapidly became an earnest, zealous band to do our share in the evangelization of the world.

One by one each Yearly Meeting group found a place for service in some far land and in less than two decades our representatives were found in India, China, Japan, Palestine, Africa, Mexico, Cuba, Jamaica, Alaska, and later Guatemala.

During the years of our earlier experiences our denomination was feeling the need of a better church

organization, a more compact union in order to make itself stronger and more efficient in service. The Yearly Meetings were cautiously approaching each other for thirteen years before they could clasp hands and say we are a unit in the Five Years Meeting. The women's organizations of these Yearly Meetings completed their get-together in two years after their first preliminary conference. This, however, is easy to explain, because we were not legislating for the church and, second, because "we were just women" and went straight after the thing we wanted. This gave us the W. F. M. Union of Friends in America that, since 1890, the year of its formation, has been doing faithful service for Christ and the church at home and in the "regions beyond." Just here it may be well to observe, that more than once in our history we have come up against the obstacle of sentiment. This lovely, sweet, tender thing was, that it was contrary to Quaker principles for women and men to work in separate organizations. It is remarkable how appealing *sentiment* is. But is it ever progressive? Is it ever aggressive? Has it ever pioneered any great work? Does it ever heed a voice calling to the front? On the other hand, is not its chief function to live in the past, and maintain a species of ancestral worship? Has it not repeatedly built its house for worship away from the community center only because our fathers worshiped there in primitive times, and lived to find itself without strength or efficiency as the result. We will see as we proceed how setting aside sentiment has brought to us Quaker women a larger opportunity.

#### *Beginning of the Federated Council of Missions*

Time went on. The work abroad was becoming immense. The opportunities were simply staggering. The women's share of the responsibility was entirely too great for any one of the women's denominational boards to grapple with alone. The circumstances developed within a desire to unite forces and by throwing our strength together be helpful to each other in counsel and sympathy. So the women's boards held joint conferences in New York for several years. But the voice as it became more distinct was for a union of our forces as women. This has now been accomplished in skeleton form by the organization of the Federated Council of Missions. Here the strength of each will be multiplied, as it were, by the number of women's boards in the Federation. With this comes the enlarging view, the deepening appreciation, the rising above denominational technicalities and customs, into the larger love of God; a power to see in every women's board that is working for the coming kingdom, a sister.

#### *Call to Home Missions*

Then another voice arrested our attention. We gave ear, for Christian women have ears to hear. This call was to rally us also for the neglected and unevangelized within our own gates, the foreigner, the Indian, the negro, the lumberman, the miner, and the mountaineer. Following this lead we now have the Woman's Home Missionary Society and are a constituent part



of the Home Missions Council of North America. It is only in its beginnings with us at present, and through it we expect to gather in all who heretofore did not feel free to join our Foreign Missionary Society because of so much to do at home. These have suddenly come to their full-orbed day. Now we have the foundations laid, and the framework up for a most magnificent structure. It will not be complete until every Christian woman has been woven into it.

Now we see what we would have lost had we followed *sentiment*. How deeply thankful we should be that our Union was not compelled to answer the invitation to join the Federation as our Episcopalian sisters had to, "That the form of our organization forbids us to accept." As it is, see what a splendid fellowship we are a part of! The Federated Council of Missions and through this to the Edinburgh Continuation Committee, the very top of missionary organization in the world! Linked with all the leading Christian women of America and of the Christian world, in a holy sisterhood for the bearing of good tidings to all people! As we contemplate it we exclaim, "The Lord gave the world; the women that publish good tidings are a great host!" Thank God, we are a part of the host, because we yielded sentiment for efficiency, and custom for the larger service.

#### *Some Specific Calls*

Having noticed now in some measure these general features, there are voices still calling to some specific things that we may be more efficient.

We have a department of Interest and Organization which is fundamental to our success. The functions of this department will not be properly performed until we keep organizers a-field. This is imperative. All organizations make large use of this means. The W. C. T. U. would hardly have been in existence today but for these visiting workers. See how very essential they are to the work of the Sunday School Association and every other organization that is accomplishing things. This requires a fund for expenses. Our Constitution provides a little for this purpose, and it is a little sure enough. A little broader idea in the use of money in developing our work would be very wholesome. One woman thinks that if her whole dollar does not go right into the hand of the missionary it is misused. If every cent of my dollar is used to buy lumber and nails for a box and to pay a workman for making it in which the missionaries' goods will be shipped over seas, it has served the cause of missions. Or if every penny of it is used to pay the traveling expenses of a field worker and she organizes an auxiliary of half a dozen members, it has served a beautiful purpose and has gained other dollars for the treasury, and other hearts to pray for the missionary. Let's heed this call of the hour.

Another call rings out. We have from the first laid emphasis on proportionate and systematic giving. Now when our denomination with so many others is emphasizing regular systematic giving to all lines of church work it is time for us to regird ourselves and fare forth in the conquest for Scriptural giving.

Another call is filling our ears with deafening sound. It is the call for more and a better systematized literature. What cause can be fat and flourishing with such a meager show of literature as we present. The *Missionary Advocate*, circumscribed as it is with other sectional missionary papers, should be lifted off this snag. It should be made to stand for all of Friends' work and so remove the sectional feeling in missionary work that is by no means the best for a small denomination. It will not be done *till we get at it and do it*. We can do it if we will. Shall we say, "We can do it and we will."

#### *The Unit in Our Organization*

Still another call. This is to emphasize the auxiliary. This is the unit in the whole fabric of our missionary organization. With a president of it who will feel a genuine responsibility in every line of work belonging to the auxiliary; who will know that reports are made accurately and forwarded promptly; that the treasurer is being able for her duties; that programs for the meetings will meet the need of its members; that public meetings will be held when they should be; that the solicitation for the *Advocate* is made timely and in a business-like way; in short, one who is alert and conscientious, such an auxiliary will be a fruitful one and a source of great good and secure a powerful organization all the way up. The use of the text-book has not been well understood by all. These books were not intended for easy reading, but for study that we may show ourselves approved workers. Our present one has been pronounced by some uninteresting, but we have had nothing like it to acquaint women's organizations with each other; not that we are all to be alike, but that we may understand better the whole fabric of W. F. M. Societies and so be better able to fit up together and find the best ways of serving.

#### *Special Work for Women*

Another urgent call to our women is to enlarge the field of our activities and assume a definite responsibility of our own, as women. We must be loyal to, and helpful in the work, that the Five Years Meeting has assumed and is responsible for through the American Friends Board and its constituting Yearly Meetings. There are ways in which we can do this and at the same time assume definite responsibilities that may be a source of inspiration to us and enhance our usefulness. Helen Barrett Montgomery, who is at this time visiting mission fields on purpose to ascertain ways in which women may be more helpful, and whose observations will be given to us on her return in a book, already sends back to us this word: "Among the King's Messengers we have found automobiles and victrolas. The gift of a Ford Automobile has enabled a medical missionary to visit three times as many villages with not half the fatigue. A phonograph or a stereopticon will gather and hold a crowd for an evangelistic service as nothing else will." She further says: "I would like to have a missionary automobile league in every denomination that would equip and endow every station with a motor vehicle according to its need. It would mean saving of life, prevention of



break-down, increase of efficiency that would often enable one missionary to do the work of two;" and further adds, "If only people who have automobiles knew, it could be done so easily!"

Another line of work our Union could assume would be the salary of a missionary, and as we can, of two or more. We could assist in raising funds for needed buildings; provide the furnishings of a school room, or scholarships for students who are ready for advanced work, and on down a long list of special lines of service. Another call: Something of the nature of a Continuation Committee to carry the message of this conference to every local meeting in the Quaker Kingdom and promote the work of the same by a sympathetic touch and the spirit of helpfulness.

#### *The All-Inclusive Call*

We have now been referring to some calls to us as women at this time. But what is *the* call of the hour to us? The one that will include all of these and many more in the line of Christian activity? As illustrious women in the past accomplished great deeds of valor in the name of Christ and for his Kingdom, because they listened to, and heeded, the "still small voice," that called them to their special lines of service, so we in this later day must recognize that our all-inclusive call is to "dwell deep," to dwell where the voice of infinite power can be heard. This may require a little less of social life; I am sure it would of the extravagant, empty kind; possibly a little less time given to fancy work, and more time to observing providential indications; to the study of great movements in church or state to get at the spiritual meaning or explanation of them; to discern the mind of Christ for us at this present time; to be up-to-date women, that is, women who keep step with Him who came to emancipate her and put her in her rightful place as a co-worker in bringing in His kingdom. The call of the hour? To give ourselves for service. The spiritual attainment, the intellectual equipment, the vision, the will to do God's will will separate us from the worthless, and place us where He can say to us as He beholds our purpose and our devotion, "Oh, woman! great is thy faith! be it unto thee even as thou wilt!" The call of the hour? To fit ourselves spiritually and intellectually to take a strong, efficient place in the great solidarity of Christian women now forming and to be completed with the Federation of the Protestant churches in the near future.

#### **The Prohibition Amendment**

Word received from Washington is to the effect that the vote upon the Hobson-Sheppard prohibition resolution is likely to be postponed until the short session next winter. The liquor men have been trying to force a vote now upon the theory that it would not command a two-thirds vote. Chairman Henry of the Rules Committee, announces that there will be no meeting of that Committee to consider the matter before the first of August, and there is no assurance that a meeting will be held then.

#### **Oregon Yearly Meeting**

Oregon Yearly Meeting closed June 16th, after a session that was marked by perhaps the largest attendance in its history. A spirit of great unity prevailed throughout the entire gathering and plans were developed for a large aggressive movement for the coming year. Excellent messages were given by those who came from outside the limits of the Yearly Meeting, as well as those who are members.

Lindley A. Wells was chosen as Yearly Meeting Superintendent of pastoral work and church extension, and as field evangelist. He is to spend most of his time in the active work of evangelism, much of the routine work to be conducted by the committee. It is hoped that the year just opening will be rich in fruitage as this advance movement is carried on. Over \$1,200.00 was raised for church extension by subscriptions in the face of the Yearly Meeting.

Great interest was shown in the work of Pacific College, the annual reports showing a very successful year in every way, the spiritual work of the college being especially rich in blessing. The Yearly Meeting, without a dissenting voice, appropriated \$2,129.00 as agreed last year, to cover the interest on the second \$50,000.00 of the proposed \$100,000.00 endowment while the rest of it is being raised. This campaign is to be pushed during the remainder of 1914.

Among the visiting ministers present were Joseph John Mills, General Secretary of the Five Years Meeting, from Pasadena, California; Charles E. Tebbetts, of Richmond, Indiana, General Secretary of the American Friends' Board of Foreign Missions, accompanied by his wife; Robert E. Pretlow, pastor of the Friends' Church at Seattle, accompanied by his wife; Harry Parry, pastor of the meeting at Tacoma, Washington; "Aunt" Jane Votaw, now of Tacoma, but for years a leader in the work of Oregon Yearly Meeting; Dorothy Lee, of Seattle, and Lewis E. Stout and wife, of Wichita, Kansas. The messages of all these were greatly appreciated, especially the work of Joseph John Mills, Charles E. Tebbetts and Lewis E. Stout.

The different departments of the work of the church have prospered during the past year. There has been a substantial net gain in membership, the total number now being 2,560.

A preliminary organization of the ministers of the Yearly Meeting into an association was formed, with Homer L. Cox, of Portland, temporary president, and Myrtle Russell, of Quilcene, Washington, temporary secretary. Committees were appointed to prepare a plan of organization and to arrange for the first conference of the association.

The devotional and evangelistic meetings of the Yearly Meeting season were times of much blessing and help to many. The preaching was plain and pointed, but loving in spirit and helping many to a definite decision. There will be few changes in the personnel of the corps of pastors for the coming year.

LEVI T. PENNINGTON.



### "Church of the Precious Fragments"

This was the title some workers in the slums gave their little mission service where Edward A. Steiner worked. The region had gone through the pathetic transition from stately homes to boarding houses, and now was in the last stages, beginning to be illuminated by red lights, and darkened by the lowest vice. Young Steiner was a theological student. He marked out a score and more of blocks, and entered upon his work with great faith and enthusiasm. He tramped the wretched tenements; he came in contact with poverty, ignorance and vice; but there he discovered illustrations of faith, virtue and cleanliness in the most untoward environment, which were of more value than his classroom. "I explored a hell, more real than any theology can paint it. I saw five-story tenements, the basements dingy and damp, never safe from a coming flood and never free from the moisture of the last one. I visited garrets, hot and stuffy, rooms crowded like stables and not as wholesome, where brutal husbands were abusing their wives and often both of them beat each other in drunken fury."

Close to the church where he worked, assisting the minister, was a stretch of eight blocks, the hovels of which, he says, he would not now have the courage to enter, nor would he send a young man there, no matter how fixed his character or how holy his errand. He said:

"To preach to the dead in Sheol would be safe and easier, yet I am quite sure that there I did true disciple's service, in comparison with which all other work I have done fades into insignificance.

"How was I received?

"In most places gladly, in some derisively and in a few ejected forcibly.

"What, Bibles in a brothel?" This with a mocking laugh, but the painted face could not hide a touch of sadness, as if the sight of a Bible had brought back memories of a yet untainted life. She was in the mood for talking, and that night she was at my meeting.

"A few years after, walking across the streets of that city, I suddenly felt a hand upon my arm. Turning I saw a woman carrying a market basket. Her face was not beautiful, but maternal, sweet and honest. I did not recognize her. She proved to be the woman of the brothel, the Magdalene, restored to herself and to her people. I have received many great rewards in one form or another, but none so great as the gratitude of this woman.

"During that period I not only explored the real hell, I found also the real heaven. I recall a tenement house worse than anything I hope ever to see again. Fortunately, its type is no longer tolerated. Whole floors were merely stalls in which poverty and vice had chained men and women to their troughs. It was a bedlam of curses and vicious odors—hell outdone, yet in that house I came upon a door opening into a room white and clean. A few pictures hung upon the walls and on a dresser lay some books. A small organ stood in a corner and from a sweet, saintly looking woman

came a cordial greeting. The room seemed to me like an altar erected in the midst of hell; like a bit of heaven dropped into that sulphurous abyss to sweeten it. This woman also came to my meetings, and her room became a place of intercession for the sins of many.

"A Jewish girl with the fighting spirit of a Deborah drifted in and stayed. She now lives the gospel among the colored people in the South.

"A drunken tramp printer snatched my Bible hungrily and begged me to pull him out of the thralldom of his sin. I never catalogued nor counted the men and women who came to those meetings, but they rise before me now unbidden, and I wish their number was larger and my share in their redemption greater.

"The meetings were unique enough to attract some of my fellow-students from the seminary, and we called it among ourselves "The Church of the Precious Fragments." I am sure that those of us who did the work received more than we gave. My talks, as I remember them, were too emotional, and they probably neither helped nor hindered; but the blessed fellowship, the sympathy, the desire to help and the presence of the Spirit did the work.

"Not only were the people we gathered in benefited; the dear old minister sounded a fresh note in his sermons, the young people of the congregation had a broader vision and the tomb-like church was illumined by a new light."

But the success of this kind of work was also the very cause of its failure. Because it succeeded, because the social outcasts came to Christ, high-brows, the unco guid, the superior persons, those who could not have their persons contaminated by persons with so savory a past, take umbrage at the very success of the work and a quietus was put on it. One night, after a most wonderful service demonstrating the power of Jesus to save, the pastor took Steiner to the manse, had a season of prayer, looked as if the beads of sweat were akin to those of Gethsemane, and then disclosed the fact that that kind of services must stop. They never held such services again. The "Church of the Precious Fragments" ceased to exist.

Thus runs the world. The "Precious Fragments" float down the sewer. The superior person don't care. Thus runs the world.—*Central Christian Advocate*.

So many Gods, so many creeds,  
So many ways that wind and wind,  
While just the art of being kind,  
Is all this sad world needs.

—*Ella Wheeler Wilcox*.

The hindrances and oppositions with which brave men and women have wrestled in the lonely dark have often, if not always, hid a God-like blessing in their hard and smiting hands.—*John W. Chadwick*.

So long as we love, we serve; so long as we are loved by others I would almost say that we are indispensable and no man is useless while he has a friend.—*Robert Louis Stevenson*.



### Christian Workers' Assembly

The Christian Workers' Assembly of Iowa Yearly Meeting was held at Oskaloosa, Iowa, June 22 to 26 inclusive. From the newspaper accounts we learn that the sessions were both interesting and profitable. The Oskaloosa Daily Herald gives a list of more than fifty Friends who were present from other communities. From the editions of that paper we glean the following facts concerning the assembly:

At the opening session E. Howard Brown, of Earlham, Iowa, president of the assembly, preached an able sermon from Matthew 16: 18. On the following day the general theme was "The Church and the Community," and under this head a paper was presented by Richard R. Newby, of Des Moines, on "The Church and the Rural Community." This was followed by a round table discussion led by Alvin Hoskins, of Richland.

George E. Guille, of the Moody Bible Institute, was present each day and gave Bible talks which were full of profit to all who heard him. The subject of his first talk was "The Exaltation of Christ." In the afternoon, "The Church and City Community" was presented by George Deshler, of Pleasant Plain, followed by round table discussion led by Meade A. Kelsey, of Oskaloosa. In the evening, Frank W. Dell, of New Providence, gave an able and forceful address on "Social Service."

On Wednesday, the general topic for consideration was "The Church and the Congregation." The first paper was presented by John C. Bowles, of Stockport, followed by a discussion led by Joseph Sopher, of Grinnell. During the Bible hour at eleven o'clock, Mr. Guille spoke on the subject, "The Priesthood of Christ."

In the afternoon, Zeno H. Doan, of Lynnville, considered "The Foreigner at Our Door," followed by a profitable discussion led by Edward Hartsuck, of Scranton. Mr. Guille, of Chicago, gave the evening address on the subject, "Present Day Evangelism." He said that the Church is now renewing her strength. There is a distinction between evangelism and a period of revival. The evangel proclaims the glad tidings which draws men to a knowledge of Christ. The source of all evangelistic work is the leading of the Holy Spirit. Personal evangelism was particularly emphasized as appealing strongly to the laymen of the present day.

On Thursday, Clark Brown considered the subject, "The Church and Her Congregation," which was followed by a round table discussion led by Anna Smith, of Honey Creek. During the Bible hour at eleven o'clock, Mr. Guille spoke on "The Advocacy of Christ." This, as well as his previous talks, were remarkable for their spiritual fervor and the lasting impression made on the audience. The afternoon session was given over to the interests of the young people. Miss Edith Smith, of Ackworth, read a paper which was followed by a discussion led by A. J. Hanson, of LeGrand. In the evening, Samuel Haworth, pastor at Minneapolis, gave an address on "The Claims of the

Ministry." To minister successfully is to serve and this naturally develops two classes, the ministry to the needs of the body and the ministry to the spiritual needs of the soul. The speaker decried the use of "Reverend" as a ministerial title and said that God's ennobling work makes the man effective and not the title. He made a strong plea for an educational and trained ministry.

In many respects the closing day on Friday was the choicest of the whole session. The morning session opened with a helpful and instructive paper on "The Church and Civil Life," by President David M. Edwards, of Penn College. This was followed by a general discussion led by A. J. Hanson, of LeGrand. The Bible hour by Mr. Guille was on the subject, "The Advent of Christ."

In the afternoon, Harry R. Keates, of Des Moines, considered the subject, "The Vitalized Church," and depicted Ezekiel's Vision of the Valley of Dry Bones. It was a remarkable sermon and it means a renewed consecration in the work of the Church in the months to follow. Minnie Bassett, of Hubbard, then led a most fitting devotional service. Mr. Guille delivered the closing address in the evening on "The Evangelism of the World."

The following is a digest of the sermon of E. Howard Brown on Monday evening.

"And I also say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

When Jesus made this statement he was talking to His disciples. Peter had answered Christ's question as spokesman for the group. His disciples all understood Him to mean that the church was built upon the great truth just uttered. Peter, neither at this time nor at any other claimed to be the foundation of the church, nor to possess alone the keys of the Kingdom. The first claim of Christ for the church was its Divine origin. The church has always had her foes. False religions have confronted her; human institutions, social, reform, charitable and philanthropic in their nature, have imitated her but none have approached her. And the church has triumphed when facing such mighty minds as Voltaire, Rousseau, Gibbon, Shelly, Hume and Ingersoll. The foes of today are ministers within the church who are seeking to change the fundamental doctrines, and even the very mission of the church.

The second claim Jesus made for His church was that it was to be His representative on earth. The business of the church has not been changed. Her enemies would wreck her on the sidetracks of Sociology, Philanthropy, Culture, or some heathenish cult.

The third claim for the church lies in her message. Christ sent men out to preach His gospel. The church has power to do what Jesus did, the authority to say what He said, and to continue what He began till the whole wide world is evangelized. The message has not been changed—men have not changed. There is no brotherhood-of-man, nor fatherhood-of-God outside the new birth. We cannot substitute a new message or a new way to be saved. God's message to the church may be a social message, but His message to



lost men is not a social message. It is Christ, a savior from sin; sanctification, social service, missions, giving, Christian charity—these are messages for believers, not for lost men.

The Quaker Church holds the key to all church federation or church union. No union meeting is ever held whether two or twenty churches unite, but what they unite upon our platform. Christ only! Essentials only! The C. E., the Y. M. C. A., the W. C. T. U. and all ministerial associations come to our platform. We have led the world to put away slavery, to give woman her proper place both in church and state. We hold the position tonight upon which Christ's prayer may be answered and the churches all become one.

The church was never more successful and prosperous than today. The future church will be what we make it. The work is the Lord's and the power is His, but it is ours to consecrate and apply ourselves to the great task before us.

The following synopsis is given of the address of Frank W. Dell on "Social Service:

(1) The church must adopt as a positive policy "the setting up of the order of heaven upon earth." This will involve an unceasing and earnest political campaign against all existing evils. She will have to proclaim herself the uncompromising foe of the drink traffic, social vice, hoarded wealth, commercial rapacity, etc. She must insist upon remedial as well as palliative legislation.

(2) She must use every effort to see that existing legislation is enforced.

(3) She must insist upon more spiritual and moral instruction in the public schools. She should urge that every teacher of our young people should be of unblemished character and untainted morals. She should stand upon the platform of the "open Bible" for the public school. She must proclaim her own message of light fearlessly and intelligently.

(4) The spiritually and physically needy in every community should be the special objects of her compassion and care. She must see to supply their needs with a view of winning them to Christ.

(5) She must look to it that her campaigns are replete with fact as well as sentiment. This is a scientific age when an appeal to the feelings is not as effective as an appeal to the reason. She must avoid the zeal that is not according to knowledge.

(6) She must learn to regard suitable recreation as part of the daily bread of the young people of any community. If there is none, she must provide it. If the amusements are of a wrong kind, she must substitute those of a right kind.

(7) If there is no bond of fellowship in the community the church must seek to unite people in the accomplishment of some laudable enterprise.

Whilst in no case should the church neglect cases of individual need, her chief effort must be concentrated upon the removal of the causes from which suffering and want proceed.

The greatest social service ever rendered to society was when Christ took upon Himself the seed of Abraham. And the church can now render no greater service to men than by bringing them into touch with Him who is still able to save. But before she can do this, she herself must be in touch with those who need

saving. And there is no better way of obtaining this touch than by rendering physical aid to men in their hour of need.

### Letter From Cuba

PUERTO PADRE, OTE, CUBA,

To The American Friend: June 23, 1914.

From time to time we in Cuba read of your State and National Sunday School conventions; of the enthusiasm aroused in them and of the progress made in Sabbath School work. We are always glad to know of these things, and think that some of our readers would like to know of the Sabbath School work here in Cuba. Of course this work is very young yet, for it has only been in very recent years that Cuba has had freedom of religion, thus making it possible for Protestant churches to do work here. There are now between 170 and 180 Sunday Schools with something like 600 officials and 8,000 pupils. This is only a very small percent. of the population of Cuba, so there is a vast field for work.

Cuba now has her annual Sabbath School conventions, the first having been held in 1906. Since that time there has been a convention every year with the exception of 1907. It is the intention to hold these conventions in a different part of the island each year in order that more may receive the benefit that comes from such gatherings. The young people's societies also have their convention in connection with the Sabbath School convention, the latter having the first two days and the former the last day. The eighth annual convention was celebrated this year in Santiago, June 9th to 11th inclusive. Since Santiago is in the eastern end of the island, most of the delegates were from this part of Cuba. Next year the convention will be held in Havana.

This year, Friends felt a greater interest than usual in the national convention because it was so near that more of the missionaries and native workers could attend. We feel that we had a very good delegation, there being eighteen of us, nine of whom were native workers. This delegation represented only three of our four stations in this part of the island. From one of the stations all but one of the Sabbath School teachers were in attendance.

The convention opened with a fine spirit of enthusiasm which was maintained throughout all of the sessions. The program was well arranged and the different parts were interestingly presented by those who were responsible for their development. The most of the discourses bearing upon Sabbath School work were given by the missionaries, although there were five natives who had places on the program. Some of the subjects treated were, "The Spiritual Life of the Sunday School," "Possibilities of the Bible as a Story Book," "The Art of Questioning," "Escapes From the Sunday School and How to Prevent Them," and "The Organized Class—Its Opportunity." The adult, home, intermediate and normal departments also came in for their part of consideration. It can be seen from the foregoing that our problems in this



work are the same as those in the States and in the other countries.

One of the most helpful things was a series of Bible studies on the Psalms and the Book of Acts. These were presented by two of the missionaries. All of the discussions showed that there is a very live interest in all of the departments of work.

As has been mentioned, the last one of the three days of the convention was devoted to the young people's societies. The program for this day was given by the native workers. Some of the subjects presented were, "What the Young People's Societies Have Done and Can Do for Cuba," "How to Secure a Real Enlivening in Our Societies," "How to Secure the Interest, Organization and Discipline in Our Societies." A most encouraging thing for us is that the young people themselves are beginning to realize that they must help to work out the solution of some of these problems that confront us and them in our work.

It was an inspiration to listen to these young workers and witness their enthusiasm in the parts of the program assigned to them and their lively interest in the work in general. Of course they have to be guided and counseled with because they are still very young and inexperienced, and the majority are willing to learn and to take advice. It is our great privilege to help these young people and we are proud of them. When we realize that the earnest workers we do have are the product of only a few years' work, we have greater hope for the future of Cuba.

Such conventions as the one this year help us to realize more fully the greatness of our work and the need of doing it in an efficient manner. Both our Sabbath Schools and the young people's societies are only in the bud, but we are earnestly praying that this tender bud will some day be a beautiful flower. Pray for the work of the Sunday Schools and of the young people's societies in Cuba.

Yours in Christ,

LENA A. HADLEY.

#### A Live Group of Young People at Oakwood Seminary

BY THOMAS ELSA JONES

One of the most encouraging things about "The Young Friends Movement" is that there are already so many young Friends who are *moving*. One who travels among Friends is struck in every meeting by a manifestation of new life. In every section there are many people who are tired of impractical, inefficient methods. These Friends are beginning to think big thoughts and formulate large plans for more telling work in their meetings.

Young pastors, College Y. M. C. A. and Y. W. C. A. students, Christian Endeavorers, members of Fellowship groups and gospel bands are beginning to study the religious problems that lie nearest them and are trying to put the results of their study into practice. The experiences of these groups are varied and, of course, helpful, and it is hoped that they may become useful to the whole Society.

We believe that there are workers all over the denom-

ination who are seeking methods and would do much more in particular meetings if they knew what to do. We are also certain that much more efficient work can be done in many meetings if Friends would "*study* to show themselves workmen that need not be ashamed." It is our purpose in this issue and in following ones to publish stories of what certain groups of young Friends are doing to build up interest in their meetings, and to make suggestions for work that have been found helpful in different meetings.

The following is an account of what the young Friends in Oakwood Seminary, at Union Springs, N. Y., are doing, furnished by Margaret Parker:

"The spirit in which the young Friends of Oakwood Seminary are doing definite Christian work is shown by the fact that they have a Christian Endeavor Society of sixty-three members which has raised \$25.00 this year, a large part of which has been used in missionary work; by their four organized Sunday School classes containing about sixty-five members; and by their weekly and daily prayer meetings on both sides of the dormitory.

"In the Christian Endeavor Society they had the privilege of having Dr. George DeVol with them at one of their meetings. The three other Young People's Societies of the village met with them. A Young People's Meeting was held on Sunday morning of Yearly Meeting week. It was a meeting with neither leader nor topic. They all felt the power of God directing the messages given.

"A Sunday School is being held by members of our classes in a country school house every Sabbath afternoon. Last Christmas an entertainment was given to those children, the expenses of which were met by the Sunday School. Also a box of toys were sent to the children in a colored mission in New York City. The girls' classes have contributed to a box which is being sent to China this spring by the Women's Foreign Missionary Society. The Baraca and Philathea Classes are recognized by the New York State Sunday School Union.

"There is an average attendance of fifteen in both the girls' and boys' weekly prayer meetings. Within the last few weeks prayer meetings have been held at the beginning of each day. The boys hold theirs just before breakfast and the girls immediately after breakfast. All who have attended them regularly have received much spiritual help."

There are some men and women in whose company we are always at our best. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls never there before.—*Professor Henry Drummond*.

"Look only at the bright side of life. Talk only of good qualities in others, and think of those things that are lofty and true."

What know we greater than the soul? On God and godlike men we build our trust.—*Alfred Tennyson*.



### PERSONAL MENTION

Dr. Sylvester Newlin has accepted the invitation of the meeting at Pasadena, California, to remain as pastor for another year.

R. Lee Cosand has moved from Grant, Nebraska, to North Loup, Nebraska, to take pastoral charge of the North Loup and Pleasant Hill Meetings.

Edgar A. Wollam, of Cleveland, Ohio, has returned from a religious visit to Portsmouth, Virginia, taking in New England Yearly Meeting on his way home.

Bunji Kida and family have removed from Pasadena, California, to take up work among the Japanese at Santa Ana, under the care of Friends of El Modeno Monthly Meeting.

Robert C. Root, representative on the Pacific Coast of the American Peace Society, gave a very interesting address on May 17th to Friends at Pasadena, California. His subject was "The Ground of Our Hope."

Frank Cornell, pastor of the meeting at Winchester, Indiana, has been visiting recently in Canada, and attended Canada Yearly Meeting. On June 21st, he preached to a large congregation at Newmarket on the text, "Thy will be done on earth as it is in Heaven." On Thursday evening, the 18th, a reception was given him and his family in the Friends' school room at Newmarket, attended by about seventy-five persons. There were several short speeches and fitting remarks were made by Mr. and Mrs. Cornell.

### AT FAIRMOUNT, INDIANA

The regular time for holding the quarterly business meeting of the Berean Class of the Fairmount Friends' Bible school, was Sabbath, June 28th. Well-filled lunch baskets were taken to the church in the morning, and at the close of the regular services the class members with a number of visitors gathered at the Academy gymnasium and enjoyed an indoor picnic. After thoroughly enjoying the eats, the time was spent in social intercourse until 2:30 when all gathered in the assembly room and listened to the quarterly reports of the different departments of work. Among other things these reports showed an enrollment of 140, an average attendance of 92, and class collections amounting to \$75.50.

E. Gurney Hill, of Richmond, Indiana, then gave a splendid and inspiring address on the subject, "The Progress of Democracy in Great Britain." He told of the many reform movements that have been inaugurated there to bet-

ter the condition of the middle and lower classes, and of the tremendous uplift it has wrought. This work has largely been brought about through the work and influence of the Christian men of the nation.

The address was followed by a general discussion of the subject, and it was the feeling that while our problems are somewhat different from those of our friends across the water, we have a number of very grave problems which can only be solved by the application of Christian principles in their solution. At present we have no adequate way for our Christian men to bring their influence and power to bear on these questions, and it was felt that some plans and methods should be devised for making this possible.

The most feasible thing in sight for taking up this line of work was the proposed men's conference which is now being considered by the executive committee of the Five Years Meeting, and it was decided by a unanimous vote to urge the calling of such a conference.

The program of the afternoon was interspersed with several selections of instrumental music rendered by young men whose parents are members of the class. By means of these social occasions and the other activities of the class, we have found that the organized Adult Bible Class is one of the very effective means of reaching persons of mature years who have never yet identified themselves with the church.

\* \* \*

### AT VAN WERT, OHIO

Van Wert Meeting recently held a service for the old people which was a real success. Old songs were sung without instrument by the old people over sixty years of age. All persons over three score years, of whom there were about sixty, were seated together in one section. Abraham Springer, one of the oldest members, gave a reading entitled "Noah's Ark," which he had committed to memory more than fifty years ago. Those who were unable to walk were brought to the meeting in automobiles. The day was a great blessing, not only to the Church, but to the entire part of the city in which Friends' Meeting is located.

The Bible School at Van Wert observed Children's Day on June 14th. An excellent program was given in the morning which took the place of the regular service. The young men's class taught by Mrs. Tormohlen, had charge of the decorations. The Bible School is in a very prosperous condition.

June 21st was set apart by the Build-

ing Committee of Van Wert Meeting to raise an indebtedness of \$1,000.00. About two weeks prior to this time the pastor together with two of the members, started a canvass which brought enough subscriptions by the 19th to liquidate the debt. At the services on the morning of the 21st, after scripture reading and a short talk by Ira C. Johnson, of Lynn, Indiana, and a short talk by the pastor, Fred Tormohlen, the audience was given the privilege of contributing. In a very short time more than \$1,200.00 had been pledged. Dinner was served at the noon hour in the basement of the church. In spite of the severe heat the afternoon and evening services were well attended, Ira C. Johnson bringing the message of the afternoon. It was a day not to be forgotten soon by Van Wert Friends.

### MISSIONS AT MARION, INDIANA

Members of the First Friends' Church of Marion, Indiana, have recently had the privileges of attending a number of meetings calculated to deepen their interest in the cause of missions. On Tuesday night, May 19, the Home Mission Committee of the church, whose chairman is Mrs. Florence Wiltsie, gave a very interesting and instructive entertainment, consisting of missionary songs, recitations and exercises.

On May 27, R. Esther Smith, of California, gave a stirring address on foreign missions, giving special attention to the work in which she is engaged in Central America. On the evening of June 3, members of both Friends' Churches in Marion had the great privilege of hearing Arthur Chilson in one of his thrilling messages, dealing largely with the work in Africa. Edna Chilson also gave in song a touching reminder of God's presence with His children everywhere. We were glad also to greet their little daughters, Esther and Rachel.

At the June Quarterly Meeting held at the Second Friends' Church, we had the attendance of Jefferson and Helen Ford and Solomon Tice from Mexico. Brother Ford preached a very impressive sermon on "The Vine and the Branches." Solomon Tice was present at the Monthly Meeting of the W. F. M. S. held at the home of Mrs. Elias Bundy, June 17th. He gave a very interesting and profitable address, explaining the political situation in Mexico; and the condition and prospects of our missions there. On Sunday morning, June 21st, Charles E. Hiatt, pastor of the First Friends' Church, preached a strong, convincing missionary sermon based on the Great Commission.



### GOING TO WINONA?

Are you desirous of obtaining a broader, clearer vision of the Christian message as it relates to present-day needs, and a more efficient knowledge of the best methods of church work? Do you feel a longing to be lifted up once more to the mountain tops of spiritual consciousness where the soul is refreshed and faith is renewed? Does a week of delightful fellowship with two hundred young Friends from all sections of this country and England appeal to your social instincts? Are you still young enough to tingle with eagerness at the thought of six afternoons of tennis, swimming, boating and walks through scenic woodland? In short, if you desire a week of good things for body, mind and soul, you should arrange to be at the fifth annual Winona Conference for Young Friends held at Winona Lake, Indiana, July 22 to 28.

This Conference has grown naturally and spontaneously with but little machinery of its own, and no official connection with any organization or department of church work. It has by this time embraced in its curriculum nearly all lines of religious interest and has been represented in its attendance by nearly every Yearly Meeting in the world.

Winona is a popular summer resort, a chautauqua center of much prominence, and the greatest rallying ground for Christian workers in the West. The Friends' Conference is held at the second largest hotel, located on the lake shore a half mile from the center of the grounds. The mornings are occupied in small groups of study classes and open conferences, the afternoons are given over to recreation, and the evenings are the occasion of strong inspirational addresses. The delegates have rooms, take their meals, and hold meetings in the one building, furnishing opportunity for a rare fellowship. Missions, Bible study, methods of church work, and our own denominational problems form the basis for the class work which is conducted by some of the ablest Friends from both sides of the Atlantic. Three periods of four class groups offer a wide range of both subjects and leaders. The morning opens with a devotional period and closes with an open forum on topics of interest to all. The evening addresses will be given this year by Ellison R. Purdy, of Wilmington, Ohio, and Charles Woodman, of Portland, Maine.

Study clasps hands with frolic, meetings of great profit alternate with wholesome sport, and all is hallowed

by a spirit of warm fellowship with God and with one another. This year's program includes among its leaders Raymond Whitwell, Robert Davis, Sylvia Marriage and Ethel Crawshaw, of England; and Charles Woodman, Herman Newman, William O. Mendenhall, Willard O. Trueblood, William J. Sayers, Ellison Purdy, Thomas E. Jones, Vincent Nicholson, Edith Hunt and Esther Balderstone, representing seven Yearly Meetings of this country.

For information as to rates and details of the Conference, address Lillian E. Hayes, Secretary, Dunreith, Indiana. Those who wish rooms in Kosciusko Lodge should send in their applications immediately together with the \$2.00 fee for ticket admitting to the Winona grounds and all phases of the Friends' Conference. \* \* \*

### COMMENCEMENT SEASON AT WHITTIER COLLEGE

One often hears the remark, "Why do they call it commencement when it is really the end?" This year, in a peculiar manner the spirit of commencement and activity was abroad. It has been a new year to us in more ways than one, for this is the first one that we have been a purely collegiate school, with no preparatory department. That this has proved successful from a numerical standpoint, the following statement will prove. There never have been in the history of the school and College but three years when the total attendance was larger than last year. In our College classes we have made a gain of twenty per cent.

A second feature of our commencement spirit was the careful re-organization of our student body, which during the past year has been acting under a new and more centralized constitution. It was an impressive sight on the morning of the last chapel exercise to see the officers and heads of departments all duly installed, with plans formulated for the summer and autumn campaign. The same spirit pervaded our Christian Associations which have been very active during the past year.

On Friday evening, June 5th, we listened to an interesting program by the Athenaeum Society. On Saturday evening, President and Mrs. Newlin opened their house to the students, alumni, faculty and board of directors in honor of the graduating class. The house was beautifully decorated in purple and gold, the college colors, and scarlet and white, the colors of the class.

Our baccalaureate services were held at 4:00 p. m. on Sabbath and were largely attended by the friends of the college

from all the churches of Whittier. Dr. E. P. Ryland, pastor of the M. E. Church of Hollywood, near Los Angeles, preached a most impressive sermon on the importance of spirituality in education. The evening services were conducted by the Christian Associations of the college. After an account of the work by Walter Cammack and Erma Sams, the respective presidents, the message of the evening was given by Dr. Sylvester Newlin, of Pasadena.

A new feature of the class day exercises on Monday, June 8th, was a lawn fete on the lower campus. After the presentation of the class gift, a much needed bulletin board, we were invited to a cafeteria supper over which the class presided. This afforded a very pleasant social hour and was enjoyed by many who could not leave business earlier in the day. In the evening the class presented Miss Elizabeth Lum and Mrs. C. F. Baldwin in the reading of "Enoch Arden."

On commencement morning the class was entertained at breakfast by the faculty, a custom which, having been adopted during the last four years, has proven a very pleasant one. At ten twenty the academic procession marched from the girls' cottage across the campus and entered the auditorium, which was already full almost to overflowing. The address of the day, by Dr. John Balcom Shaw, of Los Angeles, on "Literature and Life," was full of wit and humor but chiefly characterized by its practical commonsense and direct bearing on the problems and life of today. After an impressive address by President Thomas Newlin, Dr. W. V. Coffin, President of the Board, conferred the degree of B. A. upon a class of ten, consisting of seven young women and three young men. The company then repaired to the gymnasium, where a bounteous repast was served by the Ladies' Auxiliary. After luncheon with Professor L. J. Muchmore as toast master, toasts were responded to by Marian Plummer, class of 1914; Glen Lewis, class of 1915, Dr. Shaw, Lydia Jackson, and others. With the alumni banquet in the evening, the commencement week closed and we separated in the best of spirits and with the best of prospects for meeting again in the Fall, as most of our students are hard at work on ranches, in restaurants and print shops, in sugar factories and orange groves, earning the money to carry them through another year.

Friends desiring room and board at Winona Lake, Indiana, will find the Winona Cottage a pleasant place. For particulars, address PHEBE HENLEY, Box 227, Winona Lake, Indiana.



### WILMINGTON COLLEGE COMMENCEMENT WEEK

Commencement week exercises were held at Wilmington College June 7-11.

The baccalaureate sermon was delivered by Morton C. Pearson, Secretary of Church Federation of Indianapolis, on "The Challenge of the Hour." It was an excellent sermon, full of inspiration and enthusiasm for meeting present day needs.

The class day exercises occurred Monday morning on the campus and the class play in the evening in the auditorium.

The reception given in honor of the seniors Tuesday afternoon by President and Mrs. Hodgkin, added a most delightful event to commencement week.

Alumni day, Wednesday, was one of the best and most enthusiastic which the graduates have enjoyed. The business meeting was held in College Hall at 5:00 p.m. At 6:30 the class of 1909 entertained the alumni association at a banquet in the gymnasium, a number of toasts were given and it was a delightful evening for every one.

Dr. Elbert Russell delivered the commencement address to the graduating class of thirteen members, Thursday morning. He gave a masterly address and it is being given credit as one of the best ever heard on such an occasion in Wilmington.

At the close of the commencement exercises the Old Student Union enjoyed a basket dinner on the campus and a program of speeches and songs in the afternoon. The organization of the Wilmington College Union was perfected at this meeting. This Union purposes to keep alive an enthusiasm in the old students and extend the interest of Wilmington College.

The College has closed a successful year, and the President, faculty and the managers are to be congratulated on the spirit that prevails and the good prospects for the future. It is generally believed that the new plan of management and control will greatly benefit the institution and the outlook is considered the very best for the success and continued influence of Wilmington College.

### THE MOHAWK TRAIL

By Marjorie Hill Allee

A very interesting pageant commemorating the historical happenings of the Mohawk trail and celebrating the almost completed state highway over that road, was given in a North Adams, Massachusetts, park last week. The events portrayed ranged from Indian

treaties and colonial battles to the visit of Hawthorne in 1838.

It was noteworthy that, although there is no longer a Friends' meeting in the country toured, Quakers were given a very prominent part of the Mohawk trail history. One entire episode represented the settling of Friends from Rhode Island, and another romantic episode set forth the conversion of a young British officer to Quakerism through his love for a Quaker girl, that was founded on a traditional story to that effect. This episode was given by descendants of Friends. The ancestral names given in the program show several Hathaways, Powers, Anthonys, Potters, Braytons, Laphams and Uphams.

The procession of the nations ended the pageant. Each nation's representatives carried a symbol of what they believed to be their most important contribution to the commonwealth. The Jews, for instance, carried tables of stone engraved with the ten commandments. The English-speaking nations bore testimony to the moving power of a Quaker principle by marching under a banner lettered "Peace" carried by Quaker women in plain dress.

The old Friends' meeting house in Adams was kept open and on exhibition throughout the week. I could but think during the performance what a very interesting and instructive National Road Pageant, Richmond, Indiana, could give, using the same plan.

Williamstown, Mass., June 22, 1914.

### ENGLISH YOUNG FRIENDS

As previously announced, a small party of English young Friends are now in America. They are receiving a warm welcome from both the young and old in the various places that are being visited. They were scheduled to be at the Haverford School June 26-29. From July 1-20 they visited the middle west including Pittsburgh, Blue River, Pendleton, Richmond, Cincinnati and Iowa. They are expected to attend the Winona Conference July 26-29 and will be at Pocono and Buckhill Falls, Pennsylvania, July 31 to August 5. They are booked for Whittier Guest House at Hampton Falls, New Hampshire, August 5-12 and have Tramps August 21-31. September 2-9 they will be at Saratoga, New York, and at Toronto, Canada, September 9-12.

This party consists of Raymond Whitwell, Robert Davis, Sylvia Marriage, M. Ethel Crawshaw, Margaret S. Thorp, Harriet M. Newman and James G. Douglas. They arrived at Richmond, Indiana, on July 2, and had a busy three

days with Friends in the various meetings of the city. The program included a picnic for all Richmond Friends on the Earlham campus on Saturday afternoon.

### SALVATION ARMY FRIEND

From the London *Friend* of June 19th, we learn that among the members of the Salvation Army who were drowned recently with the sinking of the *Empress of Ireland* in the St. Lawrence River, was Major Nettie Simco, aged fifty-one years, who was a Friend, and for thirty-three years had been an officer of the Salvation Army, going out from London years ago. She has done work for the Salvation Army in Paris and helped to establish the work in a number of European cities. Her last seventeen years were spent in Canada. She is described as a powerful exponent of the Bible and had great success as a holiness teacher.

### HIT THE SPOT

Postum Knocked Out Coffee Ails

There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just "hit the spot." It has a dark, seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he wont have anything but Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum now comes in two forms: **Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. Made in the cup with hot water—no boiling. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



## BIBLE SCHOOL LESSON

July 19

Subject.—Blind Bartimaeus.

Lesson.—Mark 10: 46-52.

Golden Text.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35: 5, 6.

Time.—Last of March A.D. 30.

Place.—Jericho.

The value of the lesson is not alone in the miracle performed. It is a fine lesson in social service, descriptive of the attitude which the Christian world should sustain to the millions who are blinded by sin and know not God, and to those who need help that they may be rescued from the degradation of the slums and the captivity of disease.

Note the persistence of this son of Timaeus. His appeal, amounting perhaps almost to a shriek, evidencing the agony of his desire for sight no less than his faith in Christ's ability to heal, was probably greatly annoying to the multitudes who were hanging on the footsteps of Jesus. It was unconventional, and undoubtedly a disturbance of the peace, and as a result many chided him for his annoyance.

But here was a man in trouble and that is always Jesus' opportunity. Amid the buzzing conversation all about him Jesus catches this new note, the cry of a man in distress, and beggar though he was, he becomes as always, the recipient of Divine help.

Bartimaeus is typical of the needy world that is without Christ and therefore needing mercy and salvation. He was but echoing the cry of the millions who are calling out of the darkness of the ages for help.

Luke records this event as occurring when Jesus was approaching Jericho, while Mark locates it at the time of his leaving the city. We are sure at least that it was just outside the city. Matthew mentions *two* blind men. Mark evidently has remembered only the particular case or has deemed it the only one worthy of record.

Note the effect upon the blind man. He immediately became a follower of Jesus. It is the law of salvation. The first desire of the redeemed soul is to tell some friend or associate, or perhaps some relative about it.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

Friends wishing board in Boston during the month of July may be accommodated in a private family near the Park, near Friends' Meeting, and convenient to car lines. MARY A. GÖVE, 259 Harold Street, Grove Hall, Mass.

## ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## CHRISTIAN ENDEAVOR

July 19

Topic.—Faithful in Little Things.—Luke. 16: 10-13.

The lesson text should be studied with great care, for therein are the embodiment of great truths.

Faithfulness in the small things establishes confidence, and confidence prepares the way for a larger stewardship.

It is the common every-day things of life that reveal character more than the great and occasional exploits.

Living every hour and every moment in harmony with the will of the Father counts for more by far than the spasmodic service which some men are ready to render upon state occasions.

No man can follow two opposite ideals in life. It is impossible to serve both God and mammon. Faithful obedience to a fixed purpose determines one's real worth and establishes character.

Constancy in life is the ideal. "If you undertake to do a thing do it." Faithfulness in details will produce results.

As applied to business and secular life, faithfulness in the small things are essential. As applied to the Christian life, they are indispensable as being vital to the establishment of Christian character. He that is faithful in the small things will be made ruler over greater things.

## SUPPLYING NEEDY FIELDS

The evangelistic and church extension department of New England Yearly Meeting is making an effort to supply needy fields within its territory. A most interesting survey of the situation in most of the small meetings was reported to the recent Yearly Meeting, and the burden of their condition laid upon the hearts of the membership.

The Committee with Thomas Wood as Chairman has arranged with eight young men from Guilford and Wilmington Colleges to spend the summer in New England in Christian and pastoral work. These were all in attendance at the recent Yearly Meeting at Vassalboro, and each responded to an introduction with brief remarks. They will be located for the summer as follows:

Silas J. Lindley at Amesbury, Massachusetts; David E. Henley at East Vassalboro, Maine; Paul S. Kennett at Unity, Maine; Yuo Waln at Manchester, New Hampshire; Louis C. Moone, Allens Neck, Massachusetts; Edwin Duffey at Central Village, Massachusetts; Luther E. Warren at Henniker, New Hampshire; Willard H. Stowe at North Weare, New Hampshire.

Of the above the first three named are from Guilford College, and the other five from Wilmington College.

## Friends Bible School Board.

The Bible School Board of the Five Years Meeting was organized to study and meet the needs of Friends in Bible School work. Is your school in a rut? Try our Booster Cards. Do you want to organize a Cradle Roll or a Home Department? Try our "Complete Outfit."

We are now prepared to furnish any kind of Bible School supplies at figures equally as low as other houses. Our own Denominational Quarterlies, The Penn Series, are as good as the best, and should be in every Friends School.

By all of our larger and more influential Friends centers using our own Quarterlies it will enable us to improve them all the time.

## Our Price List.

## QUARTERLIES

Teachers, 56 pages, single copy, 10 cents; in clubs, 7½ cents.

Adults, 40 pages, single copy, 5 cents; in clubs, 4 cents.

Intermediates, 48 pages, 5 cents per copy, 20 cents per year.

Youth's Friend, 10 cents per copy, 40 cents per year.

Child's Lesson Leaf, 5 cents per copy, 20 cents per year.

Lesson Sheets, 2½ cents each.

## OTHER SUPPLIES

Booster Cards, 10 cents per dozen; 75 cents per 100.

Here's for a Greater Church cards, 40 cents per 100.

Here's for a Greater Bible Class cards, 40 cents per 100.

Here's for a Greater Prayer Meeting cards, 40 cents per 100.

Birthday cards, \$1.00 per 100.

Cradle Roll Birthday cards, \$2.00 per 100.

Complete Home Department outfit, to the value of \$1.61, all for \$1.00.

Complete Cradle Roll outfit, to the value of \$1.55, all for \$1.00.

Friends Secretary Record Book for Sunday Schools, 50 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books, No. 1, for 14 names, 5 cents each.

Sunday School Class Books, No. 2, for 20 names, 10 cents each.

Sunday School Class Books, No. 3, from 25 to 204 names, 15 cents.

Life of Christ Chart, five column arrangement for comparative study, printed on heavy manilla paper, size 36x40 inches, mounted on rollers, post paid, \$1.00.

We furnish all the Graded Helps from any supply house.

We keep posted on the best for a modern, up-to-date Bible School. Please send suggestions and all orders to

**Friends Bible School Board**  
Fairmount, Indiana



FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

## 400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

FOR SALE—Eight room house, well, barn, out-buildings, fruit trees, berries. Five lots on K Avenue, near Penn College. Address, F. H. JONES, 416 K Avenue, E. Oskaloosa, Iowa.

### Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,

Adanac, Sask., Canada.

THE

## OAKWOOD SEMINARY

FOR BOYS AND GIRLS

The Friends Boarding School of New York State at Union Springs-on-Cayuga Lake

Preparation for college, school teaching, and for general usefulness

Special courses in Biblical history and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating  
coasting, boating

Brick building; steam heat;  
electric light; fine water supply

School farm supplies milk  
and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest wherever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 29.

SEVENTH MONTH 16, 1914.

New Series.  
Vol. II., No. 29.

## "In the Breaking of Bread"

BY JENNIE E. HUSSEY

He had gone away from his loved ones,  
The Teacher and Friend divine,  
And they sorely were disappointed  
Through failure to find a sign  
Of the glorious earthly kingdom  
They had thought he would usher in,  
To rule over Jew and Gentile,  
And Israel's redemption win.

In the hush of the purple twilight,  
Along a familiar road  
Came two of the Lord's disciples,  
And, nearing their night's abode,  
A Stranger was walking with them  
And talking of what was done  
To him whom their hearts had trusted  
To crown as the coming One.

Constraining the Stranger's favor  
To share in their late repast,  
There brooded a holy silence  
As oft in the days now past;  
While he who had fed five thousand,  
In blessing the meal now spread,  
Revealed to their holden vision,  
"Was known in the breaking of bread."

I think we may find a lesson  
For the life of the present day,  
As daily we come in contact  
With strangers along our way.  
In homes, or in public places,  
If grace before meals be said,  
We, too, as our Lord's disciples,  
May be "known in the breaking of bread."

Henniker, N. H., May 21, 1914.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### To New Subscribers

We are already out of copies of The American Friend, issue of July 2. New subscribers under the special low rate offer, will be credited to receive the paper for a full six months from the first issue they receive. This rule will apply to all new ones sent, up to the first of August.

### An Extension of Time—Something to be Read by All

Apparently a number of meetings are just beginning to respond to our appeal on a low rate special offer for new subscriptions to THE AMERICAN FRIEND.

For this reason and because many meetings have not yet reported, we are constrained to continue this campaign until August 1.

*All new subscriptions mailed to us at the special trial rate of 50 cents for six months, on or before August first, will be credited on our books for a full six months.*

In holding this offer open a little longer, we want to appeal to Friends in every meeting that has not yet responded to this appeal, to take the matter up at once, and make the effort to get at least one new subscriber for every 20 members.

*This means more to THE AMERICAN FRIEND than we can put into words. If Friends in every meeting will take up this matter at once, we can increase our list by a few thousand by August first, instead of by a few hundred.*

One meeting of 36 members took up a little offering one Sabbath, and secured enough to send the paper to three new families. Another had the matter presented in the Adult Bible Classes on a given Sabbath, with the result that forty new subscriptions were taken.

We do not believe there are fifty meetings in America where some new subscriptions could not be taken under this special offer, by having it announced on Sabbath, and by having some one to make the canvass during the next two or three days.

*The success of this enterprise to publish a paper under the auspices of the Five Years Meeting will depend in large measure upon the activity of all our meetings in this particular campaign, for if meetings and*

interested Friends will not respond to an offer like this, they can hardly be depended upon for continuous backing.

About one out of every twelve meetings have responded to this appeal thus far, and fully half of these are meetings that have responded liberally to former appeals. It shows what can be done when some one takes the trouble to work at it a little.

Let this be an appeal to every interested Friend in every meeting to see that a canvass is made, if it has not already been attended to.

**NOW IS THE TIME TO ACT.**

### Membership in 1914

So far as reported this year, there is a healthy net gain in the membership of Friends. What showing other Yearly Meetings will make we cannot forecast at this time. We have not yet received the report from Canada. The following comparisons of statistics in Yearly Meetings reported thus far in 1914 will be interesting.

<i>American Yearly Meetings</i>			
	1914	1913	Increase
California .....	4590	4368	222
Nebraska .....	2048	1985	63
New England .....	4041	4039	2
New York .....	3578	3597	*19
Oregon .....	2560	2496	64
Net increase .....			332

\* Decrease.

London Yearly Meeting....	19,942	19,776	166
Dublin Yearly Meeting....	2,326	2,349	*23

Net increase in seven Yearly Meetings..... 475

\* Decrease.

### Saving the Community

In every community, within easy reach of the Church, are numbers of men, women and children living irreligious lives. Do we ever realize that the eternal welfare of these persons is dependent upon what we may say or do? Do we ever face the fact that these may lose their immortal souls unless we bring the Gospel in some way to them? Among the great majority of Christians there would seem to be little real passion for the salvation of souls.—*United Presbyterian.*

### The Turks and Greeks

It will not be at all surprising if war should break out again between Greece and Turkey. Greece is reported to be greatly disturbed and even incensed over the recurring news of Turkish outrages upon Greek subjects at various points, and the news comes that the Greeks are already retaliating.

### The Salvation Army

The magnitude of the Salvation Army movement is almost startling. At their international congress held in London last month, delegates to the number of two thousand assembled from fifty-eight countries.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 29

RICHMOND, INDIANA, SEVENTH MONTH 16, 1914.

New Series.  
VOL. II. No. 29

## The Presence of the Living Christ

The most important fact that can be revealed to the consciousness of man is the fact of a living Christ. It was the certainty of this that gave boldness to the Apostles, that sent Paul out as the untiring missionary evangel to the Gentile world, that filled the early Church with holy zeal. It was the rediscovery of this fact that rescued Christianity from the maze of formalism with which it had been enveloped, that brought great peace of soul and satisfying contentment to George Fox as he groped blindly after truth, and that today is marking the rebirth of the Christian Church and giving new emphasis to its tasks of world evangelization.

He who knows only the Christ of history and who has failed to find Him as a living personality, revealing Himself in vital power to the life of this generation has missed connection with the most important fact of the ages. To John on Patmos there appeared "one like unto a son of man," who proclaimed, "I am the first and the last, and the living one; and I was dead, and behold, I am alive forevermore."

That wonderful fourteenth chapter of John is not the message of a dead Christ. "I will not leave you desolate; I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me; because I live, ye shall live also." By the agency of the Holy Spirit, the Comforter, who is to abide with His people forever, Christ is to be revealed as a living Presence to every heart that is open to receive the truth. With what joy there comes to us the consciousness that He is

"Closer to us than breathing,  
Nearer than hands or feet."

The Richmond declaration of faith bears testimony to the living presence of Jesus, in the following words: "We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His Church. Through Him the redeemed in all generations have derived their light, their forgiveness and their joy. \* \* \* He dwells in their hearts by faith, and gives them (true members of the church) of His peace." "Wherefore also he is able to save to the uttermost them that draw near unto God

through him, *seeing he ever liveth to make intercession for them.*"

The indwelling of the living Christ and His revelation to human consciousness through the operations of the Holy Spirit is not a problem to be solved by the psychologist, but a vital experience to be tested and realized by every one who by faith and through prayer seeks the Savior with an open mind to receive the truth. Call, if you will, the roll of the religious heroes of the Christian era. Every one has first caught a vision of the living Christ and in the power of that relationship has gone out as an evangel of truth to win other men and women to the same satisfying knowledge of the Son of God. It is the unveiling of Christ in his transfiguration glory that furnishes the heart equipment for any and every task of the Christian life. It is the consciousness of the living Christ within that is not only the anchor of hope for personal salvation, but is the incentive for any service that may be undertaken in the name of discipleship for the uplift and regeneration of others.

No one is fitted to serve in the up-building of the Master's kingdom until Jesus Christ has been welcomed to his rightful seat in the throne chamber of the heart. Some one has said that "Christ has in his girdle the key of all the problems of time and eternity." It is the living Christ who is the solution of every problem wherein the Church has a vital relationship with the world. In the light of present day opportunities, the Christian Church is facing its severest test. Upon every hand it is being commanded to make good its claim of being God's agency in the regeneration of the world. Sin has wrought deadly havoc in every avenue of human life, and in the readjustment of the social order, no less than in the renovation of individual lives, men and women of the Christian faith must necessarily play a leading part.

In the midst of perplexing problems that tax human ingenuity to the utmost, it is the inspiration and power of the living Christ that will bring victory where defeat seemed inevitable. The Edinburgh Conference, the revival of the Church in all Christian lands, the awakening world itself can be accounted for only by the fact of a living Christ operating in human life.



"For I doubt not through the ages  
One increasing purpose runs,  
And the thoughts of men are widened  
With the process of the suns,"

is a bit of optimistic philosophy which is true in no sense except that the living presence of Christ is in the world and by the agency of the Holy Spirit is operating upon human life in all generations as the mainspring of happiness and power and blessing, impelling men and women to righteous living and Christian service. "No scheme that leaves the Divine Master out of consideration will ever solve our vexatious social problems," or any other important problem for that matter.

Millions of men and women are toiling life's weary road with sad faces and discouraged hearts. They should be bidden to look up and behold the risen Christ, who is "alive forevermore." Let us seek Him with open, longing hearts, and having found Him it will be our delight to reveal Him to others. It is the presence of the living Christ enthroned in human life that is the hope of the world.

### The Unity of Friends—II

In a recent issue of this paper we suggested the possibility and even desirability of a closer union of American, English and Irish Friends. We have no doubt that to many, perhaps to the majority, the suggestion at first thought seems visionary and wholly impracticable. For two centuries and a half we have pursued our separate ways, bound together for the most part only by the ties of an annual correspondence and the consciousness of a common origin. In the case of Philadelphia Yearly Meeting we have been denied even the relationship of epistolary greetings.

Why, many will ask no doubt, should there be even the suggestion of the disturbance of fixed relationships? Friends have wrought nobly in the past, and we of this generation possess a goodly heritage. Why risk the possibility of differing judgments in the effort to find a somewhat common basis of procedure?

These are pertinent questions, but they ignore the present day trend of Christian responsibilities and activities. For centuries the progress of Christianity was characterized by the provincial spirit. For the most part it operated along community lines or at most along national lines. The Church for ages has borne the local stamp, and denominational characteristics have been determined largely by national characteristics.

But the old order changeth. The evolution of missions has brought a new era to the world. The Christian Church is facing a new epoch. The whole world is waking under the inspiration of the preaching of a gospel that is for all men without distinction of race or nationality. Men are thinking today in world

terms and are speaking in world terminology. Religion knows no confines of national boundary lines. Within a generation the whole earth has become a mighty brotherhood, and the parable of the good Samaritan has taken on a world-wide meaning.

It was inevitable that the missionary movement begun a century ago should culminate in the changed relationships of this new epoch. The Church has been slow to recognize fully the meaning of the command "to preach the gospel to the whole creation," while the opportunity to obey the command has developed even more slowly. But at last the task of the Church has become a world task. Local problems have grown to the magnitude of international problems. Home missions and foreign missions are being merged into a mighty plan for world evangelization.

Quakerism may be propagated for a while in sections, perhaps indefinitely, but in an age like this, with world-wide opportunities and tasks waiting for the touch of constructive Christian service, it is deplorable that any body of believers should be satisfied with a mere existence.

"We have hard work to do,  
And loads to lift,"

and the equipment for service must be adequate to the magnitude of the service. Can the Society of Friends best serve this age and can it best prepare its heirs for the tasks that await them in succeeding generations by operating in detached sections? That is the problem which we must face and solve, within the next few years. That it is a difficult problem is the greater reason why Friends should at least begin to face it.

It is significant that within the past eighteen months there has been so much of friendly visitation on the part of young Friends both of America and of England and Ireland. It marks an epoch in our denominational history, that forecasts a closer and more friendly relationship within the immediate future. It is unthinkable that these visitations, which give promise of being continued, shall result only in emphasizing our points of difference. Shall we not hope that they will result rather in helping the whole Church to see with clearer vision the common tasks to which Friends all over the world are being called?

We welcome the deputation of young Friends from England and Ireland, now in this country, not only for their own sakes, but as evidence of a gratifying tendency toward a closer fellowship and therefore a more efficient service in the life of the Society of Friends. Is it impossible of belief that some day there shall exist a composite Quaker life which will have incorporated into one body the best of all its constituent parts? If not, then why shall we pass on to succeeding generations a problem like this, when the spirit of this age is calling loudly for a consolidation of our activities as a prerequisite to a larger life and a more efficient service in the cause of our Christ?



## "In Spirit and Truth"

BY L. OSCAR MOON

The Samaritan woman had renewed the ancient dispute between the Jews and her own race—"Where shall men worship, at Zion or Gerizim? Here within sight of the mount that lays rival claim to Jehovah worship what sayst thou, prophet of the dispute of centuries?"

Back from this well known conversation history links us with Jacob and the herdsman, when Joseph was a lad in his coat of many colors. It was here under the tutelage of a large family that Jacob doubtless learned the evil consequences of selfishness and duplicity as he once practiced it upon his father and others and acquired the traits of heroism and spiritual aspiration that marked his later life. And here the ancestors of the Samaritan woman, under the instruction of Manasseh, the apostate Jewish priest and exile, had learned to worship the Jehovah of the Jews with a form that was copied from Mount Zion and with a common sacred literature.

What strange diversities of belief and spirit emanate from a common source! The Samaritans were a mixed race and may not for this reason have formed a Jehovah worship as incorrupt nor adhered to it as faithfully as did the Jews, but the fact remains that they counted themselves children of the patriarchs and their religion the religion of the patriarchs, and for six centuries the controversy had passed on unsettled from parents to children awaiting the answer of one who could "speak with authority."

With superb patriotism Christ defends the claims of Mount Zion and his own people and with equal discrimination casts aside the superficial question of place and form for the fundamental question of the content of worship. What advantage in its environment or the history of its substance remains unattained? To worship a place, a tradition, a national prejudice, is to rob Him who is seeking the worship of loyal hearts both in Judea and Samaria, and alas! too often finding them not, because their tradition and prejudice hide them from Him.

The woman, like the "helpless pampered parasites of the pew" of whom Drummond wrote, failed to understand that worship is an exercise instead of a form and cannot be allowed to crystallize into a rite nor be delegated to a proxy, because it is the fundamental act of heart religion.

What is worship? Is it reverence? Yes, and more. Adoration? Yes, and more. Prayer, praise, affectionate thanksgiving? Yes, all these and still more. Worship is no less than an intelligent recognition of the supreme goodness that compels us to give ourselves to its pursuit until we become one with our Father "in spirit and truth." Hence it is an inward process and is not subject to the trappings of Zion or Gerizim, temple or cathedral.

To practice this interpretation of worship is to turn any place where the hungry soul finds food into an

holy place. It is to make the sanctuary of one's heart his Zion, and, upon his approach to set "every common bush aflame with God."

One of the strongest reasons for public worship is not that men cannot worship alone nor yet that they must needs be the slaves of tradition, but that the presence of others of similar purpose lifts one to greater heights of spiritual vision. No one should deny himself such aid nor fail to profit by it. Each occasion upon which men assemble together for united worship is a possible Zion, where they may expand their knowledge of God through His self-revelation.

Such practice should hold a large place in our modern life that we may be able to discriminate the issues of right and wrong that we face. The enlargement of our sympathies for men, the intelligent apprehension of the eternal goodness, self-surrender, self-poise, self-control—these are some of the needs of our life that are met by the worship which Christ commends. Without these we cannot serve our day in righteousness as examples of integrity, honesty and truth.

A Friends' Meeting where the people unitedly discern that God is spirit and is spiritually apprehended provides the opportunity for these spiritual qualities to be born within us. No amount of expository preaching, however intelligent, no hymn singing however melodious, no processional nor ritualistic observance, nor priestly orders, nor sacred altar, nor dedicated cathedral avails if our spirits become not supremely conscious of God's spiritual qualities of goodness, wisdom, love, truth, mercy and forgiveness, and, given this consciousness, the forms that do not aid its maintenance and expansion may safely be allowed to slough away. The openness of mind and heart that frees us to "grow in grace and in the knowledge of our Lord and Savior" is more important than them all. The strengthening of our faith by face to face contact with God is one emphatic need and this must be met by vitalizing our worship through the confident expectation that God who is spirit will cause to rise afresh within us in our meetings the springs of love and truth.

"The willing abasement of creaturely pride, the concentration of the whole energies of mind and heart upon the highest ends of life, upon purity of thought and motive, upon self-forgetting love, upon Him who in Himself personified for us the Holiest instincts of Humanity—this is worship—the mingling of prayer and praise, of strife and victory, the hunger and thirst of those who wander in the wilderness, in a desert way, who have found no city of habitation, the praise of men who can thank God for His loving kindness, who have passed in His strength from victory to victory from the regions of doubt into the sunshine of knowledge, from the loneliness of spiritual isolation into the joy of conscious union with the unseen Spirit of the universe.



"In all the clamour of our modern life with its feverish pleasures and hasty judgments, its fierce scramble of the markets, its dull ennui of endowed selfishness, its social aloofness and insincerities, nay! its lust and its cruelties, is there to be no place for the quiet and peace of God?"

"Stand apart at times from outward observance and the spoken word and in the spirit of inward worship weight your life, observe its trend, realize its purpose, give your soul room to grow. \* \* \*

"Character will be deepened and enriched, and all work, faith and life will be the stronger for such inward consciousness of God."\*

Baltimore, Maryland.

### Power of the Holy Spirit

(Selections from a sermon of Dr. John Timothy Stone, late Moderator Presbyterian General Assembly.)

Joseph, Moses, Joshua, Daniel, David, Elijah, John the Baptist, Stephen, Paul, were men singled out in their day as embodiments of God's Holy Spirit, men in whom the spirit of God dwelt, they were men of matchless power. Others were brilliant, individualistic, scholarly, efficient, attractive, magnanimous; but these great leaders, whom God selected were men who had more than gifts or culture; they were men of holy life, men whose secret strength came from personal contract with the Almighty, men of whom kings and peasantry cried out: "Can we find such a man as this, a man in whom the Spirit of God is?"

Moses was forced to flee to the pinnacled heights of the Sinai wilderness; Joseph was sold to the Ishmaelites by his angered brothers; David fled from cave to cave, pursued by an envying Saul; Stephen sank beneath the stones hurled by an infuriated religious sect; but the world knew and knows that these men were men of God's choice, who in life and death led in the reconstruction and reorganization of society—men who turned from human philosophy to divine truth. They were men of power.

Men have felt that the outpouring of God's Spirit upon a community has implied a great and extraordinary movement—one which is out of the ordinary, unnatural, extensive, exceptional, commanding; when the presence of God's Spirit should be the natural expression of His indwelling power, that we may accomplish the ordinary tasks of life with faithful regularity and simplicity. God does not require exceptional gifts to do His work well. Not many wise or mighty have been chosen. Many a man who has been unconscious of gifts has been used of God in the hastening of His kingdom. Ten thousand men had brighter prospects and more brilliant training than Bunyan in his Bedford jail. Spurgeon and Moody were not youths of such remarkable promise. It is not so much what a man is without the Spirit of God that counts, but what a man becomes when the Spirit of God abides within him, and God, with His power, uses man as His medium.

The world has comparatively few extraordinary tasks to perform, but it has countless ordinary tasks.

\*J. W. Rowntree in "Essays and Addresses."

There are few extraordinary men, but the world is filled with ordinary men whom God can use. We have our tasks and problems, our perplexities and trials, our dangers and distresses, not only as ministers and elders, not only within our own parishes, but everywhere. But the people are willing in the day of God's power, where the Holy Spirit leads and guides the individual or church life, that His will be done and His plan accomplished. We need the vision of the Most High. We need a fuller realization of the presence of our God, to solve the problems, local and general, individual and collective, the problems within the local church and the problems within the church at large.

"What do you do," asked one of our citizens, "when you are tired and worried and overcome with fatigue—when the problems of your work mount up before you and seem to cloud the day and rob you of the hours of sleep?" He spoke to one of our great princely teachers, who replied: "I take a train and go out to the Rockies. When I see those great mountain peaks, with their snow-capped summits, their precipitous rock sides, and their noble ridges and peaks, I feel the very majesty of God crying out to me, and literally 'lift up my eyes unto the hills from whence cometh my help.'"

Well, few of us can do this. The mountains are far away. But the great ranges of Divine Truth are near at hand, and the Divine Guide and Friend is ever present and near, and the power of the Holy One is with us in the person of the Holy Spirit, to comfort and direct, to poise and plan, to rest and strengthen, for in Him is the source of all strength and power, filling our lives with hope and joy and peace, and giving to us in our own humble sphere the actual power of the Almighty God, who is infinite, eternal and unchanging.

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. Paul knew what perplexities and problems were, and when he closed that letter to the Roman church he wrote: "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life which expresses the power of the indwelling Spirit of God. There is triumph in such character; there is permanent victory in such faith.

Discouraged men fill spiritual life with fever and ague, with anaemia and melancholia. Men and churches run from such persons as from contagious disease. All kinds of envy and jealousy, all forms of gossip and littleness, find expression in such lives. They become friendless and companionless. Frequently in their loneliness they become embittered and actually forlorn. They even abhor self-companionship. Contrary to such sad existence, we find the Spirit-filled life, with the fruit thereof evident—love, joy, peace, long-suffering, gentleness, faith, meekness, self-control. The God of Hope is filling the life "with all joy and peace in believing."

Positive convictions control lives; doubts are scat-



tered to the four winds; men see and feel, and think and act, with the needs of others in view, and find the joyful meaning of life in service for others. The power of the Holy Spirit is manifesting itself in all kinds of personal victory; things which would annoy and trouble are quickly forgotten and overlooked and unmentioned. The power of God's Holy Spirit is personal victory every day. Men believe in their fellowmen, irrespective of weaknesses and blemishes in character. We do not lose our faith in men because men fall, because men are scoffers, or unconcerned, or inefficient.

The power of the Holy Spirit gives grace as well as faith. We read of Stephen: "He was a man filled with grace." He could pray for those who stoned him to death, and pray with a smile; thank God for the power of prayer, as he prayed for their forgiveness.—Methodist Protestant.

### Troubled Mexico

BY R. SOLOMON TICE

(CONTINUED)

About fifty miles south of Mexico City is the center of the State of Morelos. It has about three thousand square miles of area and a population of about 180,000. Here were many thousand independent land owners whose holdings were secured to them by the constitution. A state law was passed requiring every land holder to have his deed registered within a stated time. Failure to do so made his land public property, upon which anyone might file a claim and take possession.

The owners, feeling secure in their constitutional rights, let the registration go by default. Claims were filed and the former owners were duly evicted. All the agricultural land in that state is now in the hands of four men, one of whom is the son-in-law of Porfirio Diaz. Zapata, of whom so much has appeared in the papers, has espoused the cause of the evicted proprietors. But as he can have no recourse through law he has resorted to violence—hence he is an outlaw. Sometimes he has taken forcible possession of property; he is therefore, a bandit. In such a struggle to get possession men are killed by him and his party; therefore they are cutthroats.

While we as Friends, do not approve of regaining constitutional rights by insurrection and war, we can not fail to see with what ease such epithets may be applied, and seeing, cannot fail to understand with deeper sympathy the struggle going on among the Mexican people. Americans, generally, sympathize with the down-trodden and oppressed who are struggling for the same liberty for which they themselves struggled so long.

Villa, "the bandit chief," comes in for considerable public attention. While not much is known as to the ground for calling him "cutthroat," "bandit" and "outlaw chief," it may not be amiss to bear in mind some things that are known of him as a man and general. He is a total abstainer. This in itself is a remarkable thing in a country where one can scarcely find a corner in any town where intoxicating drinks are not

sold. When he captures a town or city, among the first orders given is the one to close up all saloons and pour into the streets all intoxicating liquors. He tells his men that neither he nor they can afford to "muddle their brains when they have on hands such an important task." He belongs to the State of Chihuahua whose territory is almost twice that of the State of Pennsylvania. This entire state is in the hands of three men. When Villa began in the present revolution he was an ordinary peon. One day he met a man with horse and saddle, rifle and ammunition, in the public highway and robbed him of his entire outfit. He with several other spirits like himself, attacked a plantation, robbed it of all the horses and saddles, arms and ammunition and money and took along as many of the peons as cared to join him. The first use he made of his money was to send the price of the horse and saddle and the gun and ammunition to the man he had robbed in the highway. As a highway robber, he was under no obligations to the man whom he had robbed. Nevertheless, he paid him a good price for what he had taken. We may be inclined to question his manner of obtaining the money with which to do so, but his argument was that the plantation owner had not only robbed the people of their land but that he was daily robbing them of their just wages. The landlord had gotten his wealth by unfair means; Villa would use his ill-gotten gains in freeing the people from whom they had been taken originally.

The Mexican people are struggling for their constitutional rights, hence whatever of right there is in the present struggle is of necessity with the Constitutionalists. All lovers of constitutional liberty naturally sympathize with them. But we must not judge the opposite party too harshly for, whatever may be said of some of their leaders, many, who have identified themselves with that party are sincere in their belief that to support the dictatorship is the only solution of the present difficulty. It is possible that they are right. Many missionaries think they are, but whether they be right or wrong in their opinion as to the proper solution of the unfortunate political chaos in which Mexico finds herself, that chaos is the logical outcome of the religious system that fastened itself upon her generations ago, and the Mexican people are now struggling heroically to free themselves from it. This question cannot be settled by compromises nor by mediation or intervention. The disease is organic and must have constitutional treatment. The best help that any foreign nation can render is to keep hands off until the present paroxysm subsides when the innate vitality of the Mexican people will manifest itself.

"Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use."—C. H. Spurgeon.



### New England Yearly Meeting

For the second time in its rather long life, New England Yearly Meeting this year held its sessions at Oak Grove Seminary, Vassalboro, Maine. The splendid view of the Kennebec valley contrasts favorably with all the cultivated magnificence devised by park commissions, and a journey "down into Maine" at this season of the year could only be regarded as a hardship by persons physically or otherwise infirm. The fact that the dining-room of the school accommodated about three hundred persons the latter part of the week would indicate that this view prevailed among the members scattered throughout the four eastern coast states. And the "hill-top experience" of the days of fellowship does not appear to suffer by comparison with other similar occasions in ancient and modern times.

Among visiting ministers and others were, Edgar Wollam, of Ohio; Thomas E. Jones, representing the Five Years Meeting's Young People's activities; S. Edgar Nicholson, editor of *THE AMERICAN FRIEND*; Jefferson Ford, of Western Yearly Meeting and the Friends' Africa Industrial Mission; Robert L. Simkin, on furlough from English Friends' West China Mission; George Jones, of the Westtown School faculty; Alfred C. Garrett, of Philadelphia; Yuo. Waln, Lewis C. Moon, Luther E. Warren, Willard H. Stowe, and Edward Duffy, Wilmington College student workers, together with Silas J. Lindley, David E. Henley and Paul S. Kennett, students from Guilford College.

Many of these were present without special credentials, and joined in the meetings in the way of simple fellowship without the thought of special service. In some cases the credentials consisted of recognized positions in Friends' co-operative work, in others, former association with the work of the yearly meeting, and still others the special arrangement for special work under a committee of the yearly meeting.

The routine business of the meeting was dispatched with much greater facility than in previous years, owing to the better system adopted at the close of last year's sessions, and owing also to the loyal co-operation of Friends in carrying it out. A large part of the reports of committees were printed and distributed, rendering tiresome reading unnecessary in the meetings. The program also provided a set time for the consideration of each subject or group of subjects. The practical result was not a restraint upon the expression of special concerns, for the meeting was always ready to give time according to need, but it was rather an elimination of the unprofitable prolonging of minor discussions, and the consequent lengthening of time and saving of strength to be expended upon the great issues relating to the vital welfare of the Church.

The reports on the state of society still show room for improvement, but on the whole convey information—which is their prescribed but generally unfulfilled purpose. The new system for eliciting this information by furnishing pastoral committees with lists of questions covering the subjects named in the

discipline has been thus far successful. The Yearly Meeting on Ministry and Oversight, however, which has found in this problem some excuse for its continued existence, believed that further improvement could be made the coming year, and continued its committee with further instructions and suggestions. It seems not impossible that the study bestowed here may be helpful elsewhere in solving this knotty question.

Measuring the state of society by the membership statistics, the gradually diminishing annual loss has been turned this year into an infinitesimal gain. Last year the total number was 4,039; this year it is 4,041—a net gain of two! The usual amount of Quaker statistical uncertainty is introduced "by error of last year," but as this works both ways it seems quite fair to abide by totals and rejoice or sorrow accordingly.

The year showed an unusual loss in the number of prominent members, and the passing of these was noted by suitable memorials from their quarterly meetings. Probably the most widely known among them were Timothy B. Hussey, of North Berwick, Maine, and Charles H. Jones, of Amesbury, Massachusetts. The varied activities of these men in legislative, educational, missionary, evangelistic and institutional work, the one as a minister and the other as an elder in his riper years, gave them an especially wide acquaintance. William Wood, of Lawrence, upon whom rested a very large and well sustained responsibility in his meeting and community; H. Elizabeth Jones, whose death was only eight days removed from that of her husband; Sarah Newlin, once well-known, but for many years incapacitated by age and infirmity, and others whose lives meant everything that is good in human life in their smaller sphere, were held in grateful and honored remembrance.

The reports of educational work showed satisfactory results in Moses Brown School of Providence and Oak Grove Seminary, the latter having been for the first time in recent years, operated without a current deficit. The effort for an adequate endowment has been allowed to rest for the time being, but is to be taken up again as soon as conditions are favorable to a completion of the task.

Wilbur K. Thomas, of Boston, after long and effective service as superintendent of Bible School work, was allowed to resign that work in order to do justice to the larger activities of the American Friends' Bible School Board, and Perry Macy, a graduate of Pacific College and Hartford Theological Seminary, and pastor of the meeting at South China, Maine, was appointed to fill the vacancy.

The committee on Suppression of the Liquor Traffic, by authority of the Yearly Meeting, prepared a resolution commending the governor of Maine for his earnest and able efforts to enforce the prohibitory law, and another requesting senators and representatives from the states and districts in which the Yearly Meeting is represented, to favor the movement for national constitutional prohibition. Both of these were adopted unanimously by a rising vote.



The work of the committee on "Moral Education, a pioneer movement among departments of Friends' work, has been carried on earnestly for several years past, through the distribution of literature and personal effort, both for individuals and groups needing instruction in avoided subjects and encouragement in maintaining a high standard of thought and life.

The report of the Foreign Mission Board was received with an interest especially marked. At no session was there a more decided blending of interests than in the prolonged but harmonious discussion which followed it. The great attention given in this connection to the thought of stewardship and the financial end of foreign missionary work demonstrated the spiritual character and quality inherent in the right administration of earthly treasure. So great was the insistence upon the annual pledge and weekly contribution for the entire expense of the work, that it was with considerable hesitancy that the meeting decided to accept subscriptions made in open meeting for the wiping out of a deficit. A very short time with no urging brought the needed amount, given in the genuine spirit of gospel gladness.

A corresponding advance was made in the manner in which the meeting considered the claims of Evangelistic and Church Extension work. Thomas Wood, of Boston, was reappointed to his ninth year of capable executive oversight, and will take up his duties again with a stronger sense of the backing of the membership, and the expectation of greater activity on the part of his committee.

The most far-reaching action of the Yearly Meeting, carried without a dissenting voice, was the appointment of a Committee of Direction, authorized to secure a competent Field Secretary for the Yearly Meeting, whose duty it shall be to co-operate with all committees in their field work, and make a detailed study of conditions in every locality, and of the best means of meeting them.

On the Sabbath, a liberal sum was contributed at various meetings, for the benefit of the congregation at Salem, Massachusetts, whose house of worship was destroyed two or three days previously in the disastrous fire that swept over a large portion of that historic city.

The devotional spirit, the cultivation of which is sometimes too much crowded out by business even in our religious assemblies, was everywhere in evidence. The deepening of spiritual life and interest in local meetings doubtless contributed its part to this result. The young people's movement as it has been represented at yearly meeting time for several years past has been reinforced by the development of student and other workers of growing strength. The number of visiting recorded ministers with minutes for service was small, and so was the number of sermons delivered during the week-days; but the morning devotional meetings were largely attended and participated in, as times of general prayer and praise, greatly to the help of all. The frequent young people's meetings for social and spiritual fellowship on the lawn

at dusk, about the camp-fire before retiring, and by the road or riverside in the half-day's outing which has become a regular feature of the week, brought many heart-searching and mellowing thoughts to bear upon plastic lives. The committee in charge of gospel services performed its work in a most prayerful spirit, seeking to know the mind of the Lord rather than to make perfunctory assignments, and to impress upon all who assumed leadership in meetings for worship the definiteness of the purpose to be aimed at in each such meeting.

By no means the least force ministering to the fostering of this spirit in the meeting, was the service of Alfred C. Garrett, of Philadelphia, in the half-hour Bible address given just before the close of each morning business session. These addresses set forth with extraordinary clearness and force the inner life as taught and exemplified by patriarch, prophets and the Savior, and as applied to the needs of us all.

HARRY ROBERT HOLE.

### California Yearly Meeting

The twentieth annual session of California Yearly Meeting convened at Whittier, June 23, 1914, at 2:00 p.m. The attendance at the opening was large. Among the visiting Friends, with and without minutes, were Lewis E. and Anna Stout, William L. Pearson, Florence E. Smith, and A. Walter and Estella Leonard, of Kansas Yearly Meeting; George D. and Sarah E. Weeks, and Margaret Sharpless, of Nebraska Yearly Meeting; and Charles E. and Imelda A. Tebbetts and Jennie Ridgway, of Indiana Yearly Meeting. Lewis E. Stout and Charles E. Tebbetts rendered conspicuous service in the various general and special sessions.

John Chawner, Mabel H. Douglas, and Susan H. Johnson were continued as Clerks and the business was dispatched with the usual promptness.

The statistical report showed a net gain of 222 members. A new Monthly Meeting of fifteen members has been organized in Arizona, not far from Maricopa. There will be a slight rearrangement of the location of pastors, but all will remain in the Yearly Meeting. John T. Hadley was retained as Superintendent of Evangelistic and Church Extension Work. As last year, the Bible School work is to be superintended by John T. Hadley, the two departments being temporarily combined. The Friends' Quarterlies were commended. Bible School reports show 3,303 pupils enrolled; 192 in Cradle Roll Department.

Two new Mission stations have been opened the past year, one at Oksik, Alaska, under the care of Wilson H. and Lucy Cox, and one at Tegucigalpa, the capital of Honduras, to which point I. H. and Dorothy Cammack have been transferred from Chiquimula, Guatemala. Altogether, more than forty missionaries, American and native (including those laboring among the Mexicans and Japanese in California), are working under the direction of California Friends. Missionary offerings last year totaled



\$15,053, a per capita offering of \$4.25, or \$5.33 for the members above fifteen years of age. An inspiring Missionary meeting was held on Sabbath afternoon, when the needs of the fields in the north and the south were set forth, and the Volunteers told of their call to Foreign Missions. Benjamin S. Coppock was reappointed Superintendent of Missions. The Women's Foreign Missionary Union elected Rhoda M. Hare, President, and devoted much of the time of its meetings to consideration of the work among Spanish speaking people, and especially the school and home for Mexican girls in Whittier. The usual meeting for the Japanese was held on Sabbath afternoon, when they were addressed in their own language. Reports show thirteen Japanese converted to Christianity during the year.

The Yearly Meeting adopted resolutions commending President Wilson and Secretary of State Bryan for their peace policies, with a request that in the future all international questions be referred to The Hague tribunal. The Superintendent of Peace, Robert C. Root, is engaged in a six weeks' series of Peace lectures in the summer school of the University of Southern California (M. E.).

A chorus of fifty young Friends from Long Beach added enthusiasm to the temperance session. Resolutions were adopted endorsing the state and national prohibitory amendments. Friends have entered vigorously into the campaign for "California Dry in 1914." The department of the Suppression of the Liquor Traffic was voted ten times the usual appropriation and the superintendent, Andrew F. Mitchell, encouraged to push the work as much as possible. Every afternoon the children were gathered into a meeting of their own, where they were entertained and instructed by means of chalk talks, one of the topics being "California Dry."

In the public session of the Christian Endeavor Union fifty-five young people pledged themselves to read the entire Bible before next Yearly Meeting. Edwin M. Stanton will be Superintendent of Young People's Work the coming year.

Whittier College reported an increase in the number of students since the complete elimination of the preparatory department. Intellectual and spiritual progress was noted. Deputations of students have very acceptably visited some of the meetings. Notable improvements to the college grounds have been made by the Woman's Auxiliary. Thomas Newlin has begun his eighth year as President of the College.

Two meetings were held one evening under the auspices of the Department of Social Service. The men enjoyed a banquet in the M. E. Church, and heard a discussion of the possibilities of Christian Social Service; the women had a social meeting and lap supper in the bungalow, and took up a number of subjects of special interest to mothers and home-makers. Dr. William V. Coffin was continued as superintendent of this department, with Martha C. King as assistant. A strong sentiment was expressed in the Yearly Meeting favoring the proposed Men's Conference.

Friends were urged to subscribe for THE AMERICAN FRIEND, and rally in every way to its support. Amos M. Kenworthy was liberated for gospel service in England and Ireland, in 1915, if way opens. An epistle was addressed to Friends in Japan, assuring them of the sympathy and friendship of California Friends. Memorials were read for three ministers deceased during the year, Amanda Way, Margaret Mendenhall and Richard Gregory. After being confined at home by illness for more than two months, John Henry Douglas was able to attend most of the Yearly Meeting sessions.

An interesting event of Yearly Meeting week at Whittier was the Penn College reunion, which is hereafter to be an annual affair. Of the seventy-five in attendance, one was a member of the first Freshman class, four were former members of the Board of Trustees, and nine were former members of the faculty. These latter were Charles E. Tebbetts, John Chawner, Absalom Rosenberger, Florabel Patterson Rosenberger, Elmer H. Gifford, Susan H. Johnson, H. Edwin McGrew, William L. Pearson and Olnie C. Albertson. Of the dozen or more alumni, George D. Weeks was the only one from outside the state. All three clerks of the Yearly Meeting were present, Mabel H. Douglas having been a Penn student for a time. The missionaries of the company were A. and F. Rosenberger, of Palestine; Anna Hunnicutt Foster, of Alaska, and Margaretta M. Sein, for twenty-five years a missionary in Mexico, now temporarily residing with her family at 139 South Soto Street, Los Angeles, awaiting the settlement of present Mexican disturbances. Parents of thirty-six graduates took part in the interchange of reminiscences.

California Yearly Meeting decided to open headquarters for Friends in connection with the Panama Expositions, at San Francisco and San Diego. It is hoped that all Friends visiting the expositions will take advantage of this opportunity to become acquainted. There are plans for conferences at San Francisco on Friendly topics.

The Yearly Meeting took steps toward the formulation of a new general plan for financing the work of the Church. A standing Finance Commission was authorized to devise and set in operation a uniform method for raising the funds needed for the Yearly Meeting, and the local meetings.

MARY H. LEWIS.

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. Paul knew what perplexities and problems were, and when he closed that letter to the Roman Church he wrote: "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life which expresses the power of the indwelling Spirit of God. There is triumph in such character; there is permanent victory in such faith.—*United Presbyterian.*



## PERSONAL MENTION

Kirby V. Bowen was elected editor of the Nebraska Friend by the recent Nebraska Yearly Meeting.

Theodore and Estella Foxworthy are to serve the meeting as pastors, at Plainview, Nebraska, the coming year.

Rufus P. King, of North Carolina, attended Canada Yearly Meeting and also visited the meeting at Toronto on June 28th.

The report comes that the ministry of Charles E. Tebbetts is proving a great blessing to Friends in California where he is spending the summer.

Mary Sibbett, of Wichita, Kansas, gave the prohibition address at Nebraska Yearly Meeting. It was delivered in her forceful, characteristic manner and made a deep impression.

Charlotte E. Vickers, of Oak Park, Illinois, President of the Women's Foreign Mission Union, assisted in the program of the summer school of missions at Boulder, Colorado, July 7-14.

Lewis E. Stout, of Wichita, Kansas, has been visiting on the Pacific coast for the past few weeks. On one Sabbath he preached to the edification of the congregation at Pasadena, California.

J. Arthur Wollam, who has been serving the meeting as pastor at Emporia, Kansas, has accepted a call to the University Friends' Church at Wichita. The transfer will be made about October 1st.

Professor and Mrs. S. B. Laughlin, of Laurence Academy, Oklahoma, were at Beaver, Oklahoma, during the month of June; he as instructor in the Normal school, while she taught painting in water colors and oil.

Theodore Foxworthy has been chosen as General Superintendent of the Evangelistic and Church Extension Board of Nebraska Yearly Meeting to succeed Frank W. Dell, who expects to enter Hartford Theological Seminary in the autumn.

Charles Haworth has been serving the meeting at North Denver, Colorado, as pastor during the absence of George D. Weeks and wife, who are making a six weeks' trip on the Pacific coast, including attendance at California Yearly Meeting.

Milo S. Hinckle, pastor of Friends' Meeting at Lynn, Indiana, has accepted a call to the pastorate of the East Main Street Friends' Church, Richmond, Indiana. The transfer will be made about the first of October. Truman C. Kenworthy, who has been pastor at East Main Street, expects to give his atten-

tion to the Evangelistic and Church Extension work of Indiana Yearly Meeting the coming year.

Inez E. Batchelor, pastor of Friends' Meeting at Muscatine, Iowa, recently spent a few days at Boulder, Colorado. She preached some able sermons, on Sabbath and held a few special meetings which resulted in renewals and definite blessings.

Murray S. Kenworthy has accepted a call to remain as pastor of West Richmond Friends' Meeting for another year. His services have been greatly appreciated and he is doing a splendid work, especially among the young people and children of the meeting.

William P. and Abigail C. Haworth will retire from the supervision of Friends' Indian Missions in Oklahoma the first of November next. They will take a few months' needed rest, following which they hope to engage in some religious work which they have in mind.

Lewis T. Jones, Ph.D., who has spent a number of years studying and teaching among Friends in the central states, has been elected principal of Oak Grove Seminary at Vassalboro, Maine. He succeeds Professor LeRoy Jones, who resigned after a successful administration to accept a teaching position at Westtown School, Pennsylvania.

## NEWS NOTES

At the last Monthly Meeting at Alda, Nebraska, five new members were received into the Church.

The Sabbath School at Boulder, Colorado, is increasing in attendance, and has organized a mothers' department with a membership of thirty-one.

A letter from Oklahoma says that, "Gate Quarterly Meeting will be blessed in responding to the call for subscribers to our Church paper. Pass it to your neighbors."

The news comes to us from Beaver, Oklahoma, that the Friends in the Gospel Team work are active forces in evangelistic work in the country places of that state.

An all-day meeting was held at Stuart, Iowa, on July 4th. W. S. Kitch gave a very helpful address on "Our Privileges and Duties as American Christian Citizens." The Monthly Meeting was held in the afternoon.

Friends' Meeting at Colorado Springs, together with most of the other churches, cancelled all services recently except the Bible School and united in a six weeks' "Billy Sunday Campaign," which has been doing wonders for Christianity in the Pike's Peak region.

The Young Friends interested in the coming Conference at Winona Lake, Indiana, July 22-28, are expecting a large attendance. The delegation of young Friends from England and Ireland will be present and a strong program has been prepared.

The distressing news comes that the only Protestant Church destroyed at Salem, Massachusetts, in the recent fire, was the old Friends' meeting house. Nearly all the Friends connected with the meeting were in the burned area and lost their homes. The Sabbath School library was burned.

The annual reports made to Wilmington Monthly Meeting on July 8, showed a net gain of forty-five for the year in the membership of Wilmington local meeting. The present number is 1,045, the membership of the Monthly Meeting being 1,132; \$1,050.29 was raised for missions during the past year in Wilmington local meeting. Ellison R. Purdy is the pastor.

"Birmingham Monthly Meeting held at West Chester, Pennsylvania, at its recent session directed its clerks to prepare for submission to the next meeting a short letter of introduction to Friends in Japan, to be given to their member, Esther A. Balderston, who expects to sail for Tokyo early next Ninth Month in company with William C. Allen and William B. Harvey. She expects to teach in the Friends' School at Tokyo."—Philadelphia Friend.

An important conference of Friends will be held at Llandudno, England, September 21-30. The conference has been called together in the hope of seeing fresh light on the ways in which the challenge to the whole Church of Christ may be met and that as a Society they may face with all seriousness the calls being made upon them. It is hoped that among others, Dr. John R. Mott, Richard Roberts, D. S. Cairns, H. G. Wood and W. C. Braithwaite will be present.

From the Philadelphia Friend we learn that at the close of one of the sessions of the recent Haverford Summer School, "Eleanor D. Wood told of the Friends' meetings which have been held in the Boston Cathedral, beginning by a felt concern in the congregation that there should be more of silent spiritual communion. Some Friends were asked to come and join them in a meeting held 'on a basis of silence,' and so satisfying was the result that since then one such has been held each month. 'We do not go to preach to them,' she said, 'they do not want words, however good the words are. What they are seeking is real silent worship.'"



### ENGLISH YOUNG FRIENDS

The Friends of Richmond, Indiana, are now feeling a deep sense of gratitude for the fact that their city was included on the route of the seven young English Friends now touring this country. The English party, accompanied by Margaret Jenkins of Philadelphia, arrived on Thursday, July 2d, and spent a very full four days, leaving for southern Indiana on the following Monday.

The purpose of the tour is to weld more firmly the bonds of fellowship between Friends on both sides of the Atlantic, and by the interchange of ideas and ideals to promote a greater community of interest between Friends the world over. Although all have a common heritage in early history and in a few fundamental religious conceptions, the differences of environment through the lapse of centuries has caused many divergencies. In the light of the increasing vision of the world tasks which the Church of Christ is now facing, it is desirable that Friends of all sections have closer bonds of sympathy and of purpose than their common historic heritage affords them. Each section has been able to preserve and purify certain phases of truth and to develop certain methods of work which can be contributed to other sections, resulting in a clearer conception of the Quaker message and mission, and in a more efficient equipment for service.

In the party are five Friends from England — Robert Davis, Raymond Whitwell, Sylvia Marriage, Ethel Crawshaw and Harriett Newnham — James Douglas of Ireland, and Margaret Thorpe, who has been residing in Australia for a few years. All have been very prominent in the activities of Young Friends in their respective countries and they have come that they "may impart unto (us) some spiritual gift, to the end that (we) may be established; —that (they) may be comforted in (us), each by the other's faith."

In Richmond their mission was excellently accomplished by means of public meetings of various kinds and numerous social occasions, public and private. At the services Thursday evening and Sunday morning, the group divided into pairs, two attending each meeting. On Friday, Saturday and Sunday evenings joint meetings of all congregations were held. On Friday evening Friends from all the meetings in the city gathered at the North A Street meeting house for a social time, followed by a meeting in which a few of the party told of various phases of Young Friends' work in England. On

Saturday evening, the fourth of July, the scene shifted to the Earlham campus, where West Richmond Friends entertained all others at a picnic supper. Following the supper was a brief entertainment in which our English Friends helped us to celebrate the anniversary of the day *when England became independent of her American Colonies*.

The evening concluded with a most inspiring meeting which gave us another broad glimpse of Friends activities in England, Ireland and Australia.

On Sunday evening a union meeting for worship was held at East Main Street Church, in the manner common among English and Philadelphia Friends. It demonstrated more vividly than any argument for such a method could possibly do, the tremendous value of such worship. The strong messages from Robert Davis, James Douglas, Raymond Whitwell and Thomas E. Jones, the fervent prayers and the living silences helped to promote a time of rare fellowship with God and of renewed consecration under the power of His Spirit.

Many social occasions of various kinds—tennis, automobile rides, a camp lunch and numerous suppers and teas—made possible some very pleasant acquaintanceships between the party and Richmond people. This private fellowship was in many respects the most enjoyable and profitable feature of the week-end, since through it the bonds of sympathy and of common purpose were most strongly formed.

VINCENT D. NICHOLSON.

### AT WEST RICHMOND MEETING

Friends of West Richmond Meeting, Indiana, celebrated the fifth anniversary of the establishment of the Monthly Meeting on the evening of July 9th. A bountiful supper was served on the Earlham campus at 6:00 o'clock. This was followed by a session of the Monthly Meeting during which the roll of members now numbering 256, was called. A large number answered "Present," including Mahala Jay, who on the account of illness and the infirmities of age, is not privileged often to meet with the congregation.

A program suited to the anniversary occasion included a history of the growth of the meeting and its present-day activities. Quite a number of the members participated in this recital and it was felt by all that the meeting is in a prosperous condition. The recent every-member canvass has resulted in a material increase in the weekly receipts. It was announced by the Chairman of the Building Committee that arrangements would be made in the near

future to begin the building of a meeting house, on ground donated by two Friends, adjacent to the Earlham campus.

A satisfactory report was made of conditions in the Bible School, the Christian Endeavor Society, the Ladies' Aid Society and in the cause of missions. The Christian Endeavor Society, under the direct care of Murray S. Kenworthy, the pastor, includes the younger members of the meeting and has grown recently to large proportions. A special effort is now being made by the pastor to teach these young members the fundamental principles of the Christian faith, and along with this an effort will be made to bring a number of them into active membership with the Church, transferring them from the associate list.

Following the program, it was agreed to postpone the business of the Monthly Meeting to an adjourned session on July 16th.

### THE MINNESOTA SUMMER SCHOOL OF MISSIONS

The Minnesota Summer School held this year, June 17-23, the most successful session in its history with an increase of 350 in attendance. The foreign study was presented by Mrs. D. B. Wells with her perennial strength and clearness. Her lectures, which were introductory to the study of the book, "The Child in the Midst," were not only rich from a missionary standpoint, but were personally stimulating. Two new voices were heard this year. Mrs. John Ferguson, of Monmouth, Illinois, gave with sweetness and clearness six inspirational Bible addresses on "Teaching Them to Observe." Mrs. H. L. Hill, of New York, taught "Red Man's Land" most thoroughly, driving pegs on which to hang facts and incidents and making a clear analysis of each lesson with good bibliography. Junior mission study books, "Our World Family" and "Good Bird, the Indian," were given very profitably by Miss Mary C. Smith, of Minneapolis. The Council Hours were helpful in considering such practical subjects as: The Place and Power of the Devotional in Missionary Meetings, Story Telling, Education in Giving, The Use of the Dramatic in Missionary Programs. Most stirring talks were heard from fortunately available missionaries from Syria, Mexico, Burmah, and the leper work, Mississippi and New Mexico. The deep devotion of the periods of intercession pervaded all the sessions.

A Christian is like a man riding a bicycle—when he stops he must get off.



**AT DES MOINES**

The last Sabbath in June, the evening service was taken up in reports by the delegate, Walter Homan, who attended the Christian Endeavor Convention at Ottumwa, which was very interesting and helpful, bringing something of the spirit of the convention to Friends. Margaret Burt gave a synopsis of the Christian Workers Assembly at Oskaloosa, and reported in a forceful way many of the things taught and discussed at the Assembly.

On the evening of July 1st, occurred the Monthly Meeting of the First Friends Church. The membership gathered at 6:30, bringing their baskets and having their suppers and a social hour together in the dining room of the Church. The Monthly Meeting assembled at 8 o'clock, at which time a report was given of the work done by the committees, during the year just closed, showing a year of splendid work. The report of the organization of the new committees was read, bringing to a close one of the best Monthly Meetings we have held.

**WILMINGTON MINISTERIAL UNION**

The Ministerial Union of Wilmington Yearly Meeting convened at Wilmington, Ohio, on June 25th. The exercises included a morning and afternoon session. Following a devotional service conducted by Josephine Hoskins, the program called for the following papers under the general topic of "The Pastor"—"His Place in Politics," by Robert Luttrell; "His Attitude Toward the Evils of the Community," by Albert J. Brown; "His Authority in Church Affairs," by Waldo Woody; "His Attitude Towards Church Differences," by John McMillan; "His Methods of Getting the Congregation to Work," by Ellison R. Purdy; "His Attitude Towards Inconsistent Church Members," by Maud Hoskins. These were followed by a general discussion.

Following a devotional service by Abijah Wooton in the afternoon session, addresses were given by George C. Levering and Ellison R. Purdy. Each was followed by a general discussion.

**AT PASADENA, CALIFORNIA**

Children's Day was observed by the Pasadena Bible School on June 14th, the exercises occupying the entire Bible School hour. The singing of the Beginners' Department and the introduction of the Cradle Roll members were interesting features. A piano of excellent tone has recently been added to the equipment of the school.

**NOTICE**

The Summer School for Bible Study at Raisin Valley Seminary, Michigan, will hold its third annual session at the Seminary, August 2-16.

This school was started two years ago by Howard and Mary Moore. Through their untiring efforts and self-sacrificing devotion to the cause so dear to their hearts, it has been made a rare feast of good things to those who have attended.

Many have been greatly helped both in their heart experience and in their equipment for future service.

Let as many as possible plan to attend.

**PROGRAM****Regular Classes**

9:10 to 9:55—Lecture on Matthew  
Mary B. Pim  
10:00 to 10:45—Lecture on Poetic  
Books.....William Kirby  
2:10 to 2:55—Will be supplied  
3:00 to 3:45—Lecture on Hebrews  
Mary B. Pim

During the Conference there will be two Lectures on Prophecy given by Lewis G. Pim.

There will be no Classes afternoons of Special Days.

7:30 p.m. Evangelistic Services conducted by William Kirby.

Early Morning Hour under care of Major Cole.

**Special Days and Speakers**

Quarterly Meeting August 1 and 2.  
Bible School Conference, Picnic and Rally, Wednesday, August 5.

Address by Aaron S. Watkins, Chautauqua and Lyceum Lecturer from Ada, Ohio.

Temperance Day, Thursday, August 6. Addressed by Aaron S. Watkins.  
Reunion of Old Students, Wednesday, August 12.

Missionary Day, Sunday, August 16.  
Addresses by Drs. George and Isabella De Vol, Missionaries to China.

Come, There's a Welcome for You.

**Accommodations**

Board and lodging, \$4.00 per week; lodging, \$1.00 per week.

Single meals, 25 cents.

Lunches served.

For those desiring to board themselves kitchen accommodations, including kitchen utensils, furnished free. Each one providing their own table ware.

Provisions for sale at Market prices.

For use of Laundry, 10 cents an hour.

Each room will be furnished with cot, mattress and pillows, stand, toilet articles, lamp and chair.

Each person is expected to furnish sheets, pillow-slips, blankets and towels.

Ground for Tents furnished free.

Conference reached by Wabash, Lake Shore and D. T. & I. Railroads. Birdsell Station on D. T. & I. one-half mile from grounds.

Transportation from Adrian, 25 cents.

Address all inquiries to Howard Moore, Ypsilanti, Michigan, R. F. D. 4.

Howard and Mary Moore,  
Superintendents.

**OHIO YEARLY MEETING**

Ohio Yearly Meeting will be held at Damascus, Ohio, beginning August 25, 1914. The committee on arrangements makes the following announcement:

Meals will be served in the basement of the church. Meal tickets can be had at the rate of five tickets for \$1.00; single meals, 25 cents; board and lodging in private homes at \$5.00 for the week or \$1.00 for a single day; lodging and breakfast, 40 cents per day; lodging per night, 20 cents; for less than four nights lodging and breakfast, 50 cents per day or lodging 25 cents.

Those expecting to attend the Yearly Meeting will please notify Aden Pim, Damascus, Ohio, as early as possible, stating preference as to kind of entertainment and arrangements will be made according to request as nearly as possible.

RALPH S. COPPOCK,  
Chairman of Committee on Arrangements.

**BOUND FOR AFRICA**

The Chilsons and Fords sailed on the steamship Carpathia from New York on July 9th for their mission fields in Africa. A personal letter from Jefferson W. Ford, written on the steamer before sailing, says:

"We are all on board and the steamer is about to cut loose from America. With our faces turned toward Africa, we look forward with real pleasure to the service we have so long anticipated."

The prayers of all American Friends will follow these faithful and earnest missionaries as they enter upon their work in this difficult and somewhat perplexing field.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a.m. and 7:30 p.m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

WANTED.—Strong, able-bodied man to take charge of janitor work in connection with Penn College, commencing about September 1, 1914. Address W. E. Hadley, Business Manager, Penn College, Oskaloosa, Iowa.



## BIBLE SCHOOL LESSON

July 26

SUBJECT—The Pounds and the Talents.

LESSON—Luke 19: 11-27.

GOLDEN TEXT—Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. 25: 21.

Jesus has left Jericho and is on His way to Jerusalem, with the consciousness probably of the crucifixion that awaits Him. His disciples are expecting something vastly different. They are looking for an earthly kingdom, despite all the teaching they have had to the contrary.

The International Committee is to be commended upon the selection of these lessons. Not only are they given chronologically, but each sets forth some great truth, and all of them together establish the ground work of the Christian faith and set forth the ideal relationships between God and man.

Herein is set forth an ideal of responsibility in stewardship by means of a parable, which is so clearly outlined that the disciples could hardly fail to understand.

*A certain nobleman went into a far country.* Jesus was going away for a long time. *To receive for himself a kingdom.* Jesus was laying the foundations for the kingdom of God, which he was to rule. *And to return.* Jesus would ask for a reckoning, and then the kingship of Jesus would be recognized.

*And gave them ten pounds.* Each servant received a pound. All were put on the same basis. The pound was the mina, equivalent to a hundred drachmas, worth about \$17.00. *Trade ye herewith till I come.* Each one was to invest in some profitable way, and the accounting would be according to the manner of the investment and the earnings therefrom. The reckoning may refer to the final judgment, but not necessarily so. There are many times of reckoning all through this life.

*Thy pound hath made ten pounds.* With what satisfaction the servant could make this report! Hence the pronouncement, *Well done, thou good servant.*

*Thy pound, Lord, hath made five pounds.* His was a good record also. Perhaps he had done his best. And his reward was to rule over five cities.

*Here is thy pound.* No profit; no gain; no investment in fact. Evidently he had not even tried to invest. He had simply kept the money, which had been a burden to him, no doubt. This servant's counterpart is found in almost every congregation.

Perhaps he was to be commended that he had not lost his pound. But the result was the same, for his pound was taken away and given to another who could use it profitably.

When Jesus should go away, the disciples were to have added responsibility. They must perpetuate and develop the new kingdom. They must not only be faithful stewards, but profitable stewards as well.

God expects that Christian service shall bear fruit. We are not to be content with merely holding our own. There must be a growth in grace. No church can stand still, and live. It must go forward. There is no alternative—but death.

"To fail to use a power is to lose it, and to use it to the full is the way to strengthen it for greater usefulness."—*S. S. World.*

We need to learn that God punishes sin. "The wages of sin is death."

This parable is not to be confounded with the Parable of the Talents found in Matt. 25: 14-30. There are differences, though possessing some identical truths.

God has given to every one some talent. It is the manner of using it that determines the value of the reward.

## CHRISTIAN ENDEAVOR

July 26

TOPIC—Good News from the Mission Fields. Ps. 66: 1-8 (Missionary Meeting).

The cause of missions has been moving rapidly within recent years. Today almost the whole world is an open door to receive the gospel, about the only exceptions being certain points in Central Asia and others in Central Africa.

Christian students in Samoa are offering to pay the salary of a Chinese teacher to work among the Chinese coolies on the plantations in that island.

Out of a native population of 90,000 in the Fiji Islands, over 83,000 are returned this year as claiming attachment to the Methodist Church, and more than 33,000 are in full membership.

Thousands of Zulus in South Africa are eagerly awaiting the revised Bible in their language, now being printed at the Bible House, New York. Within a generation they have been transformed from savages, and now are anxious readers of the Scriptures.

A strong appeal has been made recently by a Mohammedan in Mecca for a Christian missionary to be sent to that district. A Turkish village recently sent a letter to a Protestant minister, asking for a Christian teacher and indicating that "they desired, as a village, to accept Christianity."

A recent census of India indicated 3,876,203 Christians in that country. The increase during the past decade is 32.6 per cent. and the number has more than doubled since 1881. The greatest increase is in the Panjab.

The New Testament, Genesis, Exodus and the Psalms have been translated into the Tibetan language, and these together with tracts, books and hymn books have been distributed and sold at various points in Tibet.

A band of students in Ceylon, found by John R. Mott, were so poor that sixteen of them occupied one room. By cultivating a neighboring banana plantation, however, they earned enough to send a graduate over to a neighboring island to start a Christian school. Since then a Church has grown up.

There are 46 American missionaries at work in Siam and 73 native workers.

There are 13 churches, 662 communicants, and 667 in the Bible Schools.

A new missionary enterprise is to be opened in the province of Shensi, China, a very rich portion of that country.

In Japan, respect for the missionaries increases and the natives are coming to see that Christianity supplies a moral need.

In New York City there are now 25 Italian Protestant Churches, while the Catholics have only 19.

The *C. E. World* has the following: "Requests for Christian teaching came to a mission in west central Africa within the space of nine months from sixty-four parties of natives representing places within two hundred and fifty miles. Among one of the Congo peoples a missionary with fifteen helpers spent nine days at one place examining carefully persons wishing to confess Christ, and eighty-one were judged fitted for church membership in a little group of villages. In that region one native worker has trained eleven teachers and 230 other Christians."

Let the leader ask a member to prepare a brief statement about mission work in Mexico; another a statement about Friends' African work; another the work in Cuba; another in Jamaica, another at Ram Allah, and so on.

## WRONG BREAKFAST

## Change Gave Rugged Health

Many persons think that for strength, they must begin the day with a breakfast of meat and other heavy foods. This is a mistake as anyone can easily discover for himself.

A W. Va. carpenter's experience may benefit others. He writes:

"I used to be a very heavy breakfast eater but finally indigestion caused me such distress, I became afraid to eat anything.

"My wife suggested a trial of Grape-Nuts and as I had to eat something or starve, I concluded to take her advice. She fixed me up a dish and I remarked at the time that the quality was all right, but the quantity was too small—I wanted a saucerful.

But she said a small amount of Grape-Nuts went a long way and that I must eat it according to directions. So I started in with Grape-Nuts and cream, 2 soft boiled eggs and some crisp toast for breakfast.

"I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the carpenter's trade at that time and thought that unless I had a hearty breakfast with plenty of meat, I would play out before dinner. But after a few days of my 'new breakfast' I found I could do more work, felt better in every way, and now I am not bothered with indigestion."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## REMEMBER! YOUNG FRIENDS' WINONA CONFERENCE

Those who wish to make one of the best investments of a week's time that they have ever made, by attending the fifth annual Winona Lake Conference, should enroll immediately as delegates, since it is necessary that rooms be reserved as early as possible. Send to Lillian E. Hayes, Dunreith, Indiana, \$2.00 for ticket, admitting to the Winona Grounds and the Friends' Conference, stating also whether it is desired that a room be reserved. Arrange to arrive at the Conference in time for the first meeting, Wednesday evening, July 22. Remember the time, July 22 to 28.

## HERE AND THERE

The *Outlook* of June 27th had an interesting article entitled, "An Indiana Landscape Poet and Historian,"—John Elwood Bundy.

Under the heading, "An Uncanonized Quaker," the April number of the *Dial* said, "If the Quakers thus magnified their purest spirits, John Woolman would be a saint. But the Quakers have a way, unfortunately, of keeping many of their best things to themselves. Had it not been for Charles Lamb and President Eliot, Woolman's name would hardly be known outside the Society of Friends."

After a rounded life of more than four score years, Dr. Alexander McLaren said of his work, "It would have been better if I had been better." True humility is one evidence of greatness.

The things we are least *up* on, we are apt to be most *down* on.

—Incog.

## HELPING FAMINE SUFFERERS

Philadelphia, Pennsylvania,  
Sixth Month 24th, 1914.

Editor of THE AMERICAN FRIEND:

In response to the notice published in various Friends' papers some weeks ago of the great distress from famine in Japan, there have been received and forwarded to Gilbert Bowles, at Friends School, Tokyo, contributions amounting to \$574.12. In addition to this sum a considerable amount is known to have been sent direct to Japan. Responses have come to the appeal from Iowa, North Carolina, Illinois, Arizona, Ohio, Maine, New York, Indiana, Ontario, Pennsylvania and New Jersey. Most grateful appreciation to all who have helped in the alleviation of the famine sufferers is expressed in recent correspondence from the missionaries in Japan.

Thy friend truly,

JOHN WAY.

## Married

**Carter-Mills.**—At the home of the bride in Lynn, Indiana, July 2, 1914, John W. Carter to Nora Mills. Mr. Carter is Superintendent of Friends' Bible School and Mrs. Carter is teacher of the Berean Class of young people, numbering about seventy. Both are valued members of the Pastoral Committee of Lynn Meeting.

**Elliott-Hoffman.**—At Des Moines, Iowa, June 29, 1914, Oliver W. Elliott to Ina Lillian Hoffman, Richard R. Newby officiating.

**Reagan-Hutton.**—At the home of the bride's parents at Logansport, Indiana, June 18, 1914, Chester Reagan to Sabina Hutton, Jehu Reagan, of Carmel, Indiana, father of the groom officiating.

## Born

**Brown.**—At Gate, Oklahoma, May 8, 1914, to Dillon H. and Alice Brown, a son, Nile Wilmer.

**Holton.**—At Gate, Oklahoma, May 10, 1914, to Myron and Celia Holton, a son, Clayton Virgil.

**Jones.**—At New Briton, New York, June 21, 1914, to C. Hubert and Marion E. Jones, a son, Edmund Arthur.

**Kersey.**—At Grand Rapids, Michigan, April 9, to Lawrence T. and Irene Kersey, of Gate, Oklahoma, a daughter.

## Died

**Benedict.**—Rachel Johnson Benedict was born June 16, 1835, in Columbiana County, Ohio, and passed away at the home of her daughter, Fidelia C. Parker, in Richmond, Indiana, June 17, 1914, at the age of seventy-nine years and one day.

She was married to Elwood Parker, May 2, 1866. They lived near Carthage, Indiana, for seven years, when he was taken Home, leaving one daughter for her to care for, which she did faithfully till she was grown and educated.

On April 12, 1894, she was united in marriage to Livius A. Benedict, her home then being near Ashley, Ohio. She lived there for fourteen years, when a great sorrow came to her again in the death of her husband. Since that time she has had her home with her daughter.

Her parents were Friends and she had a birthright membership. She was converted when young and lived a faithful, Christian life. In her last days she was so calm and peaceful showing such complete trust in her Heavenly Father, and she often expressed the desire to go Home.

**Davis.**—Penelope F. Davis, daughter of John and Lydia B. Hill, was born in Randolph County, North Carolina, June 22, 1843, and died at the home of her sister in Pasadena, California, May 22, 1914. She was married to David L. Davis in 1873. She was a birthright Friend and for many years an elder in the meeting at Hesper, Kansas. Her consistent Christian life was a living epistle for Christ. Her later years were spent in much pain as an invalid, but were a constant lesson of patience and gentleness. Funeral services were held at Pasadena. Interment at Wichita, Kansas, where services were held by Lewis E. Stout and Edmund Stanley.

**Harkness.**—Deborah R. Harkness, widow of Richard Harkness and daughter of Elijah and Mary Crane, died at her home in Tecumseh, Michigan, June 14, 1914, aged ninety-one years and seventeen days. She had been an elder in the Church for fifty years and wielded a Christian influence in her family and among those she visited when accompanying her

husband in his labors as a minister of the gospel. She was able to attend meeting on her ninety-first birthday and gave a good testimony. She leaves seven children.

**Jones.**—Leroy M. Jones, son of Arthur W. and Lenora H. Jones, was born at Washington, Kansas, May 26, 1899, and died May 20, 1914, aged 14 years, 11 months and 24 days. He was an upright boy and a conscientious Christian from childhood and grew into an active, helpful Christian Endeavorer. He was a student of rare ability, who would have been graduated in twelve more days from the Preparatory School of Friends University. For one so young his afflictions had been frequent and his sufferings great during the past four years, which he bore with genuine Christian patience and unwavering hope in Christ his Savior and Lord.

**Richardson.**—Mary Elmer Farr Richardson, a minister of New England Yearly Meeting, died at the home of her daughter in Fitchburg, Massachusetts, May 31, 1914. Her ministry was in a quiet, unassuming manner, yet was of a nature that stimulated others to follow the things that are worth while. William J. Sayers, of Poughkeepsie, New York, conducted the funeral services. She leaves a daughter and one grandson.

## PASTORATE WANTED

Friends minister desires another engagement as pastor. References on request. Address Friends Minister, 615 Fort Street, Victoria, British Columbia.

## A HOUSEKEEPER WANTED

In a family of three adults, where everything is handy and the work easy. A woman from twenty-five to forty-five without children, a country woman preferred. In a railroad village 113 miles south of Kansas City, a good modern home with wages. References. Thos. D. Hubbard, Kimball, Kansas.

**WANTED.**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4418 Indiana Ave., First-day, 11 a. m.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE,**  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.  
**ARLANDO MARINE,**  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.



**PARCEL POST**

to your door  
Free delivery

**"BESTWOOD"**

**TEA, COFFEE & COCOA**

Importers prices  
One lb. to fifty  
Any assortment

Quality guaranteed or money refunded  
Inquiries solicited

**THOMAS WOOD & CO.**  
P. O. Box 3376 Boston



FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



## WESTERN CANADA NOW

The opportunity of securing **free homesteads of 160 acres each**, and the low priced lands of **Manitoba, Saskatchewan and Alberta**, will soon have passed.

Canada offers a hearty welcome to the Settler, to the man with a family looking for a home; to the farmer's son, to the renter, to all who wish to live under better conditions.

Canada's grain yield in 1913 is the talk of the world. Luxuriant Grasses give cheap fodder for large herds; cost of raising and fattening for market is a trifle.

The sum realized for Beef, Butter, Milk and Cheese will pay fifty per cent on the investment.

Write for literature and particulars as to reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.  
**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address  
ERNEST HOWARD,  
Adanac, Sask., Canada.

THE

## OAKWOOD SEMINARY

FOR BOYS AND GIRLS

The Friends Boarding School of New York State at Union Springs-on-Cayuga Lake

Preparation for college, school teaching, and for general usefulness

Special courses in Biblical history and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating coasting, boating

Brick building; steam heat; electric light; fine water supply

School farm supplies milk and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest *cheques* *directly* to you. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 30.

SEVENTH MONTH 23, 1914.

New Series.  
Vol. II., No. 30.

## One Hour With Christ

BY MARGARET ROY RADCLIFFE

"The hour of thine own great agony  
Is the hour to be made whole."  
One little hour with Christ to wait—  
Kneel beside Him, it groweth late.  
Canst thou not watch one little hour,  
One hour from the world afford  
Away from the things of time whose power  
Holdeth thee back from thy Lord?  
One little hour from life's long day  
The Master asks of the soul;  
"Canst thou not watch one hour with Me?"  
To kneel with the Christ and kneeling pray!

Just one hour! Aye, the garden's gloom  
Tempts the weak soul to despair;  
Fearful terrors far above thee loom,  
But, soul, the Christ-kneeleth there;  
Come, thou, one hour kneel beside Him,  
Light will break through the darkness dim.

One little hour, though weary, worn  
Through suffering, fear and strain,  
Kneel close to the heart divine, yet torn,  
And rest thee in Christ again;  
One short hour with the wounded Christ—  
Pain forgotten—ah, holy tryst!

One little hour; the stars above  
Shed down but a pale, dim light;  
But rest this hour on the heart of Love,  
Forget the darkness and night;  
Forget one hour the silence, the cold;  
The seamless robe about thee fold.

—The United Presbyterian.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## To New Subscribers

We are already out of copies of The American Friend, issues of July 2 and 9. New subscribers under the special low rate offer, will be credited to receive the paper for a full six months from the first issue they receive. This rule will apply to all new ones sent, up to the first of August.

## Another Week Remains

Another week remains of the campaign to secure new subscriptions for THE AMERICAN FRIEND at the special offer of fifty cents for six months. Many meetings have apparently made no effort. Why, we are unable to understand, when it means so much to the paper.

We are grateful for the activity of many others. A number of meetings have sent in lists from which we have had no previous reports.

Will not Friends in other meetings utilize these remaining eight days before August first in an active canvass for new subscriptions? The plan of a few meetings to take up a collection in order to send the paper to families not now taking it in order to get them interested in the paper, might be followed by other meetings.

Let all reports and remittances be made on or before August 1st.

## High Point Normal and Industrial Institute

HIGH POINT, N. C., June 9, 1914.

*The Southern Committee of the Board of Home and Foreign Missions of the New York Yearly Meeting of Friends:*

My Dear Friends—We are all very grateful to our many friends who have stood so faithfully by us during this present school year. Their assistance has made it possible for us to carry on the work in a very satisfactory way. We have had more to care for than at any time in the history of the school. There have been 724 pupils under our charge; 118 were boarders.

The commencement exercises were quite satisfactory. There were seven graduates from the regular course; five girls graduated from the dress-making, three from cooking, and fifteen received certificates from the grammar school. The most pleasing feature of the occasion was an address by Dr. Augustus T. Murray, Leland Stanford Jr. University.

Students left the school well pleased and full of glee. Many parents were present and gave expressions of high commendation of the school. Congdon Hall was in good condition, having been repaired from the basement to attic by the masonry department.

There are now at the school three girls to help Mrs. Griffin care for the bedding, canning and to do the cooking and laundry work. There are two boys with one of my own sons to care for the farm. Two other boys are still at the school to help catch up with the farm work and to do any other work that may be urgent. Their time is now out.

The farm is in very good condition save the extremely dry weather. The wheat crop is splendid. We have at least twelve acres in corn which is also in good condition and growing rapidly. We have set out tomatoes, sweet potatoes and cabbage. The early potatoes are doing very well. We have sufficient clover hay to do the stock about all winter. The farm is also providing us cabbage for the table use.

The graduating class presented a beautiful wall clock for chapel use. The clock was placed in the chapel by the class. The students would do much but for the meagerness of their pocket books. We heartily commend their efforts to do whatever they can to mark their appreciation of what the school has been doing for them. I believe they are grateful for the love and interest our many friends have shown towards them.

Isabella Richardson is cooking for Mrs. Henry A. White here in High Point. Mattie Banks is cooking for a family in her neighborhood at Graham, North Carolina. The boys of the class are also at work. We know of other girls who are not members of this class, who have taken places as cooks in various homes, at wages which our Southern white people are not accustomed to pay.

Personally, I want in some way to express my deep appreciation to our friends for the strong support they have given the school the past year and for many years past. Without their assistance the school can not exist.

Very truly yours,

A. J. GRIFFIN.

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, in the light of the spirit, and how wonderfully they come out!—*Frances Ridley Havergal.*

Small service is true service while it lasts. Of humblest friends, bright creature, scorn not one. The daisy by the shadow that it casts protects the lingering dewdrop from the sun.—*Wordsworth.*



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 30

RICHMOND, INDIANA, SEVENTH MONTH 23, 1914.

New Series.  
Vol. II. No. 30

## The Cry of the Prisoners

Within recent weeks there has come a cry from the depths of our American social life, which ought to stir the sympathetic interests of every Christian patriot in the land. On July 4th, 1,008 prisoners out of 1,478 confined in the Eastern Penitentiary of Pennsylvania, near Philadelphia, signed a remarkable document addressed to the legislature of that state, which will be presented to that body at its next session in January.

This document was in the nature of a petition asking the legislature to enact a prohibition law for the state, and attributing the downfall of the signers to the existence of the liquor traffic. The movement was inaugurated and carried into effect without the knowledge of the warden and solely upon their own initiative. It was the culmination of a crusade against the saloon made by *The Umpire*, the paper published within the prison walls, which called forth numerous personal testimonies from a large number of the convicts, to the effect that their lives had been wrecked through drink.

When the warden learned of the action taken, he said: "It is the most unique and manly document ever sent from a penal institution. It is an appeal to decent men serving in the legislature to come to the aid of unfortunates confined in this institution. Seventy per cent. of the prisoners claim that their downfall is due to rum. It is certainly a wonderful argument against the liquor traffic."

What a commentary this is upon our boasted twentieth century civilization! The pathos of it ought to touch even the hardest or most indifferent heart. Here is a state that licenses the open saloon, and when men have fallen within its clutch and have broken the law while their brains were muddled by drink, and have been shut away from society for the protection of others, these same men are moved to appeal to the law-makers to repeal the license law, so that when they are free again, they and other men like them will be no longer subject to the old temptations which robbed them of their manhood and their liberty.

No appeal like this has ever been presented to a law-making body. Students of social conditions and reformers have long proclaimed the saloon as the hot-bed of criminality. Here is first hand testimony to

the truthfulness of the charge, and presented in a form that must command attention both within and without our legislative halls. What effect this action will have upon the legislature of the Keystone State remains to be seen, but that it presents a situation which cannot be ignored is not open to question. Can the state turn a deaf ear to the cry of a regiment of unfortunates who owe their unfortunate delinquency to the existence of an institution which the state has legalized and which it is now fostering?

It is a problem for every state to face which licenses the liquor traffic, no less than for the state of Pennsylvania, and this appeal is just as truly an appeal to California and Oregon and Washington and Arizona and Colorado and Ohio and Virginia to vote the saloon out this autumn, as it is an appeal for action by the Pennsylvania legislature.

For what purpose does government exist except to safeguard the interests of all its citizens, to guarantee to them the blessings of liberty and the pursuit of happiness? And how can government justify its course in the light of the Christian civilization of this twentieth century, when it deliberately authorizes and fosters a system that promotes debauchery and criminality? Government possesses an element of paternalism from which it cannot easily divest itself, and it should remember the words of One who spoke with authority: "Or what man is there of you, if his son shall ask him for a loaf, will give him a stone?"

The basis of ultimate authority in government is the people, and the appeal of these convicts is an appeal directly to the people. And this raises the question of responsibility for the act which caused their incarceration. When these men and women stood in a court of justice and heard the unanimous pronouncement of a jury in affirmation of their guilt, was full justice meted out with exactness? It is their plea that the saloon caused their downfall, but the saloon exists only because the people have said it may exist. It is high time that this partnership with a crime producing institution were dissolved, and every Friend should be doing a citizen's full part in seeing that this is done in the seven states that are to take action this autumn.



## The Victory of Optimism

BY WILLIAM J. SAYERS

Text—Numbers 13: 21-33.

On all questions between good and evil we always get a divided report. The forces of evil stand as a unit. There was a time when the forces of good were greatly divided, but today they are organizing against the common foes of righteousness. However, in our text the report of the majority was an evil one. "We are not able to go up against the people; for they are stronger than we." The minority made their report and it was a good one. "The Lord is with us; fear them not."

These spies were twelve selective men; twelve princes, one from each tribe. This forty day trip was taken at the command of their leader, Moses. These men were to be eyes for the hosts of Israel. Abraham and Sarah, Isaac and Rebecca, Jacob and Leah were all buried in this land; buried with the sure hope that their descendants would own this country according to the promise of Jehovah. Therefore none should have feared. Back they came from their investigations bearing between two on a staff a cluster of grapes (Eshcol means cluster). Thus when they came back to the camp of Israel the grapes were unspoiled.

Caleb and Joshua were the great optimists of the party. Listen to Caleb as he gives his report. "We can take the land. We are able to overcome it." Faith ever laughs at what seems impossible to man: for it knows that God can do all things.

To spy means to see. Optimism is only a matter of seeing. Good eyes see the doughnut and not only the hole. Recall Elisha how he prayed that the young man's eyes might be opened. God opened them and he saw the chariots of the Lord and the hosts of heaven. He forgot his fears. He forgot the enemy and became optimistic concerning the outcome of God's servant against the Syrians.

Optimism is born of faith in God. Not merely general faith; but a faith that grips the promise and makes us to say with Caleb, "We can, for God is with us." This faith is all-embracing, faith in God, faith in man, and faith in self. It is necessary to have faith in our own faith and confidence in our own confidence.

This grasshopper and giant question is a modern one. Caleb though dead speaketh. Am I a grasshopper or a giant of faith? For what do we wait? Why do we hesitate? More signs? Haven't we had enough signs to cause us to go forward and possess the land? How old must one be before one believes? The best time to do the thing is now. The best time to overcome the enemy is now. The best time to become a Christian is now, in spite of what the spineless moral cowards, who bring in false reports, say.

Are you pessimistic about possessing the land? God can change your whole nature and make you anew; make you optimistic. When I use the word optimistic I do not mean Bilkenism, which has some such philosophy as "Don't expect much and you won't be dis-

appointed." Optimists want the world—want it better and purer than it is now, and they ever work to make it so.

Be optimistic about yourself and the final outcome. There is no reason why you should not be. There is no joy in self-pity for you or for those who dwell in the home with you. In Christ you can be an overcomer. That means you are optimistic about the future of yourself, of your country and your church. There is no little and big with God. Take it to the Lord in prayer. Even the littlest things; that Grasshopper or Giant thing.

The "Victory of Optimism" says we are able. It can be done; not perfectly maybe, but it can be done. Things are getting better. Nothing is good enough if we can improve upon it. No way is good enough if we can find a better. The pessimists say, "It's no use, it can't be done." The optimists say, "Oh, yes; we can remove the saloons and stop the white slave traffic. We can clean politics and have world's peace. Yes, we can build new meeting-houses, or build additions. Yes, we can raise more money for our work at home and abroad. WE CAN HAVE A SUCCESSFUL EVERY-MEMBER CANVASS." We can increase, says the optimist numerically, financially and spiritually. Yes, yes, the pessimists are getting scarcer daily and will soon be as scarce as the mastodons. And in modern civilization they are just about as welcome as the mastodon would be. We know that the grapes of Eshcol hang high, but they are gettable. In the Promised Land we know there are difficulties, but they can be overcome; and all the attractive things there will be ours. Say it with Paul, "I can do all things in Him that strengtheneth me."

The Land of Promise is right before you. It is open; who will go in and possess it? God has great surprises and great joy for all ahead. The pessimist says you cannot. The optimist says you can. The pessimist says you are not able. The optimist says you are. Satan is the great pessimist. Christ is the great Optimist. Satan says you are not able. Christ says you are. Satan says the Promised Land is not for such as you. Christ says son, daughter, it is, for I purchased it for you. Satan says wait. Christ says do not wait. Satan says it is too late. Christ says it is not too late, now is the best time. Who will you believe, Satan or Christ? The grossest pessimist or the Greatest Optimist?

Poughkeepsie, New York.

### The Challenge of a Country Ministry

BY THOMAS ELSA JONES

More progress has been made in effectively ministering to the needs of rural districts, during the past decade, than for the previous fifty years. This is due to the fact that people have begun to realize that the country does actually count in this new age. The



farmer is no longer considered a back number, who can put up with any sort of religious crudity, but is a wide-awake business man, who wants better things and is beginning to demand them. This fact has been brought to the attention of religious leaders, because country people are failing to go to church as they once did. Old methods have been used so long that a condition of indifference and spiritual stagnation prevails in scores of communities, once proverbial for their religious life. Through the farmers' institute, the grange, magazine articles, and well written books the attention of the public has been called to this situation and many solutions for the problem have been presented.

In our own Society we find conditions are much as they have been depicted in the church at large. Like the Nazarites of old, some ministers and many members have clung to old methods because they are tried and true, regardless of their efficiency. All have noticed the gradual dropping off in attendance at monthly and quarterly meetings, and many theories have been advanced as to why people do not attend. Some critics have said the fault is with the preaching, and have asked for better sermons, with the result that there has grown up a strong movement in favor of educating our ministers. Others have said that the trouble is not with the lack of education our ministers receive, but with the absence of spirit put into their sermons. There is a lack of power. The "old time fire," as some call it, seems to be missing. The religious longing of men is unsatisfied.

Friends feel this especially because they have always emphasized this phase of the work so strongly. In every section people are, therefore, asking for a more spirit-filled ministry, and many think if this be accomplished all problems of the rural meeting will be solved. Still other men tell us that the trouble is neither with the minister's education nor his spiritual life, but with his method. They say he is following methods that are out of date; his style of ministry was in vogue fifty years ago, but since then it has been out of place. He spends some time getting up a sermon that he preaches, just between the four walls of his meeting house, to empty benches, for the most part; makes a few ineffective pastoral calls; puts on a sad face to denote that he is a minister, and considers his work done. Again others tell us that the whole trouble is because we have ministers. Our Society was never meant to have a pastoral system and it can never work well with one. They say if we will abolish the whole thing, all our difficulties will be remedied.

Whether we agree with any one of these and oppose all other theories need not matter; the important thing is that out of this maze of opinion, some people have quit quarreling and have begun to put their ideas into practice, many of which are netting gratifying results. Communities that were practically dead, religiously, have taken on new life and are making the forsaken meeting house of fifty years ago, the center of community life, with the result that the morning meetings are large in attendance and are aglow with spiritual power.

I want briefly to relate how one minister, not a Friend, was able to bring about a condition as described above. About three years ago, he went into a country community in New England, five miles from the nearest post office. There was a good meeting house but few people attended services. For a hundred and fifty years people had been accustomed to listen to the minister's discourse on some ethical or theological problem, but continued to render little or no service for their community. Many of the one-time aggressive and spiritual leaders in the meeting had either moved away or died. There was little in the meeting to interest young people. According to the puritanical ideas of the place all games and play were frowned upon. Few of the young people went to high school and still fewer went to college. Only a small number of people had heard of the farmers' institute, and those who had for the most part condemned it as a foolish fad that was bound in time to ruin the farmer as well as his farm.

Some Catholics and Jews had moved into the community fifteen or twenty years previously but had taken little interest in the church because their neighbors considered them wicked sons of darkness who were just waiting to be punished in everlasting torment. Such in brief were some of the problems that the young minister of whom I write, had to face. Not to be daunted by a hard task or a small salary he went to work. One of the first things he did was to find something that would interest the young people of the neighborhood. This proved to be baseball. Being a varsity player himself, he was quite at home in organizing and coaching a team. The mere fact that the new minister had taken to baseball caused an unheard of sensation in the community. The older people said it would never do. They labored with their pastor but were unable to turn him out because the Methodist Conference decided to let him stay. The ball team grew in skill and reputation until the whole country knew of the minister and his invincible nine. Young men and women now came to church who had laughed at church going people but a year or two before.

The country dance had been the chief kind of social life in this locality, but our energetic minister began to work on that problem also, and not without result. Starting what he called a game night, in which he tried to interest every young man and woman, the minister fixed up the Sunday School room with various kinds of interesting but harmless games. He tried to have some new feature together with the old game each time they met. This added variety and maintained interest in the movement. The game night and church socials now became so popular that young people no longer cared to go to the dance.

Next a library was started by collecting such books from the community, as would be both interesting and uplifting. Soon some philanthropic people of New York, hearing of the minister's work, sent him fifty dollars worth of books for the library. Other contributions were made until quite a reading room was fitted up. Within one year fifteen Jews and several



Catholics had read the life of Livingstone, and were attending the little meeting. The Sunday School now began to grow and the evening meetings were filled with young people.

The minister had now become popular enough to advocate a farmers' institute. He secured the best lecturers on agriculture and dairying that he could find for an institute, and farmers attended the meetings. Finally one man tried fertilizing his land and spraying his orchard. The results of his effort were such an argument for the value of scientific farming that a permanent organization was effected for the study of better methods. The neighborhood now bought an automobile truck for the purpose of carting their produce to the nearest market, which was five miles away. They found much time and money was saved by this method.

It is needless to say that interest continued to grow in the little meeting. People began to see for the first time that religion is a practical thing, and that it makes a whole community better, financially, intellectually and socially.

But this is not all the little meeting did. If it had stopped there we should all feel that it had come short of the great purpose for which God had created it. The minister, though a man slow of speech, had a face and a life that was aglow with the love of God. He spent hours in prayer for his little meeting and various members in it. With all his other duties he found time to call on the sick and help those in distress. He won the hearts of the people and when he spoke they listened to his words as though they came from a prophet. During the third winter he held a revival in his meeting through which twenty-five men and as many women were converted and brought into the church. The class of the people reached, rather than the number, is the gratifying part of this result.

They were young or middle-aged men and women who had taken but little or no interest in religious matters until this minister had come in their midst. These people for the most part are now the strongest workers for God in the community.

I have related as best I can remember the story a young minister of New England told me regarding the work God has been able to accomplish through him. I think it is full of suggestions that may be of help to many of our struggling meetings. Conditions, of course, are different in various sections of the country, but the principles of service are the same, and things that have succeeded in one place may not be out of place in another. At all events, let us study the needs of our COMMUNITY, not our meeting alone, and adapt our message and service through God's help to those particular wants. God needs workmen, inventors and spiritual heralds in His service.

Better be the man who knows life in all its aspects, its dreadfulness as well as its beauty, its evil as well as its good, its anguish and heartbreak as well as its love and joy, and neither belittles nor denies any of them, but at the same time is sustained by invincible faith in God.—*R. J. Campbell.*

## A Hoosier in North Carolina

BY GEORGE N. HARTLEY

North Carolina Yearly Meeting is composed of eight Quarterly Meetings, two of which, Yadkin and Surry, are located in the western part of the state in the counties from which they take their names. The country there is generally hilly or mountainous. Their leading money making crop is tobacco.

New Garden and Deep River Quarterly Meetings are located principally in Guilford County within the near limits of Greensboro and High Point, which are two flourishing cities. Guilford College is within the limits of New Garden Quarterly Meeting. South of these, within Randolph and adjacent counties, are Southern and Western Quarterly Meetings. These meetings with two exceptions are rural, being made up almost entirely of farmers, a good and generally well-to-do people.

Contentnea Quarterly Meeting is located in Wayne County within the limits of Goldsboro. The land here is low and level and there is much sand. Farming is the leading business. Eastern Quarterly Meeting is located in the northeastern part of the state, occupying two small sections about fifty miles apart, near Rich Square and Belvidere, respectively. The land is low and level, sandy, with many swamps. Gardening for northern markets is the most lucrative occupation.

All but seven of the sixty-two meetings composing the Yearly Meeting are located in the country or in very small towns. Mt. Airy, High Point, Greensboro and Goldsboro have good, strong and well cared for meetings. Winston-Salem and Graham have good houses and are starting up well. Ashboro is making an attempt to build up a meeting. They already have a goodly number of substantial members, but no meeting house. Many of the country meeting houses are good, substantial, up-to-date and well furnished.

I was very agreeably surprised to find so many good, modern school houses in the country as well as in the villages, with two, three and even in a very few cases, four and five teachers. Some of these houses have large, commodious rooms, well furnished, also an auditorium with a seating capacity of from four hundred to six or eight hundred people. Many districts have very poor houses and practically no equipment fit for a school room.

While the state as a whole is much behind educationally it is nevertheless coming up very rapidly. The writer was in North Carolina in educational work during the years 1871 to '78, inclusive, and he now finds it so far ahead of what it was then that one can scarcely make a comparison. The work of the Baltimore Associations, with Joseph Moore and Allen Jay as superintendents, had telling effects, and their tracks are plainly visible yet. An inspiration was then given that is still spreading. This work began soon after the war when there were practically no schools at all.

They are much behind the times in their manner of farming, though in this they have advanced much in the past forty years. Since they began using fertilizers they raise much better crops; indeed, they come



well up to our western farms, but the great cost of the fertilizers cuts off a large per cent of the profits, nor can they cultivate so much land per man as is done in the north or west. They work almost altogether with one-horse machinery. Plowing, planting and cultivating are done with one horse in most parts of the state. I saw as many as a dozen men in one field plowing with a six or eight-inch plow, preparing the ground, planting, etc., and each with his one horse, or mule or ox. In some sections the women take to the plow and other farm work as well as the men; especially is this true in the tobacco, cotton and gardening sections.

The tobacco keeps them busy practically the full year. Many children have but little school privileges in the cotton and tobacco belts. These crops bring in the money, but those who depend upon them do not advance better than those who raise varied crops and their children are cut short educationally besides.

Within the past thirty years many industries have sprung up throughout the state in which a large number of Friends are engaged, either as proprietors or as workmen. These take the raw material produced in the state and manufacture it into useful articles that are sent practically world wide. High Point alone has seventy such establishments, cotton goods of various kinds, thread, cord, cotton seed oil, cotaline, etc., furniture of most all kinds, pine native timber, shuttle blocks for the looms of the world, iron work, terra cotta works, etc. These give employment to a vast number of men and women. They are fairly well paid as a rule. The tobacco industry brings in large sums of money, but it piles up too much of it in the tills of the great manufacturers. These are multiplying their millions while tens of thousands of young lives are being wrecked by their cigarettes and vast numbers of others are wasting their hard earned money chewing and smoking.

There is at this time a good influence being exerted that is very much diminishing the use of tobacco among women. In some sections chewing and dipping snuff are not uncommon yet. My stomach objected and sometimes rebelled when the meals were prepared by chewers and snuff dippers. Chair frames are sent into the country to be bottomed by the women. Many of the country women become very skillful in handling the rattan, and can make a little spending money. They work much cheaper than those of the city can afford to do, as they simply occupy their spare time in this work.

Another occupation for country women is stringing the little tobacco sacks. They are sent into homes by the million. They are made by machinery in long strips and the women cut them apart, then turn them right side out, then run a cord around through the hem at the top, tie two knots in the strings, bunch them in lots of twenty-five each, bind them together and send them back to the city office. All this is done for twenty-eight cents per 1,000 or thirty-six for one cent. Each sack must be handled six times, making 216 handlings for one cent. The spare time of the country women is occupied, but for whose benefit? Some old women who cannot do much else can and do make as

much as sixty or seventy-five dollars a year or \$1.50 a week and board themselves.

(TO BE CONTINUED)

### Canada Yearly Meeting

The forty-eighth annual gathering of Friends in Canada assembled at Wellington, Ontario, from June 25-28. The attendance this year was larger than at some other times, although held away from the center of activities, necessitating considerable travel for some. Sixteen years had elapsed since the Yearly Meeting was held within the limits of West Lake Quarterly Meeting and many Friends, usually unable to attend, again enjoyed the privilege this year. A new place of meeting is often suggestive of special effort to be present, and a pleasure resort beautifully situated on Lake Ontario was emphatic in its attraction for all. The local Friends spared no pains when considering the comfort and convenience of visitors, and the Temperance hotel afforded ample accommodation for lodging, meals and committee work. Many Friends came early and remained throughout the sessions.

Those in attendance from other Yearly Meetings were Rufus P. King, of North Carolina; Anna E. Warner, an elder of London; Seneca H. and Alice E. Stevens, of New York; Frank and Mary E. Cornell, of Indiana, and Francis Guindon and wife, of the conservative body, Vermont. These Friends were acceptably present and had opportunity for service at various times, adding much to the spiritual interests of the gathering.

The opening session was devoted almost wholly to worship in which many participated, and to reading credentials from visiting Friends, with many expressions of greeting and welcome. In this day of pressure in business, when things are done with dispatch, it seemed that Friends had reverted to old-time methods in permitting so much time for preliminary exercises, but it was thought and felt by many to be most opportune and helpful.

Correspondence claimed attention for most of the second sitting. The reading of the London General Epistle called forth many expressions of appreciation, and the desire was general that it be printed for circulation and more careful perusal. Special epistles from London and Dublin Yearly Meetings were read and a summary of eleven of the Yearly Meetings in the United States. These messages brought a fresh vision of the larger body of which we are the smallest member, and helped anew to appreciate our glorious heritage, and to press toward the goal of our common purpose.

Reports on the various activities of the Yearly Meeting were, on the whole, encouraging. Bible School work, peace, temperance, education and missions received due consideration, and new committees were appointed for the new year. British Columbia Quarterly Meeting was not represented this year on account of the great distance and expense, but the report of their work was much appreciated. The patient, persistent efforts of Friends in this Province are bearing fruit and they are heartily commended.



A short letter was sent them and one to a little group forming in Calgary, from whom a nice letter was received signed by several residents, who have their membership in other Yearly Meetings. A special letter to scattered Friends throughout the northwest was also prepared. The presence of Henry A. Sutton and wife, from Hartney, Manitoba, with a first hand account of their work and of the work in Swarthmore, Saskatchewan, helped to a fuller appreciation of what was being done in these centers. They had been absent from Yearly Meeting for three years and much enjoyed meeting their many friends again.

The reports of the W. F. M. S., whose interests center largely in Japan, and the letters of Gurney and Elizabeth Binford aroused good interest as usual, and also the report of Friends' Africa Industrial Mission. More than \$3,000 had been spent on the Home and Foreign work last year and nearly \$1,000 was subscribed in the meeting for these important departments of work.

The subject of Peace was again considered and the meeting heartily approved of some fitting international memorial that will not only commemorate but help to perpetuate the peace of 100 years between our country and the United States to be celebrated early next year. To maintain peace we should prepare for "more peace." The Peace Committee presented a strong resolution regarding military drill in schools which was adopted and directed to be sent to the Minister of Education and the Premier of the Province. Militarists seem to be taking "an undue advantage of the youth and of parents by utilizing the school connection to instill in the young minds the military spirit and a false and pugnacious ideal of patriotism." They should rather receive the "higher patriotism of social service and of international brotherhood which will make all war between civilized people impossible."

The address by Clarence E. Pickett, of Toronto, on "Interpreters of Christ" was ably given and well received. He also gave an address to young Friends on their relation to the Church, and also the closing sermon from the text, "Lord, to whom shall we go? Thou hast the words of eternal life." This was his first year with us and he is much esteemed for his work's sake.

The subject for discussion at the meeting on Ministry and Oversight this year was "The Priesthood of Believers" and was introduced by H. A. Sutton. He maintained that through Christ, believers have equal rights in approach to God without other mediator, and in service for God under direct guidance of the Holy Spirit. All are priests, not by ordination by man, for no man can ordain another, but by relationship to Jesus Christ whom God has ordained. The Church acknowledges various gifts but does not confer them. As the sons of Aaron were priests through sonship, so the believer, because he is of the household of Christ through faith, is a priest unto God, and when anointed by Christ with the Holy Spirit becomes a servant to the congregation in things pertaining to eternal life. The discussion was interesting and profitable, many taking part.

Saturday afternoon the young Friends arranged for

a trip on West Lake to the famous Sand Banks. It was an opportunity for relaxation after three days of close application to business. The Young Friends' meetings for business and for worship were inspirational and full of promise. They reported the \$200 pledged for the education of Mrs. Binford's helper, all raised, and will repeat it for next year.

Telegrams of greeting were received from New England and California Yearly Meetings in session at the same time, to which suitable replies were sent. These direct communications from each side of the continent, coming at the same time, stimulated the feeling of love and unity for our Friends so widely separated, yet brought so near.

The meetings on Sunday were well attended, in which our visiting ministers had opportunity to present gospel messages. The closing minute was read at the close of the Sunday evening meeting, and the meeting adjourned to meet at Pickering College, Newmarket, on the 9th of September, 1915.

### International Sabbath-School Convention

"It was the greatest convention ever held," said Marian Lawrence, General Secretary of the International Sunday-school Association. "More delegates registered than at any previous international convention."

"The men's parade held Saturday afternoon, June 27th, in which regiment after regiment of manly Christian men marched along the streets, thus showing their loyalty to Jesus Christ, impressed the onlookers with the idea that men are interested in the study of God's Word."

To record only partially the plans and the addresses of the more than four hundred speakers at the one hundred and fifty-seven sessions of the convention, held in forty-one churches, will require the publishing of a report of six hundred pages. More than 18,441,036 members of 175,000 schools constitute the organized Sabbath-school forces of North America.

Representatives from every province of British America, from the island possessions of the United States and from every State of the Union were delegates to the convention, which was the largest ever held. Europe, Asia, Africa and Australia also had representatives.

Only denominations recognizing the deity of Jesus Christ and the Bible as the only Word of Jehovah can become affiliated with the Sunday-school Association. This recommendation was made by the Executive Committee after it had discussed pro and con for hours the advisability of such action. The convention without a dissenting vote approved the recommendation of the Executive Committee. Christian Scientists, the reorganized Mormon and similar bodies are thus excluded from membership or any possible membership with the Sunday-school Association.

### Declarations

"We declare ourselves as definitely evangelistic in purpose, and as more than ever determined to stress the one, chief aim of all Sabbath-school work, that, namely, of seeking to lead scholars, young and old,



to saving knowledge of Jesus Christ as their personal and only Redeemer.

"We declare in favor of the Vacation Bible Schools and urge hearty co-operation on the part of all our forces in this great work.

"We declare in favor of the child-welfare movement, including the abolishment of child labor under the age of sixteen, and the creation of public playgrounds and wholesome amusements for the young.

"We declare in favor of national legislation for the effective censorship of motion pictures covering the entire jurisdiction of national legislation.

"We declare ourselves in favor of social purity reform, including a single standard of morals for both sexes, and the most rigid laws against commercial vice, lotteries and gambling of every form.

"We declare ourselves in favor of faithfulness and diligence on the part of all Sabbath schools in the use of the Temperance Lessons in order to educate every member for total abstinence, for the destruction of the liquor traffic, for the extinction of the cigarette and the tobacco habits in every form, and for the surrender of every self-indulgence which impairs or destroys the power to render service to God and man.

"We urge that throughout all the courses of the International Lessons, both Graded and Uniform, four Bible temperance lessons for each year shall be supplied, and that the selection of such Bible temperance lessons shall be governed by the same sound principle of adaptation to the spiritual needs of the scholar which are applied to the selection of other lessons.

"In hearty co-operation with other agencies, the Sabbath school pledges itself to unceasing warfare against the legalized liquor traffic, and we look with unfaltering confidence for the coming of that day when the united forces of religious, moral and civic agencies, God directed, shall 'take up the stumbling block out of the way of the people,' and when prohibition as the result of Congressional action shall become nation wide, and as the result of national legislation shall become world wide throughout all civilized lands.

"We declare in favor of international peace between the nations of the world, and in favor of the substitution of conciliation and arbitration in the settlement of both industrial and international war.

"We declare in favor of the submission of an amendment to the Federal Constitution delegating control of all questions of marriage and divorce to the Federal Congress, and we exhort all American States and provinces to take action to secure a uniform marriage law conforming to the highest standard.

"We declare in favor of the religious work planned by the Committee of One Hundred, appointed by the Federal Council of the Churches of Christ in America, to be done during the Panama Pacific International Exposition at San Francisco, and commend the same to the careful attention of our constituency. We also indorse the plan to hold an International Lord's Day Congress at San Francisco during the said Exposition, and express the hope that it will result so in quickening the Christian conscience as to give California a weekly rest day."—*Herald and Presbyterian*.

## The Weekly Prayer Meeting

BY AARON M. BRAY

The heart and lungs are of such importance to the human body that enfeebled or defective action by either results in a weak and inefficient body. The prayer meeting and family devotions are fully as important to the life and efficiency of the church as the heart and lungs are to the effectiveness of the human body. Of the public services of the church the weekly prayer meeting is of first importance. Where it is neglected or poorly attended, the vitality of the church is always low.

Certain things are necessary in order to keep the spiritual power in good working force. I mention some of them. First, All the members are at their best, living obedient lives. Second, All the members attend prayer meeting that can possibly do so. Third, All the members take some part in the meeting, or are ready to do so.

HOW CONDUCTED: I believe that as a rule the pastor should lead the prayer meeting. Usually a Scripture lesson should be given with suitable comment, exegetical in character. Freedom to engage in prayer, testimony, praise or teaching should be given to all God's children, subject to the law that we are all subject to the prophets.

THINGS TO AVOID: The meeting must not be too long. One hour and fifteen minutes ought usually to be the limit. Don't give your experience on any matter more than twice, it becomes stale after the second telling. If five words will convey your thought, don't use twenty. Be clear in your statements, don't have the people guessing as to your meaning. Commence on time, and no one late. If necessary call for an altar service, and thus help souls into the kingdom.

The prayer meeting at Newberg is not an ideal one, but is doing good work. Of those who could attend I suppose one-third are in regular or irregular attendance, the attendance having reached as high as eighty. When compared with former years this is a marked improvement. The participation in the service is quite general and usually prompt, though some need urging. The young people are faithful. Perhaps one-half of the congregation would be classed as young people. Not long since two young people took a definite stand at an altar service at the close of a prayer meeting. Harmony of spirit prevails between the old and young.

Newberg, Oregon.

He who is habitually influenced by the hope of immortality will be able to look without dismay on the changes of the world. He will neither boast of tomorrow; nor be afraid of it.—*Hugh Blair*.

It is not the events of life, nor its emotions, nor this nor that experience, but life itself which is good.—*Phillips Brooks*.

The brave man carves out his fortune, and every man is the son of his own works.—*Cervantes*.



## THE GENERAL SECRETARY

### The Present Progress of the Movement for Financial Reform

Some time ago the General Secretary addressed an inquiry to every meeting of fifty or more members within the limits of the Five Years Meeting in the United States, the replies to which revealed that at least fifty-six meetings scattered from New England to the Pacific Coast have put the Budget, Pledge, Weekly Envelope and Every-Member Canvass plan of raising money to the test of practical experience. This list covers a wide range of meetings as to their sizes and conditions. Among them are large meetings in cities, medium-sized meetings in towns and villages and small rural meetings. Forty-eight out of the fifty-six meetings, or eighty-five per cent., report that the results have been such as to justify the plan. A large majority of them regard it as eminently successful, as the following *verbatim* testimonies taken from some of the replies will show. The figures in parenthesis indicate the number of members in the meeting.

Falmouth Meeting, Portland, Maine (215)—"Eminently satisfactory."

Vassalboro, Maine (54)—"Increased the revenue from regular contributors and added to the list some who were giving nothing."

Winthrop Center, Maine (222)—"Great success. Money never came easier. We are urging every child in the family to have an envelope."

Amesbury, Massachusetts (52)—"Very satisfactory."

Glens Falls, New York (261)—"A complete success."

Springfield, North Carolina (157)—"We have a pastor for the first time as a result."

Mount Airy, North Carolina (185)—"Great success."

Knoxville, Tennessee (90)—"It works."

Xenia, Ohio (371)—"We appointed nine teams of two men or two women and divided the membership among them. The results justify the plan."

St. Mary's, Ohio (84)—"Missionary offerings increased just ten times."

Fountain City, Indiana (163)—"More money than ever before."

New Garden, Indiana (117)—"Doubled the offerings."

Portland, Indiana (186)—"No other way for success."

East Main Street, Richmond, Indiana (181)—"Have worked it four years and like it."

Winchester, Indiana (491)—"Each member pledges to pay so much a month. Should he grow careless, the collector for his street calls on him each month."

Union Street, Kokomo, Indiana (269)—"Every meeting should push the every-member canvass."

Oskaloosa, Iowa (561)—"The success of the method has made it a fixture."

Valton, Wisconsin (73)—"The only way of keeping up the pastor's salary."

Cottonwood, Kansas (136)—"We had a banquet. Following after-dinner speeches, pledges were taken by a speaker on the platform. The whole movement was new, but a success."

North Branch, Kansas (309)—"Almost doubled subscriptions to missions and greatly increased funds for evangelistic work."

North Loop, Nebraska (56)—"Quite a number of our children, as well as grown people, gave pledges. The plan proved successful."

Berkeley, California (233)—"We have used this system three years and are just now finishing up old indebtedness of several hundred dollars, and will start the new year free."

Newberg, Oregon (744)—"Funds are coming in regularly. The duplex envelope revolutionizes church finance if properly worked."

Portland, Oregon (216)—"Finances are not a problem here because so many of our members tithe their incomes. The every-member canvass does the rest."

At New York Yearly Meeting a few weeks ago one Quarterly Meeting (Purchase) reported that the new financial plan adopted last year had been carried out with satisfactory results in all its subordinate meetings.

Particularly significant of the progress that the movement for financial reform in our denomination is making is the action taken by two Yearly Meetings in the West this year. Nebraska Yearly Meeting led the way by issuing a direction that an entirely new plan for raising money should be put into immediate operation in all its component meetings. The Nebraska plan involves, *First*, A Yearly Meeting Budget to include the following items: (1) The expenses of the Yearly Meeting, (2) Support of the work of the Evangelistic Board, (3) Foreign Missions, (4) Education in Nebraska Yearly Meeting, (5) All Boards of the Five Years Meeting. *Second*, (1) A Budget for every local congregation to include its apportionment of the Yearly Meeting Budget and Quarterly Meeting expenses, together with the pastor's salary and other local expenses; (2) Individual pledges on a weekly basis; (3) An every-member canvass.

The recently adopted California plan includes the following provisions:

(1) That a Commission be formed to be composed of the Finance Committee of the Yearly Meeting, the Treasurer of the Yearly Meeting, and two representatives from each of the following Yearly Meeting organizations, viz., the Board of Foreign Missions, the Women's Foreign Mission Board, the Evangelistic and Church Extension Board, the Whittier College Board, the Board of Delegates to the Five Years Meeting, the Young People's Society of Christian Endeavor, together with the Superintendent of Bible Schools and Superintendent of Temperance.

(2) That it be the duty of this Commission to determine the amounts of money to be raised from year to year for the various departments of the Yearly Meeting, the aggregate of these amounts to be the minimum annual Budget for the Yearly Meeting.

(3) That the Commission apportion the Budget to the Monthly Meetings. That these apportionments be made upon the existing percentage bases for the Quarterly Meetings as established by the Yearly Meetings and the existing percentage bases as fixed by the Quarterly Meetings for their component Monthly Meetings.

(4) That the Commission provide for carrying to the Monthly Meetings a uniform plan for raising the sums apportioned to them by the Yearly and Quarterly



Meetings together with their local expenses through some form of the budget, pledge, weekly offering and every-member canvass system. (For carrying out this provision the Yearly Meeting made a special appropriation of \$100.00.)

(5) That the action herein directed need not apply to the method of raising funds for the year 1914-15.

(6) That the several Boards above named be directed to report the names of their representatives to the Chairman of the Yearly Meeting Finance Committee not later than First Month 4, 1915.

(7) That the Commission shall meet in Los Angeles at 9 o'clock on Fifth-day, Second Month 4, 1915.

Shall not this extremely important movement, thus auspiciously begun, be carried forward in every Yearly Meeting that is to occur during the remainder of the year 1914? Now is the time to agitate it.

JOSEPH JOHN MILLS,  
General Secretary.

525 South Catalina Ave., Pasadena, California.

#### Letter from Ram Allah

RAM ALLAH, PALESTINE, June 10, 1914.

*Dear Friends in America:*

While you are enjoying your strawberries we are eating our delicious apricots. We have no small fruit in this land, but our figs, olives, melons, grapes, oranges and other fruit fully make up for the lack of the smaller varieties.

My father returned with me and we are hoping he will spend a year with us at the mission. We arrived on May 21 and found a small delegation of friends and loved ones awaiting us at the Jerusalem depot. Friends tried to persuade us to spend the night in the Holy City, but we were determined to push on to our journey's end. Ram Allah is home and where does one rest as he does in his own home?

Shortly after I left in January, Khalil Totah, the principal of our boys' school, was drafted for three months of military drill and was compelled to drop his work at once and submit to the inevitable. About May first he was arrested on the streets of Jerusalem for wearing a cap and overcoat over his uniform. After a weary month awaiting trial, during which time he was not allowed to leave Jerusalem, he was finally court-martialed and discharged without penalty. Thus he was kept from his work for a month for a breach of military discipline of which he was ignorant. When finally discharged he decided that he would not risk being redrafted and consequently has returned to America where the country is not cursed with militarism. He has done excellent work with the boys and we shall miss him much, but while the government persists in its present policy of military proscription the work in our boys' school must be administered by Americans.

We have neither space nor time to thank the many friends who helped to fill the five large mission trunks that I brought back with me. The W. F. M. Auxiliaries are always busy and liberal in supplying the needs of the mission and dolls, laundry and sewing bags,

sheets, pillow-cases, towels, and many other things testify to the thoughtfulness of friends.

You will be glad to know that the Friends meeting in Gonic, N. H., is furnishing the guest-room in the new building in memory of Timothy and Anna Hussey. We propose to call it the "Hussey Guest Room." We hope that many of the friends who read these lines may sometime enjoy the restfulness of this room.

In memory of Caroline C. Brown, recently of Westtown, Pa., a friend is finishing and furnishing the large assembly-room. In this room we shall hang a large steel engraving of Elizabeth Fry among the prisoners in Newgate. A part of a boy's education in this land is to teach him the nobility of womanhood.

The trip of the superintendent to America was quite successful and it is thought that a sufficient sum of money is in hand to finish and to partly furnish the new building. For the necessary grading and out-buildings we shall probably need about two thousand dollars more, but we believe that that will be forthcoming when it is needed. I wish to say right here that I never felt more encouraged about the work here than I do at the present time. The cordial response of many friends of the mission was very cheering. For your kind entertainment, your manifest interest and your liberal response I thank you. The returns in the lives of the Syrian boys will, I am sure, be more than compensation.

We are glad to report that a friend of the mission has promised to loan the boy, of whom we wrote in the last bulletin, a sufficient sum to assist him in school in America for the next two years and by that time he ought to be able to look out for himself. We hope he may enter Oak Grove Seminary, Vassalboro, Maine, next fall, where a number of our Syrian boys have been at school. We feel very grateful for this Providential opening.

Some of our friends in America are much disturbed by what they read in the American papers about the threatened tearing down of the walls about Jerusalem and proposed water-works, tramways and other improvements. There is no cause for immediate concern. Nearly everything that is seen in current periodicals about the Holy Land needs to be taken with a great deal of salt.

We have several crews of men at work on the new building for we realize that there is yet much to be done before we can move into it and there is less than four months in which to get the house in readiness for the next school year. We have decided upon October first as the day of dedication. On the following day we shall celebrate the twenty-fifth anniversary of the founding of our Girls' Training Home. This joint celebration promises to be one of the greatest occasions in the history of our mission and we hope that some of our friends from America may enjoy it with us.

Very sincerely,

A. EDWARD KELSEY.

It is easy to criticize, but to construct requires the ability of the artist and of the architect.



## PERSONAL MENTION

L. W. McFarland has consented to remain as pastor at High Point, N. C., for another year.

Daniel Oliver, from England, has returned to the United States to complete his religious services.

Albert and George Peele have served the meeting at Winston-Salem, N. C., during the absence of David Sampson and wife in England.

Tennyson Lewis, pastor at Portland, Indiana, the last year has accepted the pastorate of the meeting at Everett, Washington, for the coming year.

Frank Long, who has been serving the meeting at New Westville, Ohio, as pastor, will take charge of the meeting at Pennville, Indiana, the coming year.

Charles Lescault, who has been pastor of the meeting at Haviland, Kansas, has accepted the call of the Pastoral Committee of Spiceland Monthly Meeting, Indiana, to become pastor of that congregation the coming year.

David and Sarah Sampson are expected to sail on the S. S. Carmania from Queenstown, Ireland, for Boston on August 12th. They expect to be ready for work at Winston-Salem, N.C., by the first of September. Their work in England has been very satisfactory.

Albert Cook Myers, who has spent the past year in America pursuing his quest for William Penn's papers on this side of the Atlantic for the preparation of an extended work on the life of William Penn, has returned to England. He is expected to spend from six to nine months abroad, then will again take up the work in this country. It is estimated that at least three more years will be required to cover the vastly scattered collection containing the Penn papers.

## NEWS ITEMS

It is expected that a new meeting house at Up River, North Carolina, will be ready in time for the holding of the Quarterly Meeting in November. The new site is about a mile from the present location.

Twenty-one Friends are enrolled in the summer school of Wisconsin University at Madison, Wisconsin. Three other Friends are in that city studying or attending occasional lectures, although not enrolled in the summer school.

The pulpit at First Friends Church, Indianapolis, Indiana, was filled Sunday, July 12th, by Tom Jones, Secretary of the Young People's Movement of the Five Years Meeting. In the afternoon,

at the home of Mr. and Mrs. Linton A. Cox, a company gathered to meet the young Friends from England, who are visiting Quaker centers in this country. The zeal and enthusiasm of these Friends and the interesting talks they gave inspired all who met them.

The Evangelistic Committee of North Carolina Yearly Meeting is considering a recommendation to the coming Yearly Meeting providing for the holding of all Quarterly Meetings some time in July, in order that greater accuracy may be secured in the preparation of reports for the Yearly Meeting in August.

## ANNUAL MISSION MEETING

The foreign mission annual picnic of Friends at Richmond, Indiana, occurred on July 15th, at the hospitable home of Professor E. P. and Nina H. Trueblood. Some sixty or seventy Friends were gathered on College Avenue from different parts of the city, coming with bulging baskets and departing with sadly depleted ones.

This yearly affair is gaining significance because of its splendid provisioning. The day was not the most favorable for out-of-door suppers, but the wide, beautiful lawn was most inviting for the spread, so "in the open" gratitude was given for grace and good things. After the feast was over and all had turned homeward, the memory of the first course of which we partook that afternoon, lingered longest in our thought.

I mean the missionary program for the day. First was a letter from the far away Orient. A few extracts told of a nephew of the writer, who with his wife, Mary White Maynard, are laboring in Bitlis, Turkey. These workers are enduring a literal fight of faith, Mohammedan against Christian. Armenian trouble with angry and armed hords of Kourds occasioned the writing. Their preservation is truly marvelous; in the midst of mad mobs and flying bullets, patiently trying to win a race of fear-enthralled folk to the freedom of gospel love.

Belle C. Bailey told of the pleasure and profit she derived from her visit to the Winona Summer School for missions, June 25-July 2. She was favored in passing on much of the spirit of what she had enjoyed, especially of the lectures of Mrs. J. F. Fisher on the year book for 1915, "The Child in the Midst." The "missionary hour" each day was greatly inspiring. Mrs. D. B. Well's presentation of home mission work, using "In the Red Man's Land" as her text book, proved a helpful feature of the conference. The wish was expressed

that every woman in Indiana Yearly Meeting could have been in attendance.

Nina H. Trueblood gave an account of the missionary conference held in Cincinnati, June 30-July 1. E. G. Hill, Edith Tebbetts and herself were delegates from the American Friends' Board. Representatives were present from all the churches working in Mexico, with the exception of the Reformed Presbyterians and Southern Baptists. Twenty-one missionaries were there, including R. S. Tice and Nancy E. Lee. The supreme purpose of the conference was the redistricting of the states of Mexico so that when government affairs shall have been peacefully settled, there may be better systematized and more efficient work accomplished.

There will be the one Evangelical Church in Mexico, embracing all denominations, each doing its distinctive work, but empowered to furnish letters of transfer to or from any state to another in the Republic. An accurate account of proceedings will soon appear in a letter from Robert E. Speer, the masterful spirit-filled leader of the conference. The different denominations manifesting their willingness to give up formerly dearly cherished territory is proof positive of a wider, more Christ-like understanding of the work of evangelization. Such tendency to brotherly consideration in the matter of church preferences, such friendly co-operation are truly millennium "signs of the times," enough to make one exclaim with good old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

PHARIBA W. STEPHENS.

## CORRESPONDENCE

Alva, Oklahoma, June 11, 1914.

*The American Friend:*

I believe a request was made some time ago in THE AMERICAN FRIEND for communications upon the topic of the "Prayer Meeting." I had been wanting to write and say that our meeting found the topics used by the Portland, Oregon, Meeting quite helpful. The topics were published December 4th.

If someone well versed in the Bible could prepare these topics from time to time, no doubt they would be helpful to many meetings. We made several copies of a topic and handed them out a week in advance, so different ones could study the same and take part in its consideration. We are without a pastor a part of the time, and used these topics in our Sabbath morning service, also we think, with very satisfactory results.

MARY L. COX.



### NEWS FROM THE WHITTIER GUEST HOUSE

Weather is kind to the early Guest House visitors this year. The recent rains have kept the countryside beautifully green; the cold has demolished the mosquitoes and gathered us around the fire-place. Here a wide-awake group has exchanged ideas on "The Spiritual Aspects of the Woman's Movement." In the juniper trimmed barn the villagers have joined in consideration of the wide social responsibilities put upon women of today. One lecture on the "Economics of Home-Making" called forth especially interesting discussion.

With the coming of Augustus T. Murray, we have turned our thoughts to Whittier, studying the strong, sweet elements of the poet's life as revealed in his poetry. We have read "Snow-bound" while sitting in the old kitchen at "The Birthplace."

Our discussions on Quakerism and our meetings for worship, on fine days we have held in the "garden-house," where the flowers and birds supply an outward beauty more helpful to us than cathedral windows or music.

The conference this month will be on "Modern Methods of Religious Teaching for Children." Edwin Starbuck is expected to be there and lecture.

"Present Status of Friends' Testimony against Oaths and War" will follow, 24th-27th, and a further consideration of "Methods of Religious Teaching for Children" from the 28th to Eighth Month 3d.

The entire group of English Friends will be with us from Eighth Month 5th-12th, when we have "How can the Quaker Conception of Religion be Expressed to the World."

"Quakerism and the Fine Arts" is our subject from 15th to 20th, followed on the program by "What can Friends Contribute to the Federation of Churches."

In the Ninth Month, 11th-12th, the "Tension Between Races" is to be thought about, followed by "Modern Politics and Quaker Democracy."

If you have not planned to come to the Guest House, there is time to revise your plan. \* \* \*

### ENGLISH YOUNG FRIENDS

The party of young English Friends whose movements are becoming of interest to an increasingly large number of Friends of this country, had another very full week from July 10th to 16th. Leaving Richmond, Indiana, on the 10th, the next two days were spent in the old Blue River neighborhood in southern Indiana. Fairmount and Pendleton occupied their time until Sunday, when a

large union meeting was held at Indianapolis.

Friends of that city and vicinity gathered at the large, commodious home of Senator Linton A. Cox in the late afternoon for a social hour, which was followed by a few talks from the English Friends concerning the work in which they are interested. A short devotional period closed an occasion which in spite of the almost unbearable heat, was of unusual interest and profit to all in attendance. The party then took a late train for Iowa, where the succeeding week was to be spent.

### WESTERN YEARLY MEETING

The annual assembly of the Bible School and Christian Endeavor Departments of Western Yearly Meeting will be held at Noblesville, Indiana, August 4-6, 1914. All Bible Schools and Christian Endeavor Societies are requested to send delegates. Lodging and supper the first day will be free; after that lodging and breakfast free each day. Hourly interurban services on the I. U. T. Trains north and south on the Lake Erie. Trains east and west on the Midland. Delegates from the Junior Societies are urged to attend. It is expected to be one of the greatest assemblies Western Yearly Meeting has ever held. Write for entertainment to Charity Owen, Noblesville, Indiana.

### ASSEMBLY PROGRAM

#### Tuesday Evening

7:45 Devotional.  
Music.

8:00 Address—Pres. Robert L. Kelly.

#### Wednesday Morning

8:00 Prayer Circle.  
8:45 Appointment of Committees on Time and Place.  
Report of Superintendent of Bible School and Education.  
Report of Superintendent of the Christian Endeavor Department.

9:45 Address by Miss Lemen.  
10:40 Rest.  
10:50 Music.  
10:55 Leadership, How to Develop—Charles W. Sweet.  
11:45 Adjournment.

#### Wednesday Afternoon

1:15 Devotional.  
Music.  
1:30 Address by Miss Lemen.  
2:10 The Efficiency Campaign—Ancil Ratcliff.  
2:40 Rest.  
2:50 Personal Evangelism—W. C. Mendenhall.  
3:20 The Why and How of Missions—Lydia Hoath.  
3:30 Business.

### Wednesday Evening

7:45 Devotional.  
Music.  
8:00 Assembly Sermon—Charles W. Sweet.

### Thursday Morning

8:00 Prayer Circle.  
8:45 Devotional.  
Music.  
9:00 Junior Hour—  
Report of Junior Superintendent.  
Exercises by the Juniors.  
9:45 Quarterly Meeting Superintendent's Hour.  
Secondary Division Work—Lenora N. Hobbs.  
Organized Adult Work—Florence Hadley.  
Teacher Training Work—R. D. Taylor.  
Sunday School Library—O. E. Dixon.  
10:45 Rest.  
10:55 "A Call to Christian Service"—Thomas E. Jones.

### Thursday Afternoon

1:15 Devotional.  
Music.  
1:30 The Value of Our Annual Gatherings—David Hadley.

### GOOD CHANGE

#### Coffee to Postum

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an ill young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum, he feels so much better he would not go back to coffee for anything."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms:

**Regular Postum**—must be well boiled. 15c and 25c packages.

**Instant Postum**—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.



- 1:55 The Winona Conference—Winona Delegates.  
 2:20 The Place of the Society of Friends in Modern Church Movements—Thomas E. Jones.  
 3:10 Business.  
 3:40 Music—Concert by Orchestra.

## BIBLE SCHOOL LESSON

August 2.

**Subject**—The Triumphal Entry.

**Lesson**—Mark 11: 1-11.

**Golden Text**—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.—Zech. 9: 9.

Jesus and His disciples were now approaching Jerusalem on the final journey. They had reached the eastern slope of the Mount of Olives and were at Bethphage. The exact location of this town has not been determined, but it was evidently near Bethany, and less than an hour's walk from Jerusalem.

They were in the line of the great highway of travel from the north and east. The passover was approaching and we may imagine the roads were almost literally lined with pilgrim Jews coming from Galilee and Perea and from the countries of the east.

On Saturday evening Jesus has had supper at Bethany with Mary, Martha and Lazarus, and on Sunday morning He begins to make ready for His entry into the city, knowing full well the fate which would be His before another week had ended.

He sends two of His disciples to a nearby village for a colt upon which He was to ride in token of His peaceful mission. There is no reason to doubt the supernatural knowledge of the presence of the colt, and yet it is just as easy to suppose that there was an arrangement already made with the owners for its use. At any rate they were to return the colt as soon as Jesus was through with it, as is indicated plainly by the Revised Version.

We can easily imagine the presence of a great throng, men from Galilee and Perea, who had now joined the disciples. Throwing their garments upon the colt, and spreading clothing and branches along the highway, the procession starts, and what a procession it was! It was a spontaneous assemblage of men and women who hailed the Messiah as King with their loud acclaim.

*Hosannah*, which means "Save, we pray." "We take it to mean here, 'May Jehovah be gracious and bless him who now comes as Messiah to restore the kingdom of David.'"—S. S. World.

Luke (19:39) narrates a discordant feeling in this triumphant procession. The Pharisees, true to their nature, object, and bid Jesus to rebuke His disciples for this demonstration. But the climax has been reached. This is the hour of triumph no less for the disciples, and if they hold their peace, "the stones will cry out."

Why Jesus permitted this demonstration is not easily explainable. The S. S. World says that "This was, on the

part of Jesus, the definite and honest offer of Himself to the people as Messiah," that he "used the occasion to put Himself fairly, and fully before the people as such." Perhaps this is the correct interpretation.

Jesus now, no less than then, is able to provoke religious enthusiasm that will sweep multitudes into the kingdom, when once the masses get a vision of Him.

## CHRISTIAN ENDEAVOR

August 2.

**Topic**—Twelve Great Verses. VIII. The Courage Verse. Joshua 1: 9 (Consecration Meeting).

The consecration meeting may easily grow into a formal, meaningless occasion. The leader should be cautioned to direct the exercises in a way to impress the meaning of genuine consecration.

The Christian life is not without its perils. Temptations exist on every hand, and will while sin remains in the earth. No one will be carried to heaven "on flowery beds of ease."

Christians must be very courageous, else they will stumble at divers temptations. They will be constantly meeting difficult tasks, and without courage, they will often be tempted to run away.

We grow courageous through experience. Every difficulty overcome makes us bolder to resist other difficulties.

Read the ninety-first Psalm, noting especially verses 3, 4, 7, 10, 11, 12 and 15.

Many meetings and small Christian Endeavor Societies sometimes grow faint-hearted and are about ready to give up. Let them read Luke 12: 32.

In a conflict with evil, take comfort in reading Isa. 35: 4; Eph. 6: 10, 11 and Neh. 6: 1-4.

Other references: Num. 13: 20; Deut. 31: 6, 7, 23; Josh. 1: 6, 9, 18; Josh. 10: 25; I. Chr. 19: 13; I. Chr. 22: 13; I. Chr. 28: 20; II. Sam. 10: 12; Ezra 10: 4; Ps. 27: 14; Ps. 31: 24; Isa. 41: 6.

We ought to be courageous in the things God commands us to do. Courage grows with faith. Select Bible characters for discussion who showed that they were unafraid and courageous.

### "THE UNITY OF FRIENDS"

Both the *London Friend* of July 3, and the *Friends' Intelligencer* (Philadelphia) of July 4, quote in part from an editorial on the above subject in THE AMERICAN FRIEND of June 18th, the latter without comment and the former with the following introductory statement:

"In an editorial of THE AMERICAN FRIEND just to hand, the subject of the growing sense of unity among the different bodies of Friends is discussed in a very hopeful spirit. Quoting from a recent article in this journal the writer asks: 'If the Society is to be reborn—and God grant that it may in the spirit as expressed by our London editor—

must it be reborn in the same divisive molds that leave us in detached sections as we face the tasks of a common mission?' The editor regards the differences which hold us apart as largely those of time and circumstance and technique, rather than fundamental or necessarily permanent. Reading the accounts of the recent proceedings in London and Philadelphia he recognizes 'the presence of the same spirit of progression as characterized the proceedings of our last Five Years Meeting,' and he continues:—"

Here follows a quotation direct.

### SUCCESSFUL SPEAKER A FRIEND

During the college year Indiana University organized and promoted a statewide contest in public speaking among high school students with a view of having a popular dissemination of knowledge concerning the needs of a new constitution. Each high school student who entered the contest spoke upon that topic. As a result of a series of contests, one contestant was chosen from each of the thirteen congressional districts of the state, and finally a contest was held at the State University between these thirteen contestants. The successful speaker was Donald Snider, a member of the Friends' Meeting at Wabash, Indiana, and a prospective student of Earlham College. He is reported as being a young man of splendid character and good Christian experience, and with his demonstrative ability as a public speaker should be an instrument for great good in the world.

### THE FORDS' FUND

Westfield, Indiana, July 15, 1914.

*Editor of The American Friend:*

Remittances to the amount of \$155.50 were made to me in response to the appeals in THE AMERICAN FRIEND for money towards Jefferson Ford's transportation to Africa, and came from the following places: Spiceland, Indiana, \$5.00; Darlington, Indiana, \$1.00; St. Joseph, Illinois, \$5.00; Denair, California, \$15.00; Paoli, Indiana, \$5.00; Monrovia, Indiana, \$10.00; Seal Harbor, Maine, \$5.00; Fairmount, Indiana, \$28.50; Knightstown, Indiana, \$5.00; West Newton, Indiana, \$1.00; Pennville, Indiana, \$25.00; Carmel, Indiana, \$10.00; Long Beach, California, \$10.00; Morris-town, Indiana, \$10.00; Pittsburgh, Pennsylvania, \$10.00; Mooresville, Indiana, \$5.00; Allen, Nebraska, \$5.00.

These with contributions from other sources made it possible for Jefferson W. Ford and family to sail with Arthur Chilson and family on July 9th.

EMMA MORROW.



## HOME MISSIONS IN KANSAS

Since the home mission work of Kansas Yearly Meeting is largely concentrated upon the Wichita north-end meeting and the work at the Orient Chapel, it seems fitting that the members of the Yearly Meeting should know of the progress of the work. The north end meeting has suffered some loss by the moving away of some of the best workers, yet it has been able to keep its numbers about the same by additions to its membership. The pastor, Zimri Stubbs, has done faithful work and much interest was further awakened by a three weeks' series of revival meetings conducted by Calvin W. Choate, who also was engaged for about two weeks in revival efforts at the Orient Chapel.

The results at the latter place have been especially gratifying. There had for some time been a steady growth of interest which culminated in a thorough going revival. The work for a long time seemed to reach the children only, but lately several families have been brought in and have asked to join with Friends. The interest became such that services were demanded regularly every Sabbath evening, and Miss Elsie Real has been engaged to have pastoral charge. Some homes which were closed to prayer meetings but open for dances have changed about, now barring the dance and welcoming the cottage prayer meeting.

The chapel building is no longer adequate to the needs of the work. Instead of enlarging the present building, there is a willingness, however, to put up with it for a time hoping for something very much better in the near future. The enlarged work is calling for increased funds to carry it on, notwithstanding the fact that the new converts are showing a commendable willingness to give financial aid so far as they are able. There is need for all the funds which have been subscribed and any further contributions could be used to good advantage. Let all pray for the continued growth of the work, that all may be done according to the Master's will.

HENRY H. TOWNSEND.

Supt. Home Missions,  
Wichita Quarterly Meeting.

## ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

Friends desiring room and board at Winona Lake, Indiana, will find the Winona Cottage a pleasant place. For particulars, address PHEBE HENLEY, Box 227, Winona Lake, Indiana.

## Died

**Barber.**—Luther J. Barber, of Tecumseh, Michigan, and formerly of Hanover, Michigan, was born July 23, 1837, and died at the Soldiers' Home hospital at Grand Rapids, Michigan, June 23, 1914. He was converted in early life and joined the Wesleyan Methodist Church, but united with Friends over thirty years ago. He gave much time and labor to the Church and was always loyal to it.

**Binford.**—Joseph L. Binford, son of Robert and Martha Binford, was born in Hancock County, Indiana, March 19, 1852, and died at his home near Western Grove Church June 5, 1914. He was a birthright Friend and was a highly honored and valued member of Western Grove Meeting. With his fortitude of character and extensive resources he contributed much to the efficiency of the Church. He is survived by his widow and six children. Funeral services were conducted at Western Ridge by Charles M. Elliott, the pastor, assisted by Mary M. Harold, Charles S. Winslow and Dr. T. R. Woodard.

**Coffin.**—Sarah R. Coffin, wife of Levi Coffin, and daughter of Samuel Rich and wife, was born near Thorntown, Indiana, and died at the home of her son near Westfield, Indiana, June 15, 1914, aged eighty years and twenty-seven days. Her end was peace.

**Johnson.**—Joseph Johnson, son of Timothy D. and Michal Johnson, was born in Dinwiddie County, Virginia, September 20, 1823, and died after several months suffering incident to old age, May 18, 1914, in his ninety-first year. He is survived by a son and two daughters.

**Jones.**—Wilbur D. Jones, son of Reuben S. and Mary Jones, was born in Grant County, Indiana, May 30, 1891, and died June 8, 1914, aged twenty-three years and eight days. He was a birthright Friend and accepted Christ at the age of eight years. He was educated in the Marion High School and later in Marion Normal School. At the age of nineteen he accepted a position in Chicago as telegraph operator. An attack of typhoid fever was followed by an illness of eight months. His last days were largely spent in reading the Scriptures in which he was a firm believer. He testified to the saving grace of his Heavenly Father. Funeral services were conducted by David Harris and Charles E. Hiatt, of Marion, Indiana.

**Mendenhall.**—Ruth Mendenhall, daughter of Joseph and Elizabeth Chamness, was born in Guilford County, North Carolina, December 29, 1830, and died at the home of her daughter near Phlox in Howard County, Indiana, January 14, 1914, aged eighty-three years and sixteen days. She was married to Thomas Mendenhall in 1850. She was a birthright Friend and at the time of her death was a member of New Hope Monthly Meeting. She was a Friend in belief and practice and lived a consistent Christian life.

**Outland.**—Zilpha C. Outland, daughter of Joseph and Hepsabeth Outland, was born in Parke County, Indiana, November 21, 1833, and died at the home of her brother-in-law, E. S. Cox, at Long Beach, California, June 28, 1914, aged eighty years seven months and seven days.

**Trescott.**—Margaret S. Trescott, wife of Dr. W. H. Trescott and daughter of Nathan and Mary Ann Elliott, was born at Oskaloosa, April 14, 1858, and died at her home in Los Angeles, California, June 8, 1914. She was a birthright Friend and died in the living faith which she so long professed. Much of her life was spent in earnest endeavor to alleviate physical suffering and to bring com-

fort to those in distress. She leaves two sisters and three brothers. Funeral services were conducted by H. Edwin McGrew.

## YEARLY MEETINGS, 1914

**North Carolina.**—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

**Wilmington.**—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

**Ohio.**—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

**Iowa.**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western.**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana.**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas.**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore.**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

Ask your neighbor to subscribe for  
THE AMERICAN FRIEND.

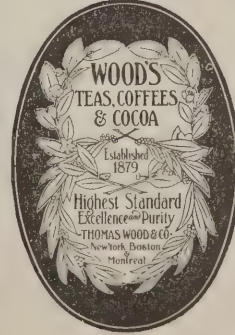
The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

ARLANDO MARINE,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.



**PARCEL POST**

to your door  
Free delivery

**"BESTWOOD"**

**TEA, COFFEE & COCOA**

Importers prices  
One lb. to fifty  
Any assortment

Quality guaranteed or money refunded  
Inquiries solicited

**THOMAS WOOD & CO.**  
P. O. Box 3376 Boston



FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA

**1913  
RECORD**

### Magnificent Crops in all Western Canada

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of **Wheat, Oats, Barley and Flax**. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. **Mixed Farming** may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, Western Canada carried off the **Championship for beef steer**. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to  
Superintendent of Immigration,  
Ottawa, Canada, or to  
Canadian  
Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,

Adanac, Sask., Canada.

## THE OAKWOOD SEMINARY

FOR BOYS AND GIRLS

The Friends Boarding School of New York State at Union Springs-on-Cayuga Lake

Preparation for college, school teaching, and for general usefulness

Special courses in Biblical history and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating coasting, boating

Brick building; steam heat; electric light; fine water supply

School farm supplies milk and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal

5%

### FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever desired. Write for booklet and list.

**ELLSWORTH AND JONES.**  
 IOWA FALLS, IOWA.

## The Provident Life and Trust Co. —OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



43 Cedar St.

# The American Friend

Old Series.  
Vol. XXI., No. 31.

SEVENTH MONTH 30, 1914.

New Series.  
Vol. II., No. 31.

## As to You

By J. W. FOLEY

Did you give him a lift? He's a brother of man  
And bearing about all the burden he can;  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through;  
Did you give him your hand? He was slipping down hill  
And the world, so I fancied, was using him ill;  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?  
Did you help him along? He's a sinner like you,  
But the grasp of your hand might have carried him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Do you know what he bore in that burden of cares  
That's in every man's load and that sympathy shares?  
Did you try to find out what he needed from you?  
Or did you just leave him to battle it through?  
Do you know what it means to be losing the fight  
When a lift just in time might set everything right?  
Do you know what it means, just the clasp of a hand  
When a man's borne about all that a man ought to stand?  
Did you ask what it was, why the quivering lip  
And the glistening tears down the pale cheek that slip?  
Were you brother of his when the time came to be?  
Did you offer to help him, or didn't you see?  
Don't you know it's the part of a brother of man  
To find what the grief is and help when you can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to shift?  
Oh, I know what you mean, what you say may be true,  
But the test of your manhood is, What did you do?  
Did you reach out a hand? Did you find him the road,  
Or did you just let him go by with his load?

—New York Times.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## To Those in Arrears

We find that there are quite a number of persons who are in arrears in their subscriptions to THE AMERICAN FRIEND. We will greatly appreciate it if all these will send their remittances at once. This is the dull season of the year, but our bills go on and must be met.

## To New Subscribers

All new subscribers entered upon our lists at the special low rate offer of fifty cents for six months will receive the paper for a full six months from the time their names are entered. We have no more of the early July copies, and a number of new subscribers will find their subscriptions expiring some time in January.

## Only a Few More Days

Only a few more days remain during which new trial subscriptions can be taken at the special offer of fifty cents for six months. We sincerely trust that a number of meetings which have not yet reported will do so within the next few days. Many meetings are proving that new subscriptions can be taken if only the effort is made in the proper way. For the benefit of some who have been slow in taking the matter up, we are holding the offer open until after the 2d of August. We trust that all reports will be made promptly after that date. We are now printing more copies of THE AMERICAN FRIEND than at any other time since the paper was brought to Richmond.

## The Educational Number

The issue of August 13th will be the annual educational number of THE AMERICAN FRIEND. There will be some articles of special interest educationally, besides considerable news about our various educational institutions. There were many favorable comments upon the educational number last year and we hope to make this a still better one.

## An Association of American Colleges Planned

In conference with representative college presidents of denominational institutions, the Executive Committee of the Council of Church Boards of Education, in session at St. Paul, July 7th, authorized the organization of an Association of Church Colleges. The purpose of the organization will be to correlate and co-ordinate the efforts of the evangelical churches in the endeavor to give religion its proper place in the educational system of the country, and to co-ordinate generally her efforts in the broad field of Christians.

A committee of nine representative college presidents are to be appointed and convened by President R. L. Kelly, Chairman of the St. Paul Conference, for the purpose of preparing a brief constitution and by-laws for this Association; also to fix and recommend action fixing the relations of this organization of American Colleges to the Council of Church Boards of Education.

The formation of this Association of American Colleges at this time looks forward to the participation of this organization and the conference of Church Workers in State Universities, already in existence, with the Council of Church Boards of Education, in an Educational Congress which is to be held in Chicago during the early part of January, 1915.

The three organizations comprising the Congress will hold individual day sessions to discuss the problems of vital interest largely to their own organizations. The evening program will be of a popular nature, and discussions will be had of the larger problems of policy, in which all the organizations have equal and definite interest.

It is the purpose of the Program Committee in arranging the program for the joint conferences, to have such problems as the "Place and Function of the Christian College in our Country's Educational System," "The Place the Study of the Bible and Religion Should Have in Christian Colleges," "How to Keep a College Christian after it becomes Wealthy," and other equally vital problems, by the ablest Christian educators.

This Congress, which is to be held in Chicago in January, will represent thirteen Church Boards of Education, the Church workers in a score or more of State Universities, over three hundred colleges and universities, and approximately fifteen million Protestant communicants.

The organization of the Association of American Colleges and the correlation and affiliation of this organization, together with the Conference of Church Workers in State Universities with the Council of Church Boards, into one body, and the holding of an annual Congress for the purpose of studying and closely correlating the efforts of all evangelical Churches in the field of education, marks the beginning of one of the most significant and important advances the Church has contemplated in this generation.

RALPH D. KYLE,

*Secretary Board of Education of the United Presbyterian Church of North America.*



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 31

RICHMOND, INDIANA, SEVENTH MONTH 30, 1914.

New Series.  
Vol. II. No. 31

## Some Danger Signals

In this age when great achievement is marking every department of human activity, the church of Christ needs to guard itself particularly against the temptation to yield to the spectacular and to that which is purely mechanical in its operations. That which is spiritual can never afford to be put into competition with that which is material. "Regard first things first" is a motto of peculiar adaptation to the Church. The spiritual must ever be dominant over the physical.

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? \* \* \* for the temple of God is holy, and such are ye." As the evangel of a gospel that saves to the uttermost, the Church has to do primarily with the inner life of humanity. Its success is not measured by a book-keeper's ledger, nor by the count of a statistician. It is only in the reckoning of the centuries that its true value will be revealed. It is an invisible leadership which the church is called upon to follow and its fruition is not always manifest except to Him who holdeth the world in His hand.

Perhaps the church is having very much the same kind of temptation which may have suggested itself to Jesus at the time of His triumphal entry into Jerusalem. Had the word been given by the Master, undoubtedly the multitudes would have proclaimed Him their King, and hastened to take up arms in His defense. Probably the popular "Hosannas" were in anticipation that this would actually occur. It is easy to conjecture the possibilities of such an uprising and in consequence of it to picture Jesus as a leader who might rank with many another great general of the world.

But His success was not of this order. It was to be measured by no such standards. Jesus was building for the ages—for eternity. His was to be a success infinitely greater than would have been possible by yielding to the temptations of the passing hour. His career on earth was to be measured only in the light of eternity. He had set the leaven to work among a few feeble followers, which was to develop through the centuries in breeding new races of men, in transforming nations by the power of a new life. In the humility of His defeat Jesus became the world's conqueror for all time.

"There shall be abundance of grain in the earth upon the top of the mountains," with the result that "the fruit thereof shall shake like Lebanon." "And the stone that smote the image became a great mountain, and filled the whole earth." "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Such are the characteristics of the true Christian Church. Its mission is to be the evangel of a saving gospel, which, when revealed to the consciousness of needy men and women, is potent to transform their lives into a holy relationship with their Heavenly Father.

It is not to be considered that the church is not expected to grow in numbers by the enlargement of the kingdom of God in the earth. There is universal rejoicing among Christians when any church is adding to its church roll. It is perhaps evidence of the lifelessness of many churches that they are declining in membership. There is certainly no inconsistency between a high degree of spiritual life and a constantly enlarging list of members. The latter is largely the outward evidence of the former, but even here there may be a mistake in the reckoning. The church that operates largely by mechanical processes and which thereby is able to boast of a constantly enlarging membership roll, is in danger of yielding to the temptation of sacrificing the highest and most permanent good for the sake of temporary display.

Undoubtedly there are meetings which are never known far beyond their own localities, but which are quietly but constantly infusing new truth and new life into the lives of all who come within the circle of their influence. It is such communities that are doubly blessed, and it is such meetings that will reap the rewards of the faithful.

We must not be thought as discrediting the outward evidences of life. Ordinarily the live church is the growing church, and its growth may generally be taken as the evidences of life. But no church can be measured with exactness by its meeting house, or by the size of its enrollment book, or by its ability to dominate the political situation, or by the place of its members in the society columns of the newspaper, or by the number of its mission fields, or by its position



in relation to the moral questions of the day, or by its dominance of the affairs of state or of the civilizing agencies of the world.

The church must be measured by its ability to change human life and lift it into holy relationships with God. Having done this, the transformed life will manifest itself in better neighborhoods, purer municipalities, cleaner politics, safer legislation and a nobler civilization. But the Church can become a world power only by becoming a spiritual power, by sacrificing all ambition for secular position and by devoting itself to simple, faithful discipleship as it undertakes the great task of human redemption. It is "not by might nor by power but by my spirit, saith Jehovah of hosts." By such processes must the church win this world to a knowledge of Jesus Christ.

### A Problem Pressing for Solution

We sat recently in the business session of a Monthly Meeting—and it was an anniversary occasion, too,—but while it was a most interesting and profitable hour, we could not fail to notice that there was probably four times as many women present as there were men. The membership roll of this particular meeting will hardly show any such disparity, and we were led to ponder upon the cause of it.

The sadness of our discovery was only heightened by the probability that this showing was by no means an isolated one. In how many of our Friends Monthly Meetings can this same difference be duplicated? We are forced to believe that it is the rule and not the exception both east and west.

The problem is not that there are too many women or that they are not capable of administering the affairs of the church. Their capability and the desirability of their active participation in the work of the church are not to be questioned. Our concern relates to the paucity of our Quaker men in the active, constructive work of the denomination. That it is a situation which ought to be remedied will probably be admitted by all. Perhaps in almost every community, there are leaders in the local world of action, farmers' organizations, literary societies, political or social clubs, business associations, or municipal activities, who apparently never give a thought to their responsibilities in the local meeting or in the gathering of the annual body.

The causes are perhaps multitudinous, and some of them perhaps multiplex. Probably a more pronounced and positive spiritual experience would solve the problem in many cases. Yet perhaps their general lack of interest in the affairs of the church accounts for their indifference to the spiritual life. In some instances there will be the excuse that the business of the meeting is controlled by a select few, and perhaps they are right. In all too many cases the men have become

creatures of habit and have grown to be naturally indifferent to their privileges and obligations as members of the Society of Friends.

A more discerning analysis will probably disclose a reason that is more fundamental and therefore more difficult. Too many meetings are content with the commonplace and therefore never get beyond the routine stage of operations. The reading of reports and their acceptance grow to be matters of dull formality, especially when the message is in stereotyped form and reveals nothing of particular interest to anybody. The holding of the business meeting and the transaction of the business on the program become in themselves formalities, and the impression becomes fixed that the meeting exists for the sake of existing and all obligations are met, if the program as required by the discipline is carried out on stated occasions.

Somehow, all too often, both the Society and its constituent meetings fail to reveal any plan which would call out the best in its membership, and which would appeal especially to the men. Apparently there is often no program for a campaign of effort that is worth while, no purpose to go forward aggressively, no disposition to seek for great tasks, or having found them, no disposition to face them. Is it any wonder that many of our men disconnect themselves from the business operations of the church?

It is largely for the purpose of meeting this situation, that we have advocated a conference of our Quaker men; that they might come together and face their responsibilities, that they might get a vision of the tasks to which the Christian church is being called, and which would appeal to them as being worthy of the best which the manhood of the Society of Friends can furnish in the way of Christian living and Christian service.

What are we going to do about it? Will we be satisfied to drift, or be content with the ordinary or commonplace? Shall we conclude that the problem is unsolvable, because perchance it is too difficult, or perhaps too costly, or because we imagine that the remedy will upset some of our churchly customs? The question of the holding of the proposed conference is now with the Executive Committee, but we imagine the committee will want to know what Friends generally think of the plan. Many have not yet spoken, and many others have voiced their approval in private that ought to be heard in the open.

Is there any problem more pressing than that of trying to enlist our Quaker men more actively in the work of the church? Upon its solution depend in large measure the solution of questions of finance, of internal adjustments and relationships in our denominational organism, and of our relation to the mighty world tasks to which God is calling His church with a fresh inspiration in these early years of the twentieth century.



## Becoming. Mark 1: 17.

BY LINDLEY D. CLARK

When Jesus called Peter and Andrew to leave their work on the Sea of Galilee, He promised them still a vocation. The call was less away than to: "Come, I will make you to become."

The invitation of Christ has been voiced in many ways since that day, and its effectiveness has depended largely upon the emphasis that has been placed on the two elements of separation and union, of yielding up and obtaining, of self-sacrifice and high self-realization. There is no uncertainty anywhere in Jesus' teachings as to the nature of the preliminary step. The fishers must leave their nets and the publican his toll booth, as He Himself had left the carpenter's bench, because for them there was a requirement for full time service. And for everyone there is a reckoning to be made. Jesus calls it taking up the cross,—and this means going forth to death. He tells men to count the cost; but when He says this He says also that they who forsake find an hundred fold reward,—that giving up is but the opening of new and truer channels of blessing.

Count the cost, then, of accepting His call, but count also the cost of failing to accept it. There is no room for a preaching that dwells unremittingly on hardships and self-sacrifice. Paul knew about them, and sets forth a catalogue from his own experience that none of us would choose to undergo; but he forthwith labels them "light afflictions," transitory, and giving way to an eternal weight of glory.

So it is in all that Christ proposes. If he urges a rock foundation at the cost of deep searchings and profound personal experiences, He shows clearly the reward of such effort and the loss of the whole work of the one who builds on sand. If He urges the rich young man to sell his possessions and give to the poor, it is that he may fill his life with satisfactions that by his own confession wealth had not brought him.

Roger Bacon, seven hundred years ago, set down four prime causes of human ignorance,—authority, custom, popular opinion, and pride of supposed knowledge. President Wilson, in opening the Methodist University at Washington a few weeks ago, said that the four years of a young man's college life were chiefly spent by his teachers in attempting to overcome an apparently unending series of barriers to the reception of the truth and the discipline of mind and spirit that comprise a collegiate education. The great battle is to lose self that we may find life.

We are bounded by our horizons,—the measure of the range of our vision. The Psalmist yielded to the upward call, and testified that "He brought me forth into a large place." Paul was not disobedient, and went from unsatisfied persecutor to a glorious apostleship, becoming the greatest human teacher the world has known. The orphan lad, Colgate, had his angelic message from a canal boatman as he was on his way

to New York: "Somebody is going to be the best soap-maker in New York, and you might as well be that man," and urged him to keep his faith in God. What he became is recorded not only in the annals of successful business, but in the records of countless benefactions as well.

But whether the world knows it for a success or not, the life that heeds Christ's call to become is a life of enlargement in the present and foundation for a future that may be anticipated with peace and gladness and not with fear. How many a man's horizon closes in upon him with the passing years until nothing is visible that seems worth while, and the hand of self-destruction closes the chapter here of a life of deterioration and self-stultification that had seemed in earlier years to be a life of freedom because it was a life of self-indulgence. I recently heard a traveler tell of a Korean city that by reason of the sloth and neglect of its inhabitants reached such a state of physical uncleanness that it was constantly visited with deadly diseases, the people reflecting the unwholesomeness of their surroundings in their own degradation, spiritual, mental, and physical. But he was able also to depict the effect of a thorough reform. By paying the price of the surrender of the old, the new became fruitful of a life of cleanliness and health and growth in all right living. Our own Nation is called upon to free itself from the waste and wrong and peril of war and intemperance, and of the inequity of social and economic conditions that emphasize and increase the distinctions between strong and weak, and rich and poor. For salvation reaches also to communities and nations, no less than to individuals. Authority, custom, preconception and pride are here to be combatted, as well as powerful selfish interests; but as the vision of the nation is clarified, and the false pleas of discredited ideas and businesses are rightly rated, the way is opened for new activities,—the bringing in of conditions that work for righteousness and the development of manhood and womanhood in the likeness and image of God.

This is what Christ offers in His call,—to pass from self-deception and deterioration to a saving knowledge and growth; to exchange low ideals for high, the quick and transitory gain for the enduring reward, the circle bounded by self and selfish interests for the larger field of investment that gathers rewards from a hundred sources, and enters into the pleasures of a common welfare, fruitful now as we become workers together with Him who calls, "and it doth not yet appear what we shall be," but it is still a becoming, for we "shall be like him, for we shall see him as he is."

Washington, D. C.

The brave man carves out his fortune, and every man is the son of his own works.—*Cervantes*.



## A Quaker in the Turkish Army

BY KHALIL TOTAH

It is inconsistent enough for a birthright member of the Society of Friends to serve in the Turkish army, but such inconsistency will be even more sensational when charged against a Monthly Meeting Clerk, whose duty it is to read aloud the query, "Do you refrain from bearing arms and from performing military service?" Finding comfort in Emerson's theory that consistency is the bane of little minds, I proceed with my tale.

Far back, when the Ottoman Sultans first ruled Christian lands, Christians were only tolerated. They paid tribute, but were allowed no share in the glorious wars of conquest. A non-Moslem was considered unworthy to line up in the ranks of the "believers." Neither would a Christian subject fight against a fellow co-religionist in order to increase the prestige of the Mohammedan faith. So well did both sides grasp the full significance of the situation that the payment of a little sum a year in place of serving in the army was quite satisfactory to both ruler and ruled. But things change—even in Turkey—and the constitution of 1908 demanded military service from Moslem and non-Moslem alike. In principle, such a policy is compatible with equality and with modern European custom. In practice, it is compatible with neither equality nor justice.

Service in the Turkish army is now obnoxiously compulsory. Every man is government property between the ages of twenty and forty. This score of years is divided into three terms:

1. Military service proper of three years (it may be reduced to two years in the near future).
2. Reserve duty called "ihtiat" for six years.
3. Re-enforcement duty "redif" of eleven years.

The first term of three years must be served in full. A man is always sent away from home to serve in a different section of the Empire. Thus Syrians are shipped to Yemen (Arabia) and former European Turkey; while Turks are sent to non-Turkish speaking communities. It is this first period that is most dreadful. It is also fortunate that a soldier can buy himself out. The price fluctuates according to the market. It happened that I had to pay \$280.00, plus three months of training, which I have just served.

It was early in last February when I received an urgent call to report at the barracks in Jerusalem. I was to begin right away in drilling with the soldiers. The absence of the superintendent, the lack of workers and the awkwardness of the whole situation made no difference whatever. Those were military orders and must be carried out immediately. The dragoman of the American Consulate was on good terms with the Turkish officials. His mediation helped some, but it could not postpone this task for the following summer when our school would be closed up. Facing the inevitable, I handed my work over to Marion Kelsey in addition to the duties of the superintendent and the care of the baby which were already in her hands.

So early at 7:00 a. m., February 11th, I was entering the barracks which are opposite the "Ecco Homo" arch—the traditional spot where Pilate said "Behold the man!" on seeing Christ with a crown of thorns. How little did I think of the Master carrying His heavy cross on this "Via Dolorosa" which I trod four or five times a day. In those barracks where Jesus, perhaps, first carried His cross, I bore mine too in the form of a Mauser gun and bayonet. On first reporting I was handed over from one officer to another until I finally settled down in a dingy, dark, ill-ventilated, crowded barrack room, where the poor soldiers slept on nothing but a thin blanket on a hard, dirty floor, with nothing but one blanket and an overcoat for a cover. I was a curiosity among them, first for having a smooth face, secondly for having a respectable uniform (not furnished by the government), and thirdly for wearing glasses. I felt out of place altogether, but soon after I got into the game and began to wander from one group of soldiers to another. On the whole, they are a good hearted crowd, full of life, and in their horse-play and other crude amusements resemble college boys.

I found that they looked on me as upper classmen do on a freshman and I acted accordingly. Anyone who has had the privilege of serving as college freshman will have no difficulty in the Turkish army where a new comer is first eyed, tested and then handled accordingly. I made up my mind at the outset not to put on airs lest I might suffer. I anticipated no trouble from those who had real authority, but it was those petty officers against whom I had to guard myself. I was a "sport" and did what my ignorant, illiterate sergeant ordered me to do as long as I knew I had to. The army is no place for a tender-foot and "please" is foreign to them. My ability to read and write Arabic served me in good stead, for often was I called upon to read or write a letter for those who were over me. Frequently the soldiers gathered around me to hear the news of the outside world. I only went down to the barrack for drill and I boarded outside. I often took a book with me to read in spare moments and if it happened to have pictures they were delighted to look at them.

Most of the time the soldiers are doing one thing or another. It seems to be the policy of the army to keep them occupied so when they do have a breathing spell, they won't have energy enough to get into mischief. At seven a. m. at the bugle call, we are all on our feet armed to march out to the field. Each officer takes his company to a spacious open yard where the whole regiment meets. Then the roll is called and we are given orders to march out in fours with the band playing before us. We are trained in small groups by non-commissioned officers and experienced soldiers under the close supervision of our officers. On first going there we were taught to stand "attention," "shoulder arms," etc., taking more difficult movements



as we go on. The system is German, the gun is Mauser and the official language, Turkish.

Later we had to dig trenches, go into sham battles with another regiment, practice at target, and all the other necessary arts of war. We were kept drilling until eleven o'clock a. m., with half an hour intermission, starting again in the afternoon at one-thirty and stopping at four. So much for a day scholar like me. The regulars had other duties in the night like sentry work, doing errands and attending evening classes of a military nature.

I was fortunate indeed to be on the right side of my captain who was a true gentleman. I invited him out to see the school which he did. He enjoyed being with us. He praised our educational work and wanted to have his son enter our boys' school. Ever after he permitted me to go home every Wednesday afternoon. So I spent the rest of the week in Ramallah. I was entitled to Sunday anyway. Friday was their Sabbath. Thursday was for general cleaning up and for washing, so I really missed only one day of drill—Saturday. That was helpful indeed, because I could get back to the school and help the overworked staff.

Military discipline is severe, but perhaps not quite so much as in Germany. A private could never speak to an officer officially without being accompanied by a sergeant. An officer is of course to be saluted wherever met. As a general rule, my officers were very decent to all those who minded their own business and paid attention to orders. Some of the young officers were exceedingly pompous and made it a little disagreeable for us.

One Sunday afternoon I was seen on the street with civilian cap and overcoat over my uniform. The uniform didn't show at all. I have worn those things many a time and was seen by many officers who never said anything to me, but this time I was stopped by a rough, beastly looking officer from another regiment, interrogated as to why I wore civilian clothes and arrested. I was confined in the barracks for about a week, awaiting my court-martial for this breach of discipline. They set the date for my court-martial three different times. I was there on the minute, but they never got around to trying me. At last I had Mr. A. E. Thompson, a loyal friend of mine, and a Canadian missionary in Jerusalem, interview the head of the military division, who hastened matters and released me with no further torment.

Thus I completed my first term of service. As soon as they handed me my papers, they put me down for the next one, which means that I must serve any time the government is in need of men. I can buy myself again for two hundred dollars, but as soon as I pay that I will be ready for another call. The state of affairs would keep up until I become forty years old. Teachers in government schools are exempt, but if one is called to serve before he was a teacher he will have no exemption. It is unwise to register our school as a government school because we cannot depend on Turkish laws, they are so changeable. The American Embassy was opposed to it too.

Such an unreasonable policy of militarism is fast ruining the country. It is only a matter of time as to when it will collapse. It is bankrupt, being depopulated, hated by all subjects, all creeds and races. In spite of all this, Turkey is borrowing more money with which to buy second-hand dreadnoughts. Enner Pasha, the present war minister and the hero of the revolution of 1908, is one big fool. It is his personality, position and policy that is causing misery to thousands of people. He wants more soldiers, more money for war, modern naval and military weapons, airships, and all these luxuries, which Turkey cannot afford. They must hire Germans for their army, Frenchmen for aeroplane, and English for their navy, and these things cost money which is squeezed out of the starving population. "O Lord, how long!" is the cry. Militarism in Turkey is a decided curse. If any one disease is going to kill Turkey, it is its military policy. Nobody is willing to serve that can escape. Not long ago a hundred and twelve men were called upon in Ramallah and only four were to be found. The people hate Turkey. They are praying for its immediate downfall, and may their prayers be speedily answered.

South China, Maine.

### A Hoosier in North Carolina

BY GEORGE N. HARTLEY

(CONCLUDED)

The prohibition law of North Carolina is a great success when compared with conditions existing under the open saloon. In some sections it is rendered almost void by what they call the jug law. Anyone may order by express a one gallon jug of whiskey as often as he wishes, but he must not have more than one gallon on hands at one time. This law makes the blind tigers much more easy. One postmaster told me that he issued 200 postoffice orders in one day during holidays for whiskey.

Although there is much drinking from this source, yet there is no legalized place where drinkers and gamblers may congregate. Boys are not so much enticed, so drunkenness is much on the decrease. Indeed, it is a rare thing that a drunk man is seen on the streets. An effort is being made to do away with the jug law; when this is done and the Virginias fall into line, North Carolina will have a good chance to live sober.

It afforded me great pleasure and comfort to be so kindly received, and given all the liberty and time I desired to address the many schools that fell in my way. Public schools, high schools, academies and colleges all gave me the best of attention and apparent appreciation. One school I desired to enter, but I was informed that the city was Catholic ruled, and they had no chapel exercises and allowed no minister to come in to speak to the students, so I made no application there. These addresses were given to inspire the young people to live a life that is worth while; to conserve the physical, mental and moral powers God has given them; to leave off all narcotics and whatever would hinder the highest development of all our facul-



ties. Many quit using tobacco and many others pledged themselves never to begin it, nor to take any strong drink.

Guilford College is a power for good, not only among Friends, but others as well. I entered the homes of many who at some time had been students at Guilford College or New Garden Boarding School. In these homes I found a different life, which also was felt in the Sabbath Schools and meetings. Even the table service was superior and the biscuits much better. Biscuits were everywhere, and always three times a day with very few exceptions, and when made by Guilford girls they were always palatable.

My stay of a few days at Guilford College was of much interest. As I mingled with the students and addressed them on different occasions, I realized that the possibilities before such a fine company of young people were great, and, judging from their conduct, the promise is good. The management is prime and the teaching force is equal to the demand. President L. L. Hobbs, who has been in the institution since 1876 and who was an associate teacher with myself for two years, has proved himself a worthy and efficient head of the institution for these many years. Guilford College with its numerous buildings and equipments and its beautiful campus ranks among the first colleges of the South.

One of the greatest hindrances to the church work was the lack of punctuality. It was not uncommon to hear men say, "Sunday School is at ten o'clock, but nobody will be there on time so it is not worth while to go yet." So say all and so it is. Some ministers say so too. Some say we will begin on time and they do and these Sabbath Schools and meetings are alive. The Yearly Meeting is short of ministers that are physically able and capable of doing active work as pastors and evangelists. Some pastors have the care of as many as four or five meetings, going to each place once a month. Some meetings have gone almost out for the lack of a leader. The city meetings are well cared for by regular pastors. Lewis W. McFarland, of Western Yearly Meeting, is pastor at High Point and is doing excellent work. Fred E. Smith, of Indiana Yearly Meeting, is at Greensboro and the meeting is flourishing under his leadership. There are a few others from the north that are doing well. So many of their young people come north or west and do excellent service, so it is quite right that we should send some south to help them.

In four Quarterly Meetings I found some had drawn off from their meetings and set up little meetings and in some way connected themselves with Philadelphia Yearly Meeting. As it appeared in some cases, some little unpleasantness would arise in a community, and a few, ten or fifteen, members would separate and apply to the Trustees of the Charleston Fund of Philadelphia Yearly Meeting for money to build a new house, and a new house would soon be standing near the old one, and two little meetings would be held and sinners would say, "Behold how these Quakers love one another!"

This Charleston Fund is thus being worse than wasted, as it is an encouragement to these little divisions, thus weakening the power of both for soul winning. Then these new meeting houses, as a rule, must close soon, as some have done already as I was informed. Some of these little divisions have no real leaders, no ministers. The members went off because of some disagreements, no principle being involved, so they cannot survive long. The principal reason given me was that they objected to a hireling ministry and other advanced movements of the Church.

They do not take into consideration the fact, that because a minister receives a support, either a fixed amount or as Friends have a mind to give, this does not necessarily make him a hireling. This is especially true when the minister does not know where the next meal is to come from or his little ones cannot go to Sabbath School for lack of sufficient clothing. A hireling is one that will not sacrifice himself and can easily be hired to quit preaching. I am sure I found no hireling ministry in North Carolina, but I did find a goodly number of very faithful, overworked, underpaid, active, self-sacrificing ministers, cheerful and happy, some having no homes of their own, living in such cast-off houses as they could find to give them shelter.

The Church ought to divide up a little and provide better places for some of these and make them feel that their services are appreciated. By so doing they will make the gospel free, and the messenger that brings it will have a mind that is clear and free from the special care of his home. Some say, "Let the minister trust the Lord." That is the way they do and they get on well, when the Lord can trust them. If any are hirelings and have quit helping and gone to storing up money, then the minister fares hard.

After having spent 198 days within the limits of North Carolina Yearly Meeting, and having visited all the particular meetings, save three, and having mingled with the people in many homes and elsewhere, I feel free to say I found a goodly number of very earnest, spiritual worshipers, young as well as old. The hospitality and kindness shown me everywhere throughout the state was of the highest type. Though I changed places many times, and in a number of instances, during the stormy part of the winter the conditions were very uncomfortable, yet the good hand of God was upon me and I was kept in good health and strength and able to give from one to four addresses almost every day during the whole time. To Him be all the praise.

Fountain City, Indiana.

Christ said, Be of good courage, let there be no panic in your heart. Banish fear from your mind and heart and will, and so find your way into perpetual cheerfulness.—*Campbell Morgan*.

Small service is true service while it lasts. Of humblest friends, bright creature, scorn not one. The daisy by the shadow that it casts protects the lingering dewdrop from the sun.—*Wordsworth*.



### Echoes from the Haverford Summer School

To gather up more than "echoes" would be a difficult task for one person, so "many voices" were in the air at the Haverford Summer School, so many opportunities were given us. And yet the prevailing note was of harmony and unity of purpose. Entire accord was hardly to be expected, for many phases of Quakerism were represented in that large gathering of one hundred or more and there were some outside our membership altogether. Yet there was not only social harmony, but the accord of the program was also noticeable. Certain lectures or conferences seemed naturally to succeed others, even where no connection had been planned.

The teaching of Walter Rauschenbusch on "Christianizing the Social Order" was, for example, a prelude to Eleanor D. Wood's account (on another day) of the community life at Corinth, as pictured in Paul's letters, and Hugh Black's eloquent lecture on "The Open Door" led naturally to a consideration of the wider opportunities and responsibilities which such gatherings as Friends' Summer Schools bring with them.

Walter Rauschenbusch, known to some of us heretofore only by his writings, was most interesting as a lecturer, and was also kind enough to devote a twilight hour on the lawn to answering some of the many questions which he had raised in our minds. Perhaps nothing that he said would be more appropriately quoted here than when, after having spoken of the "social habits, which spread by imitation, such as smoking and alcoholism," he included the "dress habit" (*i. e.*, extravagant and foolish dress) among these, and added, "I feel like paying my tribute to the women here, who are so sensibly and comfortably dressed. And, while you have largely given up your distinguishing dress (and I regret it), it seems to me that just here lies a part of the mission you Quaker women have to the rest of the world—to say to them, by your dress, 'Come, and be sensible and beautiful with us!'"

Even if we could not go as far as he does in social reform, we could all feel grateful for the combination in him of the active "social conscience" with a loving heart, a sympathetic nature, and a delightful touch of humor.

Rufus M. Jones, in his three lectures, "A Quietist in Action," and the two on Guyon and Fenelon, drew and sustained a very interesting parallel, between the Quietists and some Friends; notably Thomas Shillitoe (who formed the subject of the first lecture), Thomas Story and Job Scott.

While there was much in the lives of Guyon and Fenelon, which was widely different from these Friends, and others who had been influenced by their writings, there was the same desire to be emptied of self, to be, as Thomas Shillitoe said, "like a cork upon the ocean," carried passively wherever the deep current of Divine Love would move.

A closer study of the lives of Guyon and Fenelon revealed much which seemed, as the speaker said, to lie "only in negations," and also a morbid element.

Not "the selfless life," but a consecrated self, glad to serve, or to wait, is to be the ideal of our day.

Prof. Augustus T. Murray's two Bible lessons—"The Test of Discipleship," and "The Fellowship of Suffering," led us, as he said, "into deep waters," but were well calculated to follow a study of the Quietists, stirring up an earnest conviction that "we are never saved by the 'thou shalt nots,'" as Paul found out for himself, but rather by feeling as our Savior did that His mission could only be fulfilled by entering into the world, with all its pain and sorrow, and meeting the base and evil conditions "yet without sin." Dr. Murray used in his lessons the old version of the Bible, or the Greek Context, saying that his concern was to find "what the Master meant; not what men think that He meant."

How well, following these lessons came, the next day, Hugh Black's utterance, "Not what you *think* of religion—not what you *say* of religion, but the things by which you are living—that is the touchstone."

Two of the "informal conferences,"—the one on "Eastern and Western Quakerism," and that treating of "A Wider Fellowship,"—were helpful and interesting. In these, also, there was a widely differing attitude, yet harmony and good feeling. In the first, an expressed, as well as a felt, desire that East and West, we may learn from each other;—in the second, the thought was expressed that like points on the outer rim of a circle, we draw nearer together as "we draw nearer to the Centre." It was at the close of this conference that the younger Friends were earnestly asked not to forget to be loving and patient with their older Friends even when they felt that they were "not understood" by them.

\* \* \* \* \*

The close of the week brought our English visitors and also our young Friends in large numbers. Two earnest and interesting conferences on Seventh-day afternoon and evening were followed on First-day morning by quite a general visitation of nearby meetings, by different groups, this being aided by means of automobiles, kindly loaned; though muddy roads did not discourage the "trampers," of whom there were a number. The afternoon brought a conference at which eight Friends representing conditions in Australia and New Zealand, Canada, Indiana, England, New York and Ireland, respectively, told us how our members in these different parts are working out their own way of meeting the "challenge" of our time.

In the evening was reached what seemed the culmination of all the deeper thought of the week, when we heard first of the fundamental need of spiritual life, then of public worship, as an aid to that life, which brought before us the responsibilities and privileges of our meetings for worship. Next, personal religious communion, as an aid, and a deep need of the spiritual life was presented, and the danger pointed out of our being too busy, even with what we felt to be our Master's work, as to miss the sense of His presence. The influence of Christ was next presented. "Only as Christ is within, is He 'the hope of glory.'"



Then all was summed up, in "carrying out spiritual ideals in daily life," for as we were reminded, it is only the man who "heareth these sayings of mine and *doeth* them," whose house is "built upon the rock."

The conference closed with a period of "living silence," which the large gathering seemed slow to break.

After all it may be that we gained as much from our daily association as from any appointed gathering. Getting together in the dining-room, or in chance talks as we sat under the trees, quiet walks toward sunset, when the wood-thrushes were singing, and cool shadows stretched across the lawn, gave many opportunities to be really neighbors,—*"nigh-dwellers."*—*Frances Tatum Rhoads in Philadelphia Friend.*

### The Place of Meeting—A Mystery Explained

BY MEAD A. KELSEY

Having enjoyed the high privilege of attending the recent International Sunday School Convention which was held in the Medinah Temple, Chicago, I have thought that it would interest the readers of THE AMERICAN FRIEND to know something of the place of meeting; that is, the Temple. To the uninitiated, like myself, the name "Medinah Temple" must have involved a mystery, and this was by no means lessened when we saw the magnificent structure, that could not have cost less than half a million, with its mosque-like domes, two of which were surmounted by huge scepters each bearing at its upper end a crescent, the universal emblem of Islam. Was this then, a Mohammedan mosque to which we were going? No, not exactly, although related. It is rather, as I learned, the home of a lodge of the "Nobles of the Mystic Shrine,"—Shriners, they are called for brevity. This called for an investigation, for although I had long known of the Shriners, I knew nothing about them. Here then is what I found:

"The Order of the Nobles of the Mystic Shrine was established at Mecca, Arabia, in the year 5459 (in the year of our Lord 1608). . . . The order was revived and instituted at Cairo, Egypt, in 5598 (equivalent to June 14, 1837). . . . Temples were also instituted in various cities throughout Europe some years ago. . . . In 1871 the ritual was brought to America by one of the transient foreign members, and placed in the hands of Dr. Walter M. Fleming, 33d degree Sovereign Grand Inspector-General A. and A. Rite, and Eminent Commander of Columbia Commandary No. 1, Knights Templar, New York."

Thus it was that this order of Moslem origin was introduced into America, and Mecca Temple No. 1 instituted in New York. The ritual was revised and adapted, some features being taken from "the old burlesque association known as the Sons of Malta. . . . And a portion of the work taken from the higher degrees of the Rite of Memphis and the Scotch Rite, as well as the Royal Arch and Templar degrees York Rite." But with all the changes, it still retains a strong coloring of its Islamic origin. Only Knight Templars and 32d degree Ancient and Accepted Scot-

tish Rite Masons are eligible to membership in the American order.

Among the official titles are to be found such as these: Illustrious Grand Potentate; Illustrious Chief Rabban; Illustrious Most High Prophet and Priest, —God save the mark! On the walls of Medinah Temple were to be seen the portraits of a number of Illustrious Grand Potentates in their gorgeous robes, —in striking contrast to the portraits of Potts, Jacobs, Trumbull, Harshorn, and others of our great leaders to be seen within,—men the insignia of whose honor is deeds and not gorgeous attire.

Since my readers may not see the portraits of these Illustrious Grand Potentates, I will insert here a description of their official costume: "Velvet purple robe or domino (beautifully wrought); flowing sleeves, trimmed with yellow or gold braid; yellow or gold colored sash; high purple and yellow silk or satin turban, with crescent of gold and jeweled; jeweled scepter with crescent at top." A copy of the Bible and the Koran lie upon the altar in the lodge room. (This I did not see, but I have it on good authority.)

The Temple itself bears the name of the sacred city of Islam, Medina, where Mohammed died and was buried, as the first temple in New York was named Mecca, for the place of his birth. Thus do men in a professedly Christian land honor the False Prophet and show respect to a faith that has been for centuries the most formidable foe of Christianity! But I did not intend to comment, but only to state the facts as I found them, and ask the question, Whither?

But one thing I think must gladden every Christian heart: Over the platform in the great auditorium, above all Illustrious Grand Potentates and every other name that is named, blazed in living flame the holy resolve of the assembled hosts, JESUS SHALL REIGN. God speed the day when that device shall be read in every temple, synagogue, mosque, and above every shrine in all the world,—yea, rather, in every heart let it be written, JESUS REIGNS!

Oskaloosa, Iowa.

The Church Peace Union has addressed a letter to the ministers of the United States offering prizes as follows:

One thousand dollars for the best monograph of between 15,000 and 20,000 words on any phase of international peace by any pastor of any church in the United States; three prizes, one of \$500, one of \$300, and one of \$200, for the three best essays on international peace by students of theological seminaries in the United States; \$1,000 in ten prizes of \$100 each to any church member between twenty and thirty years of age; twenty prizes of \$50 each to Sunday School pupils between fifteen and twenty years of age; fifty prizes of \$20 each to Sunday School pupils between ten and fifteen years of age. Pastors are asked to make announcement of these prizes. Only one essay should be sent from each church and Bible School, essays of the local church and Bible School being read by a local committee and the one winning essay forwarded.



## FOR HOME READING

### "Packing Pork to Pay Expenses"

I wish to tell you a story which I heard from the lips of the man of whom I speak. He was William Reynolds, of Peoria, Ill. Several years before, he was stopped on the street by a friend who asked him this question, "Mr. Reynolds, how long have we known each other?"

"About fifteen years."

"Mr. Reynolds, do you believe that I must accept Christ as my Savior, if I am to be saved?"

"Yes, I do."

"Mr. Reynolds, are you a Christian?"

"Yes, I believe so."

"Mr. Reynolds, do you care whether I am saved or not?"

"Why, certainly I do."

"Pardon me, I do not mean to hurt your feelings, but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know you cared about my soul. When I put the question you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in the city, and if you had told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word, and I CANNOT BELIEVE YOU REALLY CARED."

With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend: "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows:

"Pleasant day!"

"Yes, quite pleasant"

"Fine crops!"

"So I believe," was the reply.

"We ought to be very thankful to the good Lord for all His blessing!"

"Why, yes, I suppose we ought!"

Then came the real question: "My friend, are you a Christian?"

"Well, I believe the church is a good thing—I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject." Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you!" "If we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this!" said the stranger; and, Reynolds, before I knew it, he pulled my head down behind the car-seat, and was praying as I never heard a man pray.

He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Savior. He prayed that God would give me no peace until I had repented of my sins and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakeman called out the name of a station, and he said, "Good-by, my friend, I must get off here. Remember, 'Now is the accepted time; now is the day of salvation,'" and he was almost gone before I realized that I did not know his name. I rushed after him, and said: "Sir, will you tell me your name?" He replied: "My name is D. L. Moody."

He continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in this world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Savior. Hundreds of Christians would have said that was no place to speak to a man about his soul; but he wanted no better place. The matter is so upon my heart that I must go to Chicago and hunt up that man Moody, and settle this matter."

But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led him to give his heart to Christ. Then as he turned homeward he exclaimed: "O God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me that for fifteen years I have known him, and have never uttered a word indicating any concern about his soul. There is something wrong about my Christianity! I think I will go to Chicago, and get acquainted with that man Moody!" Go, he did, and then began an acquaintance which transformed William Reynolds' life. He went home to begin a work of positive Christian activity such as he had never before dreamed of.

Some years before he died I met a gentleman from Peoria on the Pacific Coast. I said to him: "I suppose you know my friend, William Reynolds?" He replied: "Oh, yes; every one in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong people's church from a mission Sunday School started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked: "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds' BUSINESS IS TO SERVE THE LORD JESUS CHRIST, AND HE PACKS PORK TO PAY EXPENSES."—Howard A. Johnston.

[This article, printed as a leaflet, and suitable for slipping into your letters and for distribution otherwise, to Christians, also other valuable leaflets can be procured of the Great Commission Prayer League, 808 North La Salle Street, Chicago, Illinois. No charge is made for them, but free-will offerings toward their free circulation will be gladly received, if sent to the League.—Pittsburg Christian Advocate.]



## PERSONAL MENTION

Nathan Frame remains in about the same condition he has been in for some time. He suffers a great deal.

Mearl Wilson is pastor of the meeting at Keystone, Indiana, and is doing very efficient work in that meeting.

Professor W. Irving Kelsey, of Penn College, Iowa, is supplying the vacant pastorate at Hubbard, Iowa, until Yearly Meeting time.

Drs. George and Isabelle F. DeVol and children, of Luh Hoh, China, are spending a few days with relatives at Richmond, Indiana.

Ancil E. Ratliff and Richard Haworth of Farmland, Indiana, gave a report on a recent Sabbath evening, of the International Sunday School Convention held in Chicago.

Fred E. Carter, pastor of Friends' meeting at Jonesboro, Indiana, has resigned to accept the pastorate of the meeting at Fairmount, Indiana, succeeding Richard Haworth.

Horton Ballard, Verna Shriver, Beatrice Wiltsie and Homer Bundy are representing the First Friends' Church of Marion at the Winona assembly of Young Friends this week.

Dr. Benjamin F. Trueblood has so fully recovered his health as to be able to attend to his duties as Secretary of the American Peace Society and as Editor of the Advocate of Peace.

Marie Cassel has charge of two meetings belonging to Marion Quarterly Meeting, Indiana. One is at Barbers Mills and the other at Pleasant View. Both meetings are prospering under her care.

Charles E. Hiatt has accepted the unanimous call of the congregation of the First Friends' Church of Marion, Indiana, to remain as their pastor for the coming year. This will be his sixth year as pastor of that meeting.

Albert J. Furstenberger, pastor of South Wabash Friends' meeting, has accepted a call to the pastorate for another year. The meeting has paid off a debt of over \$2,000 the past year and is in a prosperous condition under his guidance.

Professor Elwood C. Perisho, who for some years has been State Geologist of South Dakota, and head of the Geological Department of the University of South Dakota at Vermillion, has been elected President of the State College of South Dakota at Brookings.

R. Solomon Tice, returned missionary from Victoria, Mexico, attended the meeting at Fairmount, Indiana, on Sabbath morning, July 19, in the interest

of the building for boys to be erected on the farm at Victoria. His message was highly pleasing to Friends.

Professor David W. Dennis, of Earlham College, is holding religious services every Sabbath afternoon in a neighborhood not far from Centerville, Indiana. Members from different denominations and of no denomination are attending and the outlook is promising. A Sabbath School has been organized.

Frank D. Ashba is closing his fifth year of pastoral work at Georgetown, Illinois. He has accepted a call to Plainfield, Indiana, and will move to his new field of work in September. Georgetown Friends feel deeply the loss of so able a pastor. His work has been most faithful and helpful. He and his estimable wife and family have made a host of friends in Georgetown.

Horace E. Coleman, his wife and little son, of Tokyo, Japan, are spending the summer in the home land, and will be at Bloomington, Indiana, for some time. In addition to his regular work at Tokyo, Mr. Coleman has recently been appointed General Secretary of the Sunday School organization in the Japanese Empire, a place of great responsibility and wide opportunity. He very acceptably filled the pulpit at both the morning and evening services on July 19th at Bloomington, in the absence of the pastor, Enos Harvey.

Daisy D. Barr, who for four years has been pastor of the Friends' Memorial Church at Muncie, Indiana, has handed in her resignation to the Monthly Meeting and has accepted a position with the evangelistic party of Dr. Milford H. Lyon, who conducted a great union revival in Muncie last winter. Mrs. Barr will have charge of the Women's Department, a new feature of the evangelistic work. She will be assisted by two other women of the party. Her resignation will take effect September 1. She will make her home at Fairmount, Indiana.

## NEWS ITEMS

Anyone traveling or residing in reach of the Friends' meeting at Boulder, Colorado, will receive a hearty welcome at all of the services.

The pastorate of the Georgetown, Illinois, meeting for the coming year is vacant. Anyone feeling a call in that direction is invited to correspond with O. P. Rees, Georgetown, Illinois.

On July 19th the Friends of Sugar Valley Meeting, Ohio, held a public meeting for the new members. The sermon was based on Psalms 84: 10. Nineteen new members were received.

The Friends' Sabbath School at Des Moines, Iowa, held its annual banquet in Union Park on the evening of June 22d. Supper was served at 6:30 o'clock and there was a large company to enjoy the bountiful repast.

The three meetings in Deer Creek Monthly Meeting, Indiana, are all holding their own. Irvin Stegall is pastor at West Branch. An all-day basket meeting a few Sabbaths ago manifested considerable interest in that neighborhood.

A few Friends living in Winnipeg, Canada, hold a meeting for worship after the manner of Friends at the Y. W. C. A. rooms every Sabbath morning at eleven o'clock. Any Friends passing through Winnipeg will be welcomed to these services.

The First Friends' Church at Marion, Indiana, under the pastoral care of Charles E. Hiatt, since the union revival meetings last winter conducted by Dr. Lyon, has received nearly two hundred new members, and the spiritual life of the church has been considerably revived.

The meeting at Milo, Indiana, about three years ago was reduced by removals and deaths to only two or three families. Its membership now is nearly fifty and nearly everyone is an active Christian. The meeting house is often crowded with a deeply interested congregation.

Arrangements have been perfected between Penn College and the State University of Iowa and also the Iowa State College at Ames, so that those who are looking forward to professional degrees may do the first three years of their work at Penn and the remainder at the other institutions.

Boulder, Colorado, Monthly Meeting was held July 12th. All Friends were delighted to have present Charlotte E. Vickers, of Oak Park, Illinois, President of the Woman's Foreign Missionary Union. She brought a message on the "Offices of the Holy Spirit." All felt a new inspiration for having come in touch with her life.

The services at Friends' Meeting at Stafford, Kansas, are very well attended, considered the hot weather and the busy season. Good interest is manifested in all the meetings. The attendance at the Sabbath School is well kept up. Philander E. Hinshaw, who has been visiting there, has been helpful both in the Sabbath School and through his ministry.

The Pilgrimage of the New York joint Fellowship Committee to Croton Valley Meeting (Orthodox) will be held



August 2d, instead of 9th, as formerly planned. Meeting begins at 11:00 o'clock. Conference at 2:30 p. m. The conference topic will be "Simplicity: A Quaker Message." Train leaves Grand Central Terminal, New York, at 9:05, for Mt. Kisco.

The Second Friends' Church in Marion, Indiana, has been blessed with a genuine revival spirit for many months. The attendance is splendid, the church being crowded frequently. DeWitt Foster is doing splendid pastoral work and the church will retain him another year. One hundred and fifty new members have been added to the membership roll since he began his work less than two years ago.

Announcement has been made of the marriage on August 13th of Professor Roderick Scott, formerly professor in English at Earlham College, but now a missionary doing Y. M. C. A. work in Russia, to Miss Agnes Kelly, daughter of President and Mrs. Kelly, of Earlham College. After attending a summer conference at Northfield, Massachusetts, they will sail for Russia by way of England.

The evening of July 14th was a time long to be remembered by Friends of Boulder Meeting, Colorado. The Sabbath School had just closed a two months' contest by which the class bringing in the greatest number of dollars for the church lot should be an honored guest at a social. The intermediate boys class won and a large company assembled on the beautiful lawn at the home of the pastor, Kirby V. Bowen. A financial statement of the lot fund was given showing a deficiency of \$45.00, which was pledged in a few minutes, resulting in the mortgage being released.

Smith's Mills Camp Meeting Association, of which John S. Kimber, pastor of Friends' Meeting at Newport, Rhode Island, is president, will hold its annual summer camp at Smith's Mills, North Dartmouth, Massachusetts, August 14-24. The workers will be L. B. Compton, of North Carolina, Charles T. Potter, of Norwich, Connecticut, and others. Children's meetings will be held daily in charge of Charles B. Donle and his assistants. The music and illustrated lectures will be in charge of J. A. Morris Kimber. For accommodations and further particulars, address Jabez Slogum, Dartmouth, Massachusetts.

#### THE ENGLISH DEPUTATION

The English Friends visiting in America met in an informal way the young people and others of Fairmount

Quarterly Meeting at Fairmount, Indiana, July 9th. The meeting for worship and religious instruction and the social hour which followed made the evening a very helpful one to the members of the Quarterly Meeting. But the evening was so crowded with messages and varied activities that two of the visiting young Friends, viz.: James Douglas, from Ireland, and Margaret Thorp, from Australia, did not feel just free to leave without attending another meeting. Accordingly arrangements were made for their attendance at the Sabbath morning meeting at Fairmount, July 12th. Round Table conferences were also arranged for the afternoon, the young ladies with Margaret Thorp, and the young married people with James Douglas. Their services proved very helpful and encouraging to Friends.

Sylvia Marriage and Robert Davis, two of the Young English Friends who are touring this country, visited the Friends' Church in Des Moines on Sunday, July 19th. Thomas Jones, Secretary of the Young Friends' Activities of the Five Years Meeting, and Professor Homer Morris, of Penn College, accompanied them. Sylvia Marriage and Robert Davis gave very interesting accounts of the Young Friends' Work in England. Thomas Jones addressed the Sabbath School, telling of the different activities in which Young Friends in the United States are engaged. The day was a most enjoyable and profitable one for the Friends of Des Moines.

The English Friends Deputation is attending the Young Friends Conference at Winona Lake, Indiana, this week. The coming month will be spent in Pennsylvania, at the Whittier Guest House, and other points in the east.

#### CORRESPONDENCE

Garden City, Kansas, July 22, 1914.  
Editor THE AMERICAN FRIEND:

I wish to say to Friends that if any of them are passing through Garden City they should remember that I am living here and have been in the practice of entertaining Friends during the fifty-four years of my residence in the state. My latch-string is out and the bell-button is in working order. I live three blocks due north from the railroad station. JACOB V. CARTER.

#### HEADS THE LIST

William K. Pruitt, pastor of the Illinois Grove, Iowa, church sent us the largest list in proportion to the membership in our campaign for trial subscriptions.

#### ANNUAL MEETING IN CUBA

On July 14th and 15th, the annual meeting of the Friends' missionaries in Cuba was held in the rooms of the new school house at Gibara. The following missionaries were present: Zenas L. Martin, Clarence G. McClean, Raymond S. Holding, Henry D. Cox, Alma W. Cox, Lena A. Hadley, Clotilde L. Pretlow, Sylvester Jones and May M. Jones.

The work of the past year was fully reviewed and showed a net gain of 21 members, a good showing in view of the care taken in the reception of members. There have been 74 received as candidates during the year. There has been an increase of almost fifty percent. in self support during the year. The enrollment in the schools showed an increase of 76.

Plans were laid for an aggressive work the coming year. A larger number of natives will be used. Two young men are just beginning work as preachers to their people. Another, who had several years' experience as a preacher, has moved into the midst of a very needy field in order to labor for his people. Advance steps are planned for the school work. Plans for the beginning of a boarding school at Holguin were made.

Zenas L. Martin will be in the homeland for some months on furlough. His address will be in care of Samuel Hawthorth, pastor of Friends' Church, Minneapolis, Minnesota.

#### THE CHILSON MISSIONARY CONTRIBUTIONS

During Arthur B. Chilson's stay in this country he took a number of subscriptions for the work in Africa, and there has been a question with some contributors as to whom they should be paid. All such contributions should be sent finally to Edgar F. Hiatt, Treasurer, Richmond, Indiana. William C. Taber, Treasurer of the F. A. I. M. Board, is also authorized to receive them. Wherever the requirements of any Yearly Meeting request such payments to be made through the Missionary Treasurer of the Yearly Meeting or subordinate meetings, they can be so made, but in such cases they should be distinctly designated for the Chilson African Fund, and should be forwarded by such treasurers to Edgar F. Hiatt, Treasurer, as above. Otherwise they cannot be properly accounted for.

CHARLES E. TEBBETTS,  
Gen. Secy. A. F. B. F. M.

Friends desiring room and board at Winona Lake, Indiana, will find the Winona Cottage a pleasant place. For particulars, address PHEBE HENLEY, Box 227, Winona Lake, Indiana.



## BIBLE SCHOOL LESSON

August 9

**Subject.**—The Barren Fig Tree and the Defiled Temple (Temperance Lesson).

**Lesson.**—Mark 11: 12-33.

**Golden Text.**—By their fruits ye shall know them. Matt. 7: 20.

It is easy to advocate reform in a general way. It is not always so easy to attack sin in a hand to hand conflict. The preacher who generalizes will be applauded by evil doers. The man who takes up arms against iniquity and undertakes to do a genuine job of house cleaning is not always so popular.

"What Jesus said hit the chief priests and scribes. They had reason to smart and they did. Theoretically they had been greatly troubled at the heresy of this rabbi from Nazareth; but now that their piety for revenue only was in danger, they raged. They lined up for an attack upon the Leader who dared to cut off their income and it was war to the death from that moment."—S. S. World.

The first part of the lesson reveals the wrong of failing to bear good fruit. One does not have to be an outbroken sinner in order to miss eternal life. Failure to bear good fruit is a sin. A refusal to take sides on the saloon problem will bring no justification to anyone in this enlightened age.

To bear no fruit was equivalent to bearing bad fruit, so far as the fig tree was concerned. There was no essential difference so far as furnishing food was concerned. Neutrality on the liquor question in this age does not help the cause of sobriety. Rather does it help the opposition, because energies are withheld and the cause of sobriety weakened, when they ought to be directed positively against this evil.

The fig tree was in full leaf and thus gave evidence of having fruit. It was the leaves that deceived the situation. Many persons want to be understood as being opposed to the saloon, and yet never do anything but talk. It is votes and positive effort that count. The shammer is doomed in the final analysis.

### Cleansing of the Temple

Government has been ordained of God. But government has been defiled. Evil doers have entered in—by the consent of the powers that be, that is, the people—and are corrupting every avenue of human life.

How very much like this situation is the graft of evil-minded and over-grasping officials! The guardians of the temple profited by this abuse. How we are reminded of corrupt political machines and of corrupt police forces, which thrive on the profits which come from the defilement of the public!

He began to cast out the evil doers. He did not stop to argue about it, or to debate the problem of personal liberty, or try and convince the business men that this was all wrong. He drove the wrong doers out, and prohibition prohibited.

The American saloon has sinned out

its day of grace. The time for debate has passed. The people now need to act in accordance with their light and knowledge, and by so doing the liquor traffic is doomed. The saloon has no defense. It should be driven out of our civilization for the same reason that Jesus drove the traders out of the temple.

The church, business, science, the railroads, good athletics, clean politics, good government, all unite in condemning the liquor traffic. And Jesus teaches in the latter part of the lesson that what is necessary to be done can be done. Prayer and action go together. We should pray for the strength and wisdom to do our part in helping to "destroy the works of the devil."

## CHRISTIAN ENDEAVOR

August 9

**Topic.**—Who is Free? John 8: 31-36.

The antithesis of freedom is slavery; and there are many kinds of slavery besides the bondage of the body.

There is the slavery of ignorance, the slavery of custom, the slavery of superstition, the slavery of society, the slavery of politics, but worse than all these is the slavery of sin.

Freedom is by no means license, neither is it lawlessness. Freedom is ruled by a higher law, the law of truth, "for the truth shall make you free."

No one can be at his best so long as he is conscious of bondage and there is no perfect freedom except the freedom which comes in Jesus Christ.

Seek first the abandonment of sin, for sin not only dries up the soul but burdens the mind and easily leads to the bondage of the whole life.

Seek to know the truth. So long as ignorance exists, there can be no perfect freedom. Ignorance is darkness and truth reveals the light.

A man may be in physical bondage and yet the soul may be free. Many a slave knew God, while the master was groping in spiritual darkness.

Many a man boasts of his freedom as a citizen and waves aloft the banner of the Republic as the emblem of liberty and yet is a slave to appetite and passion. There is no freedom except God's freedom.

Liberty to do as one pleases is to be the slave of selfishness. Liberty buttressed by law is the ideal.

### WE ARE MOVED TO REMARK

That Friends should heed the splendid advice of our General Secretary in behalf of a better financial system.

That the discordant elements of Mexico can be brought together by the proper kind of diplomatic guidance.

That monthly and yearly meeting reports can be improved somewhat by using present-day descriptive terms in recording action taken.

That certain hot weather patriots are apparently rushing the political season.

That every Friends' meeting has a

mighty task before it; that of winning the community, individually and collectively for Christ and the Church.

That the advocates of free tolls for the Canal might consider the question whether or not if the government should own the railroads, free transportation service should be granted to certain shippers and tradesmen.

That elderly Friends should not monopolize all the time in the business meeting, and that young Friends should not wait to be handed an assignment for religious work upon a silver platter.

That the bounteous wheat crop ought to make plenty of toast for city folks next winter.

That Friends ought to prove the adaptability of their denominational name by being friendly.

That the peace of Europe will never be assured until the Big Powers face their difficulties honestly and attempt to settle them upon the basis of justice rather than of expediency.

That Friends everywhere should see that their children are given Christian training and taught the principles of the Church.

That the liquor traffic is up against the wall fighting for its life in this country, as it sees an aroused people determined to hasten its doom.

### PRIZE FOOD

Palatable, Economical, Nourishing

A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods, but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was almost a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## INDIAN MISSIONS IN OKLAHOMA

All the reports which come monthly from our Indian missionaries contain something of interest. The one of May last has some of special interest. At Shawnee mission the report says: "It was a beautiful sight last Sabbath night (May 31) at Shawnee, when the hand of fellowship and good cheer was given to nine of our larger girls, who had expressed a desire to unite with Friends in church fellowship and had been received by the Monthly Meeting just preceding." Five of these girls belong to the Shawnee tribe and the other four to the Kickapoos, while they all reside within reach of our missionaries.

Harvey Wallace, missionary at Seneca, says: "We decorated the cemetery on the 30th of May. The Indians asked me to have prayer, after which I gave them a talk on keeping up their graveyard. It is in fine shape now. We had a good meeting at Jack Armstrong's (a Christian Indian). Twenty-five Indians were present, seven of whom gave me their hand and had me pray for them that they may give their hearts to God."

Isaac Frazier, missionary at Wyandotte, says: "On the 31st of May, we had with us our dear Friends, William P. Haworth and Harvey Wallace. During the day we visited the school and witnessed the aptness of the children in their recitations. At the close of these exercises, the whole school was collected and W. P. Haworth gave them a very impressive talk, which was listened to with much interest. In the evening he preached a sermon, the first of a series of six sessions, held in the Friends' church in Wyandotte. One evening six of the larger girls came forward to an altar of prayer and found peace. On another night, we witnessed a most beautiful sight, when twenty more came forward and wept and prayed until they found peace in Jesus." "To Him be all the praise."

I have a letter from the supervisor of Indian schools of the United States, in which he requests that we encourage more of our young people to take the civil service examinations and enter into the Indian work. Teachers are wanted in various departments. Many of the government schools teach many industries, and teachers are wanted, as some are going out and others must be had to fill the place. Anyone wishing to do mission work can find a place in these schools and be well paid and cared for at the same time. The government prefers good Christian teachers. It is indeed very desirable that these schools should be supplied with those who can and will lead the young Indian

people right. Many teachers are there simply for the money they can make. Let those who read this note call attention to young people who can enter this field and encourage them to do it, that they may be helpers in civilizing and at the same time Christianizing the Indian. That makes real civilization.

GEORGE N. HARTLEY.

Fountain City, Indiana.

## EVANGELISTIC AND PASTORAL PLANS FOR INDIANA YEARLY MEETING

The following plans were adopted at the last meeting of the Evangelistic and Pastoral Committee of Indiana Yearly Meeting. Many of them have been in use to a greater or less extent but will be much more thoroughly developed.

1. Arrange a card catalog of all ministers and persons called to the ministry, noting personal characteristics and qualifications for service.
2. Arrange a card catalog of all the meetings, noting physical and spiritual equipment of each one.
3. Group and arrange meetings for pastoral convenience and support, thus enabling each pastor to receive full support for his family.
4. Send a letter to each pastor immediately following Yearly Meeting, embodying any new ideas which may have been gathered and offering suggestions for the next year's work.
5. Hold conferences in each Quarterly Meeting to discover workers and needs of meetings and suggest plans of work.
6. Give assistance, where a need appears in any department of church activity, to individual meetings and pastors, to enable them to work together as one in finding and working out God's plan for the meeting in the community.
7. Direct Evangelistic campaigns annually.
8. Pursue aggressively church extension work.

It was also learned that the present superintendent, Ira C. Johnson, will not be able to continue in that capacity after Yearly Meeting in September. The Committee then unanimously chose Truman C. Kenworthy, at present pastor of East Main Street Meeting, Richmond, Indiana, to be nominated to the Yearly Meeting as superintendent for the coming year.

FANNIE ELLIOTT,  
Secretary.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

## Born

Dorland.—At Pasadena, California, July 5, 1914, to Dr. John W. and Elsie Dorland, a son, Allan Hubbs.

Fortner.—At New London, Indiana, July 7, 1914, to J. Ord and Hazel Fortner, a daughter, Carrie Luella.

Pickering.—At Ramona, California, June 19, 1914, to Sanford J. and Blanche Ford Pickering, a daughter, Charlotte Pauline.

Wood.—At Indianapolis, Indiana, July 7, 1914, to George H. and Hazel O. Wood, a son, Robert Walter.

## Died

Newby.—Calvin J. Newby, son of Nathan A. and Emily Newby, was born a mile east of his late residence near Salem, Indiana, January 30, 1865, and died May 17, 1914, aged forty-nine years three months and eighteen days. Funeral services were held at the Blue River meeting house and were conducted by his life-long friend, W. O. Trueblood, of Indianapolis.

Simms.—Josiah Simms was born in England, February 14, 1842, and died at the home of his brother, Richard Simms, near Richmond, Indiana, June 29, 1914. He was a birthright Friend. For many years he was an elder in Chicago meeting and was well known in Western Yearly Meeting.

Wright.—Hulda A. Wright, wife of David Wright, died at her home in New London, Indiana, July 6, 1914, aged sixty-nine years. For nearly forty-five years she was an esteemed member of New London meeting. The husband, one son and three daughters survive her.

## YEARLY MEETINGS, 1914

North Carolina—At Guilford College, North Carolina, August 6. Clerk, Lewis Lyndon Hobbs, Guilford College, North Carolina.

Wilmington—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

Ohio—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

Iowa—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a.m. and 7:30 p.m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.



FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

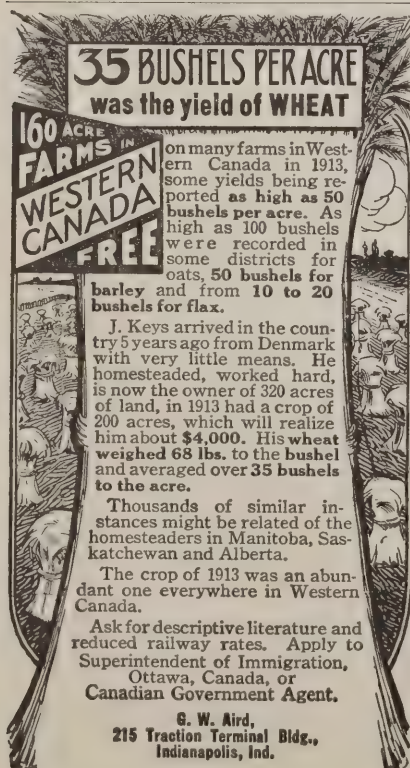
Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



**35 BUSHELS PER ACRE**  
was the yield of WHEAT

160 ACRES IN  
**FARMS IN**  
**WESTERN**  
**CANADA**  
**FREE**

On many farms in Western Canada in 1913, some yields being reported as high as 50 bushels per acre. As high as 100 bushels were recorded in some districts for oats, 50 bushels for barley and from 10 to 20 bushels for flax.

J. Keys arrived in the country 5 years ago from Denmark with very little means. He homesteaded, worked hard, is now the owner of 320 acres of land, in 1913 had a crop of 200 acres, which will realize him about \$4,000. His wheat weighed 68 lbs. to the bushel and averaged over 35 bushels to the acre.

Thousands of similar instances might be related of the homesteaders in Manitoba, Saskatchewan and Alberta.

The crop of 1913 was an abundant one everywhere in Western Canada.

Ask for descriptive literature and reduced railway rates. Apply to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Want Ads in *THE AMERICAN FRIEND* are proving their worth by bringing answers. Terms given upon application.

### Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

## THE OAKWOOD SEMINARY

FOR BOYS AND GIRLS

The Friends Boarding School of New York State at Union Springs-on-Cayuga Lake

Preparation for college, school teaching, and for general usefulness

Special courses in Biblical history and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating  
coasting, boating

Brick building; steam heat;  
electric light; fine water supply

School farm supplies milk  
and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS AND YOUR MONEY FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest thorough. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



24378 500  
AT-TISCO.

# The American Friend

Old Series.  
Vol. XXI., No. 32.

EIGHTH MONTH 6, 1914.

New Series.  
Vol. II., No. 32.

## Man Must Do More For Man

It has taken the ages to teach us,  
Long struggles through error and pain,  
Too slow was the truth to reach us,  
Though the truth was always plain;  
But we know at this latest hour,  
As the wisdom of God's great plan,  
If the race shall grow into power,  
Man must do more for man.

'Tis the centuries' one conclusion,  
The gift of the blood-drenched years,  
The dawn from the night's confusion,  
The hope that is forged from fears;  
And the words burn now like fire  
(Though obscured when the world began,)  
If we as a race rise higher,  
Man must do more for man.

Dead peoples knew of His sayings  
And they kept the truth in their creeds,  
They voiced the truth in their prayings,  
But they lived it not in their deeds;  
Self-love and the self's own pleasure  
Was the rule and the law with men,  
Now the heart has a broader measure  
And the race has a larger ken.

We have come to the clear decision  
Through the travail of the soul,  
But at last we have seen the vision—  
Humanity moves as a whole;  
And we know at this raptured hour  
That the welfare of all is His plan,  
And the race shall come into power  
When man does more for man.

—Poems of Harry Randolph Blythe, page 14.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Important Notice About "Slow Valley Monthly Meeting"

The series of articles about "Slow Valley Monthly Meeting," which ran through several issues of THE AMERICAN FRIEND earlier in the year, appear to have created wide spread interest. Numerous approving references have been received in letters from time to time, and many have in other ways voiced their interest in the progress made by this remarkable congregation.

A Friends minister said publicly recently that this was the most important contribution that had been made to Friends literature for a good while. There is evidence that the story has been an inspiration to many, and it is felt that it ought to have a wider and more permanent circulation.

In response to this feeling THE AMERICAN FRIEND management is ready to put the entire story in booklet form for general circulation provided it can have orders enough to make it pay.

Another chapter, a final one, will be found in this issue, and the story complete will make a booklet of about eighty-four pages, with a paper cover, and can be mailed to any address for fifteen cents single copy. Ten copies can be sold for \$1.00 and twenty-five copies for \$2.25.

This will be a rare opportunity to put a copy of a work that is full of inspiration and practical suggestions into the hands of Friends generally.

We must have orders for not less than 500 copies by August 20. We ask Friends to drop us a card AT ONCE, stating how many copies they will take. If the required number is ordered, the fact will be stated in THE AMERICAN FRIEND, and all orders will be filled

as soon as the booklet is out, when the money can be sent. Address, Manager of THE AMERICAN FRIEND, Richmond, Indiana.

### End the Perjury Scandal

Under the above heading the *Homiletic Review* for July has an interesting editorial, which is of special interest to Friends because of the strong endorsement of their position on the question of judicial oaths. The editorial is as follows:

Two recent murder-trials in Georgia and New York have been notorious for the mass of perjury perpetrated therein. The law penalizes perjury as a crime, a crime committed much oftener than it is punished. Legal proof of it is often lacking where the moral certainty is clear. It seems to be increasing, and is even brazenly defended. A New York lawyer has published a tract maintaining that justice can not be secured in court without resort to perjury. Is it not time for the churches, now beginning to unite in combating other evils, to use the axe on this? It is doubly execrable as both a profanation of Deity and moral treason to the state.

Such profanation can easily be abolished whenever an enlightened public opinion determines to abolish its occasion. This is, that a witness is not allowed to give testimony till he has sworn before God to tell the truth, the whole truth, and nothing but the truth—a solemnity often turned into a profane travesty by the mode of its performance. Quakers have religious scruples against it, and are not required to swear, but simply to affirm that they will testify truly. Is it not time for others than Quakers to have religious scruples against giving needless occasion for sacrilege and blasphemy to an unscrupulous witness? Abolish that occasion by changing the law. Let the penalty for false witness stand. Dispense with the oath; let the non-Quaker testify on the same terms as the Quakers.

The oath in judicial trials is a survival in modern Christendom of the superstitious mode of trial by *ordeal*, practiced by our Anglo-Saxon ancestors and other primitive peoples, the essence of which was an appeal to divine judgment. Whatever its imagined usefulness today, it is distinctly harmful in fostering the immoral notion that truthfulness is less imperative without an oath than with it. For a religiously moral man oaths are superfluous; *yea* and *nay*, as Jesus said, are sufficient; "whatsoever is more than these cometh of evil," and tends to evil.

Decisive on this question is Paul's teaching, "that no man put in his brother's way an occasion of falling." Can the churches be blameless while they allow an occasion of falling into impious sacrilege to be put in the way of so many by a needless oath?

To abolish it they need only the zeal for religious interests by which they prevented the abolition from our national coinage of "In God We Trust."

Faith is a grasping of Almighty power;  
The hand of man laid on the arm of God;  
The grand and blessed hour  
In which the things impossible to me  
Become the possible, O Lord, through thee.

Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow.—*Abraham Lincoln.*



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 32

RICHMOND, INDIANA, EIGHTH MONTH 6, 1914.

New Series.  
Vol. II. No. 32

## Christianizing Our Reforms

An exchange calls attention to a remark of *The Biblical World* that the church "is leaking at the top," and deplores the fact that the church "is losing young and vicarious idealists who are ready to sacrifice for the cause of Jesus, but who believe that His cause can better be served in some other institution than the church." These are referred to as social workers, municipal reformers and other leaders in the struggle for larger social good.

The questions raised are vital both to the church and to the highest good of the social order. If it be true that there is a modern tendency to promote important social reforms apart from the church and by those who have become alienated from the church, a problem is presented that calls for earnest and sincere investigation.

The inference that social reforms are being generally propagated by the antagonists of the church is hardly warranted. That there is a certain class of reformers, which, either through ignorance of the purpose of organized Christianity or through a misinterpretation of it, has undertaken to espouse the cause of human brotherhood outside the pale of the church and in hostility to it, can hardly be denied. It is perhaps time that the church and these had a reckoning.

The real church of Christ can have no controversy with genuine social reform, except that in so far as formation is better than reformation the church ideally has the better program. Taking life as it finds it, however, every church, which in truth teaches the gospel of the Son of God, is a reforming agency. Theoretically at least the church must stand for human uplift and betterment, whether applied individually or collectively. Christianity is more than altruism, but it includes the altruistic. Possibly the church has not always realized the force of this latter truth, and, by spiritualizing wholly the parable of the good Samaritan, has lost its grip upon many of its sons and daughters, who have been allowed to wander far afield into the realm of a materialistic sociology.

It is no discredit to the splendid work being done by the Young Men's and the Young Women's Christian Associations to say that if the church had lived true to its ideals of human brotherhood, the necessity for the

organization of these great movements would never have existed. It is a calamity amounting almost to a tragedy that any organization has been able to develop a closer relationship with the moral and spiritual life of multiplied thousands of young men and women than has the church. Yet when the church failed in large measure to socialize its activities in a way that would grip the attention and interest of the youth of the world, it was fortunate that these sympathetic Associations sprang into existence to provide a remedy for this defect, and it has been still more fortunate that the leaders in these two organizations have for the most part maintained such high degrees of Christian purpose and character.

A little later the church narrowly missed the possibility of having a distinctive religious movement among the young people formulated under other auspices. Had it not been for the loyal devotion of Francis E. Clark and other similar leaders in young people's work, there would have been danger of these movements forming outside of denominational directorship. Had the church lived up to its ideals on the temperance question, by incorporating this into its fundamental mechanism as a part of a gospel intended for the whole man, there would probably never have existed the necessity for many of the so-called temperance organizations of today.

The church cannot afford to divorce the field of social reform from its program. Indeed the social order affords the natural field for the operations of the church. While holding steadily to its central doctrine of soul winning, it must recognize that God has placed no limitations upon the avenues which lead to the awakening of the human soul. The language of the church must ever be in terms of human need, and its operations must be carried into every field where men and women are groping after truth and longing for true happiness and contentment.

With the church of today giving itself more zealously to social service—let us hope in its truest and best sense—it would seem that there is no longer the necessity of any estrangement between our social reformers and the church. With all its failures the church ought still to retain the confidence of every



man and woman that has any purpose to extend a helping hand to the derelict of humanity. In fact, any effort to reform without a corresponding effort to save is shortsighted philanthropy. No man can have the true spirit of the reformer who holds that religion is subordinate to ethics.

*The Biblical World* has done well in pointing out the fact that the attitude of this liberal and somewhat materialistic class of reformers is not due to any questions of orthodoxy, because it observes that "such men and women are found no more universally in 'liberal' churches than in orthodox." The author of a somewhat recent and widely read book, "The Inside of the Cup," has made an effort to harmonize the modern views of social reform with the teachings of religious truth, but unfortunately, in so doing he has felt it necessary to criticise, by implication at least, the prevailing standards of Christian faith. It is a just criticism upon this somewhat popular work that in endeavoring to adapt religion to the needs of the social order the author has raised a liberalistic standard of faith, when the facts are that the denominations of so-called liberal faith do not stand the test, even in the realm of socialistic reforms, in comparison with those that have adhered to the standards of so-called evangelistic faith.

We are not herein discussing questions of doctrine, and are only trying to emphasize the fact that the problem before us is not that the church must readjust its tenets of belief, but merely that it must so adjust its relationships to the great problems of human need, that thereby our critical social reformers will be enabled to see that there can be no abiding reforms which are disassociated from the ever living gospel of Jesus Christ. The need is not that Christianity shall be reformed, but that our reforms shall be Christianized. Not a new religion, but a more practical application of the one we now possess.

#### The Ulster Situation

It has not been easy for many Americans to understand the opposition of the Ulsterites to home rule in Ireland. Ulster is one of the richest and most populous parts of the island, and ordinarily a prosperous, independent people would welcome greater freedom and better opportunities for self-government.

The fact that Ulster is Protestant, while Ireland is Catholic, explains the revolutionary spirit in this northern part of Ireland. An Irish parliament would be dominated by Catholicism. The spirit of the seventeenth century has been revived, and the people of Ulster are feeling that home rule now will be the destruction of what was gained at the battle of the Boyne in 1690, when William III defeated James II and thus destroyed the hopes of Catholic rule in England.

The Ulsterites have renewed their allegiance to the

King of England, and have declared their purpose to hold Ulster in trust for the British Crown. Whether or not England will compel Ulster to yield to Irish dominion is an open question. Meanwhile Ulster is aflame with the warlike spirit, and it is difficult to see how civil war can be avoided.

Apparently the question in England is a political one, and we find that Friends are divided, according probably to their political affiliations. Friends in Ulster have advised their members to abstain from warlike demonstrations. The problem is far from being solved, although it will probably be held in abeyance pending the settlement of the larger difficulty now disturbing the peace of all Europe.

#### The European Conflict

It was well nigh unbelievable that within a few days the whole continent of Europe could be enveloped in a war cloud of astounding proportions. Extended comment at this time seems altogether useless. In the presence of a destroying conflagration, about all the masses can do is to wait—and pray.

May be if there is to be a general war, it will be the occasion of calling the whole earth to its senses with a determination never to permit another one. Therein lies an element of hope. Meanwhile organized Christianity must strive as never before to establish the Christian ideal as the ideal for all mankind in every avenue of human activity.

Until then, war is not an impossibility, and wrong will assert itself upon every occasion when demands are made that selfishness be satisfied. War may be opposed to advantage for economic and social reasons, but in the final analysis, the peace of the world will be permanently assured only when the Friends' ideal of the unrighteousness of all bloody strife shall have become incorporated into international law.

#### Unity of Friends

"In a recent number of *THE AMERICAN FRIEND* there was an editorial on the subject of unity among Friends. The idea is an excellent one if it could be on the basis of Christian faith and experience, but there never will be any unity of the whole so long as a part persists in being un-Christian."—*The Evangelical Friend*, July number.

We most heartily agree with the statement that unity must exist upon the basis of Christian faith, and we cannot conceive of any such attempt being made upon any other basis.

We are all creatures of habit, and it is just as easy to get into the habit of serving the Lord as it is to form the habit of serving Satan, and far more satisfactory and profitable.

Cheerfulness is an essential quality of the Christian life, but one would never suspect it by some of the testimonies that are given at the prayer meeting.



## A Man After God's Heart

[A Bible Reading, by Arthur Dann, at a meeting of the F. P. L., at Manchester, England, and furnished us by the author.]

I Sam. 13: 14. "The Lord hath sought Him a man after His own heart."

Acts 13: 22. "He raised up unto them David to be their king; to whom also He gave testimony, and said: I have found David, the son of Jesse, a man after Mine own heart, which shall fulfill all My will."

The Lord's search for men after His own heart did not begin and end on that occasion. He has always been seeking for such. His brief description of such a man is that he will fulfill all His will.

In I Sam. 16: 18, we are given a description of David by one who may have been not much more than a casual acquaintance. When they were seeking for a man to play to Saul, one of Saul's servants recommended David; and we learn from this description the sort of impression David produced upon this young man. It is a very searching question for us to ask ourselves, what would be the description given of us by some one who has been watching our life; someone, it may be, quite unknown to us personally. We are either a savour of life or of death to those who come under our influence. Here is this young man's description of David:

(1) *A man cunning in playing.* In order to become cunning players, people must be whole-hearted in giving time to practice, and only those who are born musicians are able really to excel. David's heart was in it. He had probably had his harp out with him on the mountains when he was minding his sheep. He who knew all about Saul's need had been preparing young David for his introduction to the court of Saul. Let us become wise to win souls in whatever vocation we are.

(2) *A mighty man of valour.* To become strong we need to comply with the conditions of health. The mountain air and healthy exercise had no doubt given David an appetite for good wholesome food, and he had grown strong and able to endure hardness. The same is true in the spiritual sense. If we would become mighty men of valour, we must wait on the Lord and have a good appetite for spiritual food. It is largely our appetite which regulates the amount of time we spend in feeding on the Bread of Life and on the sincere milk of the Word. There must also be the negative side of abstaining from any indulgences which would make us weak.

(3) *A man of war.* There are mighty men who are not also men of war. To become such it needs courage, skill and training. In the army of the Lord there are those who make a very fair appearance on the battlefield, but they are not much use for fighting, and only get in the way. The hinderers in the fight are not so much the open and avowed enemies of the Cross of Christ, but those who have on the uniform and yet have not the courage, skill and obedience to

make good soldiers. There are only a few moments allowed to the soldier to obey—just as the voice of the officer reaches him. "A man of war"—it was a wonderfully accurate description. David relied only on the Lord when he went to fight the giant. Unbelief is the great giant we have to fight today; many are hiding behind this champion of unbelief. What God is looking for today is champions who will go forth with the smooth stones of truth and hurl them at the enemy.

(4) *Prudent in speech.* David must have been a thoughtful man, with his tongue under divine control. "Out of the abundance of the heart the mouth speaketh." The Christian should be joyful and happy, yet careful not to offend in word. We need the note of joy in our hearts, and if our hearts were filled with the Spirit of Christ, there would be more thanksgiving and praise in our mouths.

(5) *A comely person.* Grace was manifested in David, and made him attractive in appearance. "Perfect through my comeliness, which I had put upon thee" (Ezek. 16: 14). Are we so attractive to others that we are attracting them to Him who is the Lily of the Valley and the Chiefest among ten thousand? "Let the beauty of the Lord our God be upon us." What is that beauty? It is the beauty of holiness. Holiness is beautiful. And the Lord Jesus was the most beautiful, the most comely Person, because He was the most holy.

(6) *And the Lord was with him.* Is that what people are saying who mix with us in social or commercial life? Are they saying, "I know I can trust him to sell the right thing?" Are the people who stay in our homes, or whose guests we are, saying of us, "The Lord is with him?" Four or five times over this was said of David, and we read that Saul was afraid of David because the Lord was with him. Saul saw and knew that the Lord was with him, and he exceedingly feared and trembled—not so much because of what David was, but because the Lord was with him. There is a hymn which says, "Satan trembles when he sees the weakest saint upon his knees." Have we made him tremble much lately? Is he afraid of us when we get on our knees? Is he afraid lest we should by our prayers liberate those who are his bond-servants, lest they should be set free and serve Christ? "The Lord is with us"—that is what the Church needs—One with us who hath almighty power. "The eyes of the Lord run to and fro throughout the earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." "A man after Mine own heart, who will do all My will," that is the sort of man who will make the Devil tremble.—*Friends' Witness.*

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—*Samuel Johnson.*



## Review of New England Yearly Meeting

BY THOMAS J. BATTEY

[This account is the substance of a report made by the author to his home meeting. It has been thought advisable to give it a wider circulation.]

It is no easy matter to gather up a few fragments of a great feast and arrange them in such a way that anything approaching an adequate impression of the original shall be produced. Even the viands themselves, could they be re-presented, would lack the setting, the stimulus of members, the social atmosphere, the subtle, evanescent aroma that can be enjoyed but not described, and which lingers long in the memory of those who experienced its presence, but can scarcely be awakened in those not thus privileged.

The meetings began quietly enough. No special signs were visible that anything much out of the ordinary was going to happen. Tender and appropriate notices were read or uttered of those who had passed away during the year. "Zion's strong ones," who had long borne the brunt and burden of the battle, and whose places in the ranks now vacant seemed hard to fill, Charles H. and Elizabeth Jones, scarred and faithful veterans in so many fields of Quakerly activity; Timothy B. Hussey, the very pillar and ground of the Ramallah Mission; William Wood, of Lawrence, the tender, lovable man who had done so much to build up that meeting; Joël Bean, the saintly mystic of College Park, and memorial service for these and others emphasized our losses, without brightening much our future. But in close connection with this, there were introduced to the meeting eight or nine young men from Wilmington and North Carolina Yearly Meetings, who were to be present through the meeting and then scatter to various needy centers for gospel service during the vacation season. The presence of these earnest, consecrated young men, full of enthusiasm, expecting difficult tasks and eager to meet them, was a cheering glow on the horizon of our hopes.

Next may be mentioned the epistles from London and other Yearly Meetings, full of encouragement and sympathy, sparks from anvils of service, struck off at white heat, to hearten us. That from London, always choice, always uplifting and instructive, this year took on, somehow, a richer, deeper note than ever, that cannot be adequately revealed to us till we can read it for ourselves in the printed minutes.

The epistles from our American Yearly Meetings had been carefully summarized so as to present under suitable topics, the main concerns with which they dealt in a concise and impressive way. When the first business session had thus drawn to a close, it was 11:45 a. m. For two and a quarter hours we had been in close conference. The benches were hard and uncushioned and the company, naturally, somewhat tired. There remained the "Bible Half-Hour," which had been somewhat experimentally arranged for the previous year. Would the audience remain or mostly with-

draw for rest and recreation in the glorious air and beautiful scenery of that magnificent hill-top? Who could blame them if they did? It was a new feature on the program and some misgivings were felt for its success. But after standing up for a few minutes and the singing of a hymn, we were again settled in our seats and Alfred C. Garrett, of Philadelphia, took his place on the platform. Quietly, in simple but beautiful language, he began to read and speak to us of the story of Abraham to illustrate the origin of the true and mystical religion. He pictured the way in which he alone of all his countrymen in that far-off time, heard and heeded the "still small voice" that in the depths of his soul called him to leave his home, his kindred and the idols which he saw all about him, and through faith in the Unseen Presence, go out trustingly to unknown lands and unknown experiences. This formed a most important epoch in human history. The religion of this early mystic was one of visions and revelations. He had no Bible, no priest, no church, nor any help outside himself, only faith in those revelations to sustain him through the long intervals that separated them. He could depend on nothing but God and His spirit, and how similar in this respect seems his experience to that of the Early Friends.

How we recall that crisis in George Fox's early career, when after searching long in vain for relief from his spiritual struggles in the teaching of priests and other religious leaders, he left them all, and only then did he hear the satisfying words, "There is one even Jesus Christ, who can speak to thy condition." Abraham was called the Friend of God, and we are called Friends today. It has been well said that this first-hand spiritual contact with God is the foundation principle of all real religion. Helen Keller said to Phillips Brooks, when he was given the delicate task of first telling her of God, "I have known Him, I have known Him, only I did not know His name."

The half hour sped by; we forgot that we were tired. A curtain seemed to have been drawn aside, and we had been ushered into the presence chamber of the unseen Holy. Old familiar truths took on new meaning from the setting given them through the speaker's deeper search and wider vision. Abraham's life became typical of our own,—passing on as he did from city to city, stopping only long enough to look inside their gates and see their godless, unsatisfying life, he grew conscious that he was seeking for a city that had foundations, whose builder and maker is God, or as at a later date St. Augustine puts it, "Lord, thou hast made us for thyself and our souls are restless till they rest in thee." The half hour was up but the hush into which we had been introduced still lingered for a little. We all seemed to feel as Peter did on the mount of transfiguration, "It is good for us to be here."



Not for once only in the novelty of an unusual service, was this experience realized, but it continued through all the four days in which this Bible half-hour was observed, as Alfred Garrett led us on from Abraham, the grand old western pioneer of ages ago, pursuing the gleam of the heavenly city, down through a long line of mystics who were needed to pass on the secrets of God, thus introducing the elements of tradition into religion,—oral at first, as it was handed on from father to son, then written down, thus giving rise to those priceless, peerless and unique writings we call the Holy Scriptures, the much needed aids to the true religion.

George Fox perceived that it was the same spirit that gave them who appeals direct to us, and herein lies mainly his distinctive teaching. In developing his theme, Alfred Garrett led us next to consider the prophets whom he termed the "protestants in Israel," since they were forever protesting against the established religion of sacrifice and ritual which centered in the temple at Jerusalem, and the shrines at Bethel and elsewhere, and might be termed the religion of the State.

The case of Samuel against Saul was adduced as an example, where Samuel said to the disobedient king, "Hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

The Psalms are brimming with prophetic insight as in the 40th and 51st, where utterances like these occur: "Sacrifice and offering thou hast no delight in. Mine ears hast thou opened: burnt-offerings and sin-offerings hast thou not required. Then said I, lo I come. I delight to do thy will, O my God; Yea, thy law is within my heart." And again: "For thou delightest not in sacrifice, else would I give it. Thou hast no pleasure in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

These bring us the full voices of the great Hebrew prophets. Other examples followed. The scene of Amos at the shrine of Bethel was vividly portrayed, where the plain man of Tekoa, the herdsman and dresser of Sycamore fruit, lifts up his voice in stern protest against the gilded professionalism of the elaborate service at the king's chapel.

The great saying of Micah in which some troubled soul cries out for pardon and reconciliation, was called to our attention, Micah 6: 6: "Wherewith shall I come before Jehovah and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee O man, what is good, and what doth the Lord require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"

Similar passages are found in Isaiah I. and elsewhere, all of which go to show the desperate failure

of the old sacrificial and ritual system, and the simplicity of the true religion. It is all summed up in the great words of Hosea 6: "I desired mercy and not sacrifice."

In following up the successive phases of this true spiritual religion, Alfred Garrett came next to speak of the Messenger of the Covenant, the One who was to come and fulfill in himself all that the prophets had seen in vision. The question was asked: "What does the total impression of the life and personality of Jesus Christ sum up to be as compared with the prophets?" And the answer is something like this: "More quietness, less rhetoric, a greater reserve power, infinite sanity, a profound and sober optimism." No longer do we hear the woes, lamentations and despairs of the prophets, but in their place is a deep-seated hope that gives quietness, poise, confidence, and withal a deep joyousness broods over his life as a characteristic trait. Then, too, there is a larger ethical element in his teaching than in the prophets, that is with what has to do with human conduct.

William Newton Clarke has said: "The two fields of Ethics and Religion are equally covered in by the teaching of the Christ."

The mystical element in Jesus rises to its supreme height. Really an awful subject for us to contemplate in his Communion with the Father. We may think of Him as having at the beginning a sense of the presence of God, different from that of His companions. Heaven lies about us in our infancy, and how it must have lain about Him. Was it because He wished to find out in the temple what the doctors knew of this life of God in the soul that He still lingered there after his company had gone away? Was He unique in the sense of this conscious presence of God? It is a deep question, but there are some passages that seem to throw light upon it, as for example, John 11: "Father I thank thee that thou hearest me always," and again, "The Son doeth nothing of himself, but what He seeth the Father doing. No man knoweth the Father but the Son, and he to whom the Father revealeth Him." He seems to have had an utterly cloudless confidence in the Father, a confidence begotten of immediate communion. Can it not be possible that when He uttered those words at the gate of Nain, "Young man, I say unto thee arise," He was making the first great venture of this all-conquering confidence, and that when He said, "Have faith in God; all things are possible to him that believeth," He was speaking out of the depths of His own experience?

(TO BE CONCLUDED)

#### Miscellaneous

Sidney L. Gulick, representing the Commission on Japan of the Federal Council of Churches, is advocating the idea of national education in our public schools on matters Oriental. He thinks American children should be taught to look with good will upon immigrants of all races and to know that the prosperity of America depends in some small way upon their presence.



### A Monthly Meeting Chronicle

BY JUNIUS JUNIOR

XVII.

(CONCLUDED)

The religion of Slow Valley Meeting was being put to a severe test. "Just wait till hot weather comes with its busy season, and then we will see the religious fervor of those Quakers dying out," was a somewhat frequent remark in the community.

But mid-summer had now come with its July heat. A busy and bounteous harvest had just been concluded, and threshing was in immediate prospect in the country portion of the neighborhood. But there was no sign of a religious drouth in the vicinity of the Friends' congregation. Here it was the forenoon of the seventh day of the week with the thermometer ranging in the nineties, yet nearly three-fourths of the resident adult membership had assembled for the monthly business session of the meeting.

For forty-five minutes the spirit of worship brooded over the gathered company, and in song, by prayer, through the spoken message and with testimony, they poured out their souls in thanksgiving to God. In a brief but stirring message, the minister emphasized the value of the consecrated life as the equipment for the truest and highest service and thrilled every heart by raising the slogan, "This entire city and neighborhood for Christ." In brief forms of expression, a dozen or more responded to this challenge with an enthusiastic acceptance of the tasks which such a watchword would impose, and, with a closing prayer by the resident minister dedicating the congregation to the work before them, the business of the meeting was taken up.

The building committee reported substantial progress upon the new meeting house, which was expected to be ready for occupancy by about the middle of November, in time for dedication on Thanksgiving Sunday. The committee had assumed the responsibility of changing the plans somewhat at an additional cost of about \$1,000.00 to provide more adequately for the care, entertainment and comfort of the children of the congregation. This had increased the total cost to approximately \$20,000.00, of which \$17,645.00 had been subscribed.

A request was presented, signed by seventy-six persons in the vicinity of the Bennett school house, asking that a regularly constituted meeting for worship be set up, which caused considerable discussion. After it was shown that the meeting could continue to occupy the school building for the present, and that a new meeting house would not be needed before the late autumn of next year, the request was granted, and a committee was named to attend the opening session on the first Sabbath in August. It was announced that the school teacher had consented to serve as pastor of the meeting for the present.

Someone started "Praise God from whom all blessings flow," and with the congregation standing a number of prayers were offered in behalf of the new work, and especially for the school teacher who henceforth would have such added responsibility.

There were intimations that a similar request might come from the Turkey Hollow community next year, inasmuch as the new Bible School there and the religious services now being held every Sabbath afternoon were taking a deep hold upon the life of that community. It was announced that the still newer Bible School which had been started in the poorer section near the foreign quarter was prospering beyond expectation. New quarters had to be selected and on the previous Sabbath there had been a total attendance of one hundred and two, a number of adults having been recently brought into the school through the personal religious work that had developed as the result of the efforts with the class of neglected children.

The Evangelistic Committee announced that during the past month, as the outgrowth of a social visit made by two members of the meeting to the village of Hartwell on Pidgeon Creek, eight miles to the east, meetings had been held on the two previous Sabbaths, and a number of families had been visited. The committee had planned for a delegation of five to attend a called meeting at that place on the following afternoon, when after a time of worship, the views of the community would be sought relative to further services and a Sabbath School. The outlook was thought to be hopeful, inasmuch as the only other religious work being done in the neighborhood was a service once a month by a Christian (Disciples) minister living twelve miles away.

It was reported that the work recently undertaken at Oldtown was doing fairly well, the average attendance for the past month being forty-one. The committee expressed its conviction however, that nothing short of a stirring revival would serve to put that community in its right relationship with the religious life and Christian activity. The field was being prepared for such an effort, and the members were praying that an opening for such an awakening would come not later than the autumn.

Religious services were now being held twice a week at the mission in the foreign quarter, and despite the hot weather, a class of twenty-two boys and girls met for an hour five mornings in the week to be taught English and various American customs. A quartette of two young men and two young women came each Sabbath to sing at the mission, two of them being Friends, and this was adding both to the interest and the attendance.

Announcement was made that on the next evening all the churches of the city would unite in a mass citizens' and temperance meeting, which would be addressed by a noted temperance speaker, and that on the following Tuesday evening a meeting was to be held in Evans hall to consider the question of permanent reform work in the city and of a definite organization to have such matters in charge.

Reports of internal work in the congregation were for the most part satisfactory. Nine new members were received and applications for six others were read and referred to a committee for investigation and report. The Christian Endeavor Society was pros-



perous, despite the fact that ten of the best workers were now engaged elsewhere each Sabbath afternoon. The new Ladies' Aid Society had a membership of fifty-six, and was giving its attention to the raising of funds for the new meeting house, and the securing of money to help maintain the missionary in the African field now being supported by Slow Valley Meeting.

The Brotherhood, which had been organized in May, had grown to a membership of 146, of which 59 were not Friends, and was now giving special attention to civic conditions in the city, with a view to taking active part in the temperance campaign in the autumn. The Junior Christian Endeavor Society had developed considerable interest in religious work on the part of the children, and it was hoped that eight or ten would be transferred to the active membership of the church before the beginning of next year.

The Finance Committee reported that for the most part, pledges were being paid promptly each week, and that there were only seventeen pledges which were not paid in full to date. While not reported to the meeting officially, it was with great satisfaction that many of the members learned that at the previous session of the Meeting on Ministry and Oversight, a unanimous recommendation had been forwarded to the corresponding body of the Quarterly Meeting, that the young school teacher and the young woman member of the Christian Endeavor Society who had been showing marked ability in the ministry, should be recorded ministers of the gospel.

The session proved a most satisfactory one, and somehow, there was coming to each member the conscious meaning of the fact that in trying to save others they had found salvation for themselves. The concluding minute was read, which was followed by a devotional pause, in which apparently everyone present was girding himself with new strength for the duties which were revealing themselves with startling clearness in the light of a constantly enlarging vision of the neighborhood needs all about them.

Thus endeth for the present at least this chronicle of an average congregation in the Society of Friends. If some of the developments appear to be unusual, they are at least, not unnatural, and certainly not impossible for any meeting that will surrender itself to the Christian life and to the various avenues of Christian service to the extent that Slow Valley Meeting has done. In the hope that to many this recital will continue to be an inspiration for many months to come, and that by reading this record many Friends congregations throughout America will be led to strive for the larger life that awaits them, this Chronicle is submitted for the prayerful consideration of the Society of Friends as a whole.

It is our confident belief that Slow Valley Meeting has just begun to reap the rewards of faithful service, and that eternity alone will be able to record with exactness the widely extended results of its devoted ministrations. "So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work."

### Compulsory Military Training

Under date of June 10th we had a letter from Australia concerning the outrageous treatment of Tom Roberts, a lad of sixteen years, because he refused to train under the Defence Act. His parents are Friends and hold strong views on the subject of militarism. The boy was placed in solitary confinement at Victoria on a Thursday night where he was confined until eleven o'clock Saturday morning and then court-martialed. The military court then ordered him to be placed in a cell for seven days. This cell was 10x10 feet, built of wood with an iron roof. It had no window, the light coming through a grating. He had a wooden stretcher, the mattress and blankets being taken away in the morning and were not brought back until dark. He had half an hour's exercise in the morning and again in the afternoon. He was on half diet, was not allowed to read, nor to write to his parents. It was stated by a leading lawyer that solitary confinement is considered inhuman and is only used in the case of refractory criminals of the worst type.

A letter under date of July 1st states that after this particular case had been freely ventilated in both Houses of the Federal Parliament, and after the system of solitary confinement had been severely criticized, the government changed its policy. Strong opinions were expressed from church pulpits, in public meetings, in the daily and religious press, and finally the government was bombarded from so many quarters that it publicly announced that punishment by solitary confinement will be canceled in regard to refusals to train under the Defence Act.

A writer in the Melbourne *Argus*, of June 27th, states: "For one Quaker there are probably at this time ten non-Quakers who refuse military service on moral grounds. These are not less entitled to toleration. The attempt to frame a just and practicable 'Conscience Clause' is pretty sure to fail, for, besides those whose conviction is definite on this matter there is a much larger number who have doubts. They cannot make up their minds that soldiering is always wrong, but they dislike it so much that they wish to have nothing to do with it. Between the militarists and the Quaker there are many grades of thought, each with a large number of adherents."

Events at Northfield during July included an attendance of over 800 delegates at the Young Women's Conference which closed on July 8th, the Summer School for Woman's Foreign Missionary Societies with a record breaking attendance of more than 800 delegates, the Home Mission Summer School and the Summer School for Sunday School workers, both of which opened July 18th with an attendance of nearly 1,100. The General Conference of Christian Workers will convene from August 1st to 16th. Dr. F. D. Meyer, of London, will be one of the leading speakers. A series of Bible lessons for conference delegates and visitors is being held throughout the summer.

Work and pray for the things that will make you better, and happiness will come of itself.



## CORRESPONDENCE

### A Divine Provision for an Unlimited Wireless

DARTMOUTH, MASSACHUSETTS.

*Editor American Friend:*

In Christ's farewell table talk to the faithful eleven, the keynote is the Spirit's abiding under different types, of which the central chapter, John 15th, is to many the supreme, highest, most perfect and most beautiful presentation of Christian living; the semi-conscious influence of a blessed abiding, producing a fruitage for the blessing of the world.

To say that because this was spoken only to the eleven it is, therefore, beyond our privilege in the Gospel, would be taking from the Book; and on the same ground its mutilations would be unlimited, but this limitation we dare not make. Jesus says in this abiding we may ask what we will and it shall be done. When we are lifted above the world's obstructing influences, that is, when we abide in Him and His word abides in us, prayer is without limitations, because the asking will be in the Divine will.

And this is a part of the Divine Commission, John 15: 16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you."

Oh, blessed thought, whether for the old and superannuated, or the bed-ridden, pain-suffering child with longing heart to have part in the mighty bloodless conflict! Whether one is longing for the mission field, to do and dare, or to stop the struggle, the waste and pain of war, whether to aid the victories in the prohibition struggle, or to do something to hasten the glad day clearly foretold of Christ's blessed world-wide reign, in it all we may all have a part, and who shall say which shall yield the greater fruitage?

We have been divinely commissioned to pray out the heaven born longing with a blessed confidence in assured results; and to this end He has chosen each as a separate and special channel of power.

It would seem by Matt. 18: 19 that there is yet more, because of combined power, when two agree as touching anything. Who dare put limitations on Divine utterances? Christ assigns a reason in the 20th verse, for "where two or three are gathered together in my name there am I in the midst of them."

In the case of a united request when the answer is not apparent, it would be wise to conclude that the human was at fault, or, that in divine wisdom, delay in answering would fulfill the human petition, or again, human limitations might hinder us from recognizing the answer divinely given. Oh, blessed provision of divine love and grace, to give such high and holy privilege to men to pray!

Such solemn obligation, such holy employment, such glorious participation, such humbling in divine association, yet such blessed communion! Who will not use the wings of faith and prayer, who will not let earth's

mists hide the unseen? Earth's jarring notes, earth's alluring call dull the listening ear and rob the soul of its heavenly treasure, of its heavenly peace and of its joy supreme.

CHARLES W. GODDARD.

### Answering Prayer

PASADENA, CALIFORNIA, June 22, 1914.

*Editor American Friend:*

I have a criticism on an article in the issue of June 4, on page 357, entitled "Under What Conditions Does God Promise to Answer Our Prayers?" It seems to me the writer is inconsistent, for he says, in referring to John 16: 23, "There is no limitation to this promise. What conditions have we a right to place upon it?" After quoting John 15: 16, the writer says, "We have no more right to limit 'whatsoever' than to limit 'who-soever' in John 3: 16," and then he says, "I prefer to believe these passages indicate the giving of an unlimited power to a favored few who had been Jesus' personal companions for three years and whom He chose from a host of disciples," thus limiting it to these chosen few.

Then, on page 358, in the last paragraph of the first column, he says, "There is another promise which I think was probably also intended for the eleven disciples, Matt. 18: 19, 'If two of you shall agree on earth as touching anything ye shall ask, it shall be done for them of my Father who is in heaven.' The preceding verse, 'Whatsoever things ye shall bind on earth shall be bound in heaven,' surely does not apply to all Christians." I do not see why both passages do not apply to all Christians, if when they pray they follow John 15: 7: "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you"; and again, quoting from I John 5: 14-15, "And this is the boldness which we have toward him, that if we ask anything according to his will he heareth us; and if we know that he heareth us whatsoever we ask, we know that we have the petitions, which we have asked of him." It seems to me these are the only conditions under which God will answer any of our petitions.

The writer also cites the instance of the women of Lawrence, Kansas, failing to receive the answer to their prayers for the closing of the saloons of that city. Have not their prayers been answered? Are not the saloons closed? The seeming failure was not in the accomplishment of the object, but in the time when it was accomplished. See Luke 18: 7, "And shall not God avenge his elect, that cry unto him day and night, and yet he is long suffering over them?"

I think that James 4: 3 explains nearly all, if not all, the instances where prayers are not answered; "Ye asked and receive not because ye ask amiss, that ye may spend it in your pleasures," for if we follow John 15: 7 and I John 5: 14, 15 we will not ask amiss.

Yours in Christian love,

HENRY C. SLOCUM.

And all along the way it makes a difference whether a man is going to the scrapheap, or whether he is going home.—*Henry Kingman.*



## PERSONAL MENTION

Emma F. Coffin is serving the meeting at Whittier, California, as assistant pastor.

R. L. Cosand has taken charge of the pastorate of the meetings of North Loup and Pleasant Hill, Nebraska.

William P. Pinkham and wife are spending a few weeks in rest at the home of their daughter at Arlington, California.

Ruth Joyce, of Central City, Nebraska, has undertaken the work as Field Secretary of the Yearly Meeting Christian Endeavor Union.

Olive Guyer, who has been serving the meeting at Denair, California, as pastor, has begun similar work at San Jose in that state.

Amos Kenworthy is engaged in religious work this summer in some of the middle states, having left California about the first of July.

Fred L. and Olive A. Ryon, who have been serving the meeting at West Branch, Iowa, as pastors, will leave the work there after September 15th.

Theodore and Estella Foxworthy, pastors at Plainview, Nebraska, have taken up additional work six miles from the town, where they attend services every two weeks.

Charity Davis, of Arizona, has been visiting at Los Angeles, California, for some time, and her messages have been greatly appreciated. She will return home in the near future.

M. Davis Branon has accepted a call to serve the meeting at Mt. Airy, North Carolina, another year with an increase in salary. He seems to be filling the place with great satisfaction.

Milner Angel Cox, of Ulah, North Carolina, is holding a successful meeting at Oak Hill in Deep River Quarter, North Carolina, assisted by Bertha Smith, of Holly Spring Meeting.

W. Carleton Wood, who has served as pastor of the Friends' meeting at Winthrop Center, Maine, for nearly three years, has asked the meeting to release him from further service after the first of October.

Absalom Rosenberger and wife have accepted a call from the meeting at Los Angeles, California, to serve as pastors for the coming year. They have been living at Whittier, but expect to move to Los Angeles in the near future.

Susan E. Allen is serving the meeting at Paonia, Colorado, as pastor, for a few months this summer. She will probably return in the fall to continue her help in the meeting at Casa Grande, Arizona.

Wilson and Lucy Cox sailed from San Pedro, California, on June 18th, for Alaska, where after an interruption of nearly two years, they will resume their work as missionaries among the Esquimaux.

Earle J. Harold, Secretary of the Church Federation of Greensboro, North Carolina, and who was formerly pastor of the Friends' meeting there, had a serious operation performed recently at the Reid Memorial Hospital, Richmond, Indiana. He is getting along splendidly, however, and expects to be ready for service again in a short while.

Lindley A. Wells, Evangelistic Superintendent of Oregon Yearly Meeting and Field Evangelist, recently held a two weeks' tent meeting campaign at Rex, Oregon. While there were no great visible results, it is felt that much precious seed was sown that will bear fruit in the future. From Rex, Lindley Wells went to Salem and Rosedale.

Dorothy Lee, of Seattle, Washington, held a few special meetings recently at the Friends' Church at Lake Stevens, Washington. A good spirit was manifested in the meetings and the community requests that she return in the near future to complete the work that has been started. It is asked by our correspondent that all Friends and others reading this notice will remember the meeting at Lake Stevens at the Throne of Grace.

Fred E. Smith, of Greensboro Meeting, North Carolina, is in Contentnea Quarter for religious services. He joined Ada E. Lee in a series of meetings at Bethesda and writes that the meetings have been very successful. There were twenty-five renewals and conversions and five were received as members. Ada E. Lee went on to Eastern Quarter to engage in evangelistic work after the arrival of Fred Smith at Bethesda.

Edgar H. Stranahan, for seven years a resident of Wichita, has accepted a call to the pastorate of the Friends' Church at Oskaloosa, Iowa. Professor Stranahan is one of the most capable church workers in Kansas Yearly Meeting and will be greatly missed. He left his place as a member of the faculty of Friends' University two and a half years ago to become general secretary of the Wichita Interchurch Federation, in which he has done excellent work.

## WANTED

At Oak Grove Seminary, Vassalboro, Maine, energetic, capable man for general work, power-house, farm, etc., with wife for cook. Good positions for competent people. Must furnish unquestioned references as to character and reliability. School year opens September. Address, "The Principal," at the School as above.

## NEWS ITEMS

The Sabbath School at Bell, California, reports an average increase of thirty-five in attendance during the past year.

A Quaker study class has been organized by the young people at Central City, Nebraska. The class meets once a week.

The various churches of Plainview, Nebraska, including Friends, have united for a two months' Sabbath evening service during July and August.

Seventeen Friends are studying at the Columbia University Summer School in New York. They have attended the Twentieth Street Meeting very helpfully.

At the recent sessions of Nebraska Yearly Meeting, Union Quarterly Meeting was united with Spring Bank Quarter. Hereafter, all reports and business should be sent to the Clerk of Spring Bank Quarter.

The meeting at Los Angeles, California, has fitted up the basement of the meeting house, and about two hundred children have been gathered in from the street to be taught from the Bible and other things which they were not able to get elsewhere.

Purchase Quarterly Meeting was held at Chappaqua, New York, on August 1. W. Whitson, of Haverford, Secretary of the New York Yearly Meeting Social Service Commission, was present and spoke on Social Service. Professor R. W. Kelsey, of Haverford, was also present.

A ten days' meeting has just closed at New Hope, Indiana, with Amos N. Kenworthy, of Whittier, California, in charge. It is felt that the members have been greatly benefited by his labors. They were reminded of their duties to the Lord and to one another in a most stirring way.

"The new Attorney-General for Ireland, Jonathan Pim, is a member of Dublin Monthly Meeting. Last year he became Solicitor-General for Ireland. He was educated at Trinity College, Dublin, where he took the gold medal in Modern Literature."—*The London Friend*.

We quote the following from *The Philadelphia Friend*: "The so-called 'Quakerism Class' had its origin in our Yearly Meeting about fifteen years ago. Its chief object was to interest the younger members in Friends' history and literature. It has since, as would be natural, widened its scope.

Kansas City Monthly Meeting received eleven new members at the



Monthly Meeting in July. These were publicly welcomed into church fellowship on Sabbath morning, the 19th. The local congregation held its annual picnic on July 4th at Randolph, Missouri. Two special coaches were provided to convey the members to the picnic grounds.

The Woman's Missionary Society of Bloomington, Indiana, held a guest meeting in honor of Floy Elizabeth Coleman, of Tokyo, Japan, on the afternoon of July 24th, at the home of E. T. Coleman. The sixty women present greatly appreciated the very interesting talk given by Mrs. Coleman on their work in Japan. Refreshments were served, and a very pleasant social hour followed.

An open meeting was held on June 10th by the Woman's Foreign Missionary Society of East Whittier, California. Martha E. Newlin, of Pasadena, was present and gave an interesting report of the triennial conference at Muncie, Indiana. Mrs. Amos Cook gave a short lesson from "The King's Business," and Amos Cook followed with an arousing plea that more men ought to co-operate in missionary work.

The Friends' Bible School at Charity Union within the limits of Friends' Chapel, Ohio held their annual picnic on July 30. The forenoon was spent in a social way and after a bounteous dinner, the people came together for a short program of gospel songs and recitations. The exercises closed with a short temperance address by Elmer Hale, the pastor. A number of persons from nearby schools were present and took part in the program.

The Pastoral Committee of Spiceland Monthly Meeting, Indiana, has announced the receipt of a statement from Charles Lescault, of Haviland, Kansas, that having felt a call to engage in evangelistic work, he wishes to be released from his obligation to serve Spiceland Meeting as pastor the coming year. After full consideration the Committee was united in releasing him. Spiceland Meeting now has no one engaged as pastor for the coming year.

A Philadelphia paper gives an account of the repairing of the old Caln meeting house north of Thorndale in Chester County. The building was probably built in 1720. A plat of the graveyard has been made and all headstones, numbering more than one thousand, have been reset. The earliest grave stones were marked R. P. 1754 and M. P. 1763. Caln Quarterly Meeting is the smallest of the seven Quarterly Meetings in Philadelphia Yearly Meeting.

From the "Friends' Messenger" we learn that Friends were the first denomination to effect a religious organization in the Carolina Colony. There are accounts showing the establishment of a Quarterly Meeting as early as 1680. The first session of the Yearly Meeting was held in 1698, at which time John Archdale, a Friend, was Governor of the Colony of North and South Carolina. North Carolina Friends will convene this week in their annual gathering at Guilford College.

Wednesday, July 15th, was Pacific College day at the Willamette Valley Chautauqua held at Gladstone Park, near Oregon City, Oregon. Professor Alexander Hull and Mrs. Eva H. Hull, who are at the head of the music department of the college, gave several musical numbers, and President Levi T. Pennington, gave an interesting address on "Four Faces." Besides the others present there was a good representation of students, teachers, alumni and other friends of the college from Portland, Salem and Newberg.

David E. and Sarah M. Sampson, since Yearly Meeting, have continued their services in various parts of the country, visiting the following meetings: Chelmsford, including Witham Monthly Meeting; Gloucester and Nailsworth, including Monthly Meeting at the latter place; Bristol, Weston-super-Mare, Norwich, Ackworth General Meeting, Dewsbury, York, Reigate, Brighton, and Dorking, Horsham and Guildford Monthly Meeting at Ifield. This week's engagements have included Devon and Cornwall Quarterly Meeting at Falmouth, meetings at Redruth, St. Austell, Exeter, and Plymouth; and next week our Friends hope to attend Bristol and Somerset Quarterly Meeting at Street, and meetings at Hereford, Bromyard, and Worcester. They expect to attend Armscott General Meeting on the 2d prox., and their last engagement in Great Britain will be attendance of South Wales Monthly Meeting at Cardiff on the 5th. They intend to spend their last week in the South of Ireland, leaving Queenstown for Boston on the 12th by the s. s. *Carmania*. In some of the places visited David E. Sampson has given accounts of the work of Friends in North Carolina. Their service has been much appreciated.—*London Friend*, July 17.

#### ERRATUM

On page 492 of last week's issue of THE AMERICAN FRIEND in the last paragraph of the second column, the name "Sugar Valley Meeting" should be "Spring Valley Meeting."

#### BOOKS RECEIVED

"Spiritual Reformers in the Sixteenth and Seventeenth Centuries," by Rufus M. Jones, M. A., D. Litt. Published by Macmillan & Co., 66 Fifth Avenue, New York City. 362 pages. Price, \$3.00.

This work, originally intended to be devoted to Jacob Boehme and his influence, has taken a much wider scope, as the author discovered a far-reaching historical movement, designed "to carry the Reformation to its legitimate terminus, the restoration of Apostolic Christianity." The author avows two purposes; one the tracing of a religious movement as a side current of the Reformation, and the other the discovery of the background and origin of seventeenth century Quakerism. The book has an introductory chapter on "What is 'Spiritual Religion?'" and thereafter deals in order with the life of Hans Denck; Bunderlin and Entfelder, two prophets of the inward word; Sebastian Franck; Caspar Schwenckfeld; Sebastian Castellio; Valentine Weigel; Jacob Boehme, and other religious reformers. The book is of exceptional interest as dealing with a movement that was at least connected with the rise of Friends, and is written in the usual vigorous and scholarly style of the author.

"Jewels From My Casket," by Anna J. Winslow, a Friends minister of El Modeno, California.

The book, which contains 193 pages, has an introduction by Gilbert Bowles, of Japan, and is an account of the Lord's dealings with the author as a minister of the gospel. The book is in 27 chapters and deals with work done in Kansas, Iowa, North Carolina, Oregon, Nebraska, Oklahoma and California. The writing is largely in narrative style, and reveals the leading of God in much important service. Friends will render appreciated service by ordering the book direct from the author.

"The Sufferings and the Glory," by J. Rendel Harris. Published by Headley Brothers, Bishopsgate, London, E. C., England. 164 pages. Price, 2 shillings six pence (55 cents) net.

The book is a selection of addresses made at different times by the author at Woodbrooke. The author regards "the central historical fact in the traditional message of Christianity to be the Death of its Founder," and that "the central doctrine of Christianity ought to be an interpretation of its central fact." The writing is expository and somewhat analytic, and is an interesting presentation of the idea that the historical fact of Christ's death and the evangelical message go hand in hand.



### LIVE MEETING AT CHESTER

From many quarters we hear a murmur of lament over the failure of the church in rural districts. If we allow discouraging circumstances to daunt us we are forfeiting the inheritance left us by early Friends, whose courage stood the test of the severest persecution. Out of discouraging conditions a thrifty church has developed at Chester, a rural community in Wilmington Yearly Meeting, Ohio. A few years ago Chester was one of the "little" meetings. There were few young people. There was so little interest in Bible study that the Sabbath School was laid down during the winter months.

Yet there were a few who labored persistently with hope for the future. When the pastoral system was adopted by the Yearly Meeting, Chester stubbornly refused to submit. However, there have always been two or more local ministers who have labored faithfully. Their work has been supplemented by repeated evangelistic efforts which have resulted in a vigorous growth of the church, until now, when conditions are in striking contrast with those of a few years ago.

At the present time there is a host of sincere, enthusiastic young people, who maintain a flourishing Christian Endeavor Society. The Sabbath School has an average attendance for the whole year of one hundred and maintains one of the largest teacher training classes in the county.

The present climax was the dedication on June 28th, of a new, modern ten thousand dollar church. Upon that occasion services were held throughout the day. In the morning Levi Mills gave an historic review. In the afternoon the dedicatory address was delivered by Albert J. Brown. In the evening the service was evangelistic, conducted by Frank and Fremont Milner. The basement is fitted up as a dining-room and upon this first occasion about four hundred were served at dinner. A great throng came in the afternoon, but among them all there were only two who attended the opening of the old church seventy years ago. These were Annie C. Wall and Clarkson McMillan. Funds were raised by the generous help not only of the members, but of disinterested residents as well.

The dedication of the church to service is an incentive to continued enthusiasm and greater exertion. It shall not be a mere monument or resting place, but the symbol that hitherto God has blessed us and His arm is outstretched still. The beautiful sentiment

of Holmes very truly embraces the pervading thought of the entire dedicatory services:

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!"

\* \* \*

### HELPING THE AMERICAN FRIEND

In the July issue of "The Friends' Messenger," Mary M. Hobbs, of Guilford College, has an interesting communication on the work of the Five Years Meeting, in which she calls special attention to the work being done by Joseph John Mills, the General Secretary. She makes several references to the importance of taking THE AMERICAN FRIEND in order to keep track of the progress of the church. Among other things she says:

"There is no more difficult problem confronting our denomination than the adequate financial resources of every meeting. J. J. Mills is studying this problem, and in THE AMERICAN FRIEND he gives the results of his study and explains how the meetings which handle these matters best proceed. These methods are not beyond our capacity, but would work as well for us as for others. We should study them and determine that we will co-operate and do our best to fill our places in our own meetings, in our Yearly Meeting and in the Five Years Meeting. It is a case where loyalty and fidelity are much needed as in an army on the march or in the field. It is not for us to quibble and argue over some small personal matters, but the time demands devotion and courage and self-forgetfulness if our denomination is to hold its rank and do its part in saving the world. Let us acquaint ourselves with the objects and aims of the Five Years Meeting, use its available resources, and further its efforts by our own helpfulness.

"Since these are matters which at present are claiming the attention of our General Secretary, would it not be well for those Friends who were delegates to the Five Years Meeting and who remain component parts of that organization until delegates shall be appointed for the next, to take up in their several meetings and especially in the ensuing Yearly Meeting the subjects above referred to, and endeavor to extend the circulation of THE AMERICAN

FRIEND, to increase the interest of all in the united efforts put forth by the Five Years Meeting and particularly to encourage a systematic method in our contributions to the work of our denomination?"

### AT INDIANOLA, IOWA

The Friends' Meeting at Indianola is the most prosperous it has ever been since its organization. Every branch of the work is being carried on with enthusiasm. The attendance at the regular church services has been unusually large and regular, especially for the summer season. The Sunday evening services have not been abandoned as is the case with many of the churches.

The Sunday School, under the very efficient superintendency of J. O. Eno, is in excellent working condition. During the past year the attendance has soared above the two hundred mark. On Sunday, July 26, a very hot summer Sunday, the attendance was one hundred and fifty. The Christian Endeavor is also in a healthy, flourishing condition. At the missionary service recently, Miss Katie Miller told of her work at Southland College in Arkansas among the colored people, where she has been teaching during the past year. It is very interesting to hear of this part of our missionary work.

A few weeks ago the Indianola Friends had the pleasure of entertaining two Friends from England, Miss Sylvia Marriage and Mr. Robert Davis. These, in company with other young Friends from Ireland and England, are touring America in order to study conditions among Friends. They had attended services in Des Moines Sunday morning, and were brought to Indianola in the afternoon by Des Moines Friends in automobiles. After a brief religious service in the Friends' meeting house, all withdrew to the pastor's lawn for luncheon and a social time. About eighty gathered for the occasion. At the close of the brief social time all joined hands, forming a circle, and sang "Blest Be the Tie that Binds." A great deal of credit for our prosperous condition is due the faithful and efficient work of our pastor, Charles L. Moore.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a.m. and 7:30 p.m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

Friends desiring room and board at Winona Lake, Indiana, will find the Winona Cottage a pleasant place. For particulars, address PHEBE HENLEY, Box 227, Winona Lake, Indiana.



## BIBLE SCHOOL LESSON

August 16

Subject—The Wicked Husbandmen.

Lesson—Matthew 21: 33-46.

Golden Text—The stone which the builders rejected, the same was made the head of the corner. Matthew 21: 42.

Place—Jerusalem.

Time—Tuesday before the Crucifixion, April 4, A. D. 30.

It was the last day of the public teaching of Jesus. Within three days he would be crucified. Apparently he is trying in one last effort to get the Jews—the Pharisees—to understand the situation.

The parable concerns the Jewish nation directly. As a people chosen ages before to perpetuate the religious idea of Jehovah worship in the world, they had had rare opportunities to render an accounting as stewards that would merit the Divine favor.

From time to time through the centuries God had been showing favor to His people. They had been given the law for guidance, and later the kings became the leaders of the husbandmen. Then came the prophets who sought to safeguard the estate for the coming of the Lord.

But the results had not been assuring. The kings had wasted the estate, and the prophets had been rejected and stoned. Now the Son had come in person and for nearly three years had given opportunity after opportunity to the Jewish nation to accept the Sonship of Jesus and thus preserve the estate intact.

But the mass of the Jews gave no heed to the admonitions. They voluntarily threw away the golden opportunity, and now the leaders were plotting to destroy the Son.

Out of their own mouths, Jesus compels the condemnation of their own actions (verses 40, 41). Within forty years Jerusalem was destroyed, the temple was burned, and the people perished *en masse*. They had the opportunity to save the nation, but they missed it.

But the stone the builders rejected became the head of the corner. The Jewish nation which caused the Son to be crucified went to pieces, but the Son is alive forevermore, and His cause has continued to spread throughout the whole earth.

The church today is the vineyard of the Lord, and is expected to bear fruit to the glory of God. If it fail, the opportunity will be taken away and given to another. All Christians will stand or fall according to the degree of loyalty and obedience they manifest in their lives.

No one can break the Divine law without himself being broken thereby. "No man ever has trifled with God or ever can." No one can withhold from God his due and escape the consequences.

Take THE AMERICAN FRIEND and keep up with the advance movements of the church. \$1.50 per year.

## CHRISTIAN ENDEAVOR

August 16

Topic—Our Social Life for Christ.

Luke 24: 13-35. (Led by the Social Committee.)

It is a common saying that man is a social being. Few people could be satisfied to live alone. There is a craving for the touch of human sympathy that nothing else can quite satisfy.

It is through the contact of life with life that people come best to know each other, and it is by this method that one person is able best to influence another.

Many a controversy would be avoided, many a misunderstanding healed over if the participants were only able to touch each other in a social way. By such means we learn to know the viewpoint of others and are the better able to understand their motives and have charity for their actions.

All too often we stand aloof from those we desire to influence. People are preached at, and resent it and go away, when if they were brought into fellowship in a social way with the sources of good, the results would be far different.

"Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?" How different it would have been to have had the same things said in the synagogue, or upon any other formal occasion!

Christian Endeavorers are always glad to welcome young people of the neighborhood to the regular prayer meeting, and some will always be helped by such attendance. But there are others who are so constituted that they can never be reached amid such formal surroundings. For them, it will take a social evening, or a camp supper in the woods, or a friendly social event at somebody's home, to impress them with the need of the Christian life.

If the church will only learn to utilize for religious purposes the same social quality which many people possess that makes a politician a good mixer, it will have more influence in winning the masses for Christ.

The church is trying in various ways to reach the masses, by revivalistic efforts, by street corner preaching, by theater meetings, in the shops at the noon hour, and all these are valuable, but in many instances the same amount of energy exercised in reaching families in the home through social and sympathetic mingling would yield a much greater in-gathering of souls for the Kingdom.

The Christian Endeavor social can itself be made too formal to get results. People are never won by being patronized. It is only when they are made conscious of a sympathetic interest and when they realize the touch of a living heart, that they are willing to respond.

It is the love of Christ alone that begets such interest and such fellowship. By seeking His direction we may become fishers of men—soul winners for the Master's Kingdom.

You cannot afford to do without THE AMERICAN FRIEND. \$1.50 per year.

## Friends Bible School Board.

The Bible School Board of the Five Years Meeting was organized to study and meet the needs of Friends in Bible School work. Is your school in a rut? Try our Booster Cards. Do you want to organize a Cradle Roll or a Home Department? Try our "Complete Outfit."

We are now prepared to furnish any kind of Bible School supplies at figures equally as low as other houses. Our own Denominational Quarterlies, The Penn Series, are as good as the best, and should be in every Friends School.

By all of our larger and more influential Friends centers using our own Quarterlies it will enable us to improve them all the time.

## Our Price List.

## QUARTERLIES

Teachers, 56 pages, single copy, 10 cents; in clubs, 7½ cents.  
Adults, 40 pages, single copy, 5 cents; in clubs, 4 cents.  
Intermediates, 48 pages, 5 cents per copy, 20 cents per year.  
Youth's Friend, 10 cents per copy, 40 cents per year.  
Child's Lesson Leaf, 5 cents per copy, 20 cents per year.  
Lesson Sheets, 2½ cents each.

## OTHER SUPPLIES

Booster Cards, 10 cents per dozen; 75 cents per 100.  
Here's for a Greater Church cards, 40 cents per 100.  
Here's for a Greater Bible Class cards, 40 cents per 100.  
Here's for a Greater Prayer Meeting cards, 40 cents per 100.  
Birthday cards, \$1.00 per 100.  
Cradle Roll Birthday cards, \$2.00 per 100.  
Complete Home Department outfit, to the value of \$1.61, all for \$1.00.  
Complete Cradle Roll outfit, to the value of \$1.55, all for \$1.00.  
Friends Secretary Record Book for Sunday Schools, 50 cents.  
Sunday School Collection Envelopes, 50 cents per dozen.  
Sunday School Class Books, No. 1, for 14 names, 5 cents each.  
Sunday School Class Books, No. 2, for 20 names, 10 cents each.  
Sunday School Class Books, No. 3, from 25 to 204 names, 15 cents.  
Life of Christ Chart, five column arrangement for comparative study, printed on heavy manilla paper, size 36 x 40 inches, mounted on rollers, post paid, \$1.00.  
Friends' Monthly Meeting Record, prepared by the Five Years Meeting, \$2.00.

We furnish all the Graded Helps from any supply house.

We keep posted on the best for a modern, up-to-date Bible School. Please send suggestions and all orders to

## Friends Bible School Board

Fairmount, Indiana



## Married

**Carter-Mills**—At Garden City, Kansas, May 19, 1914, Jacob V. Carter to Lucy Ella Mills, of Syracuse, Kansas.

**Cammack-Osborn**—At their new home in Marion, Indiana, July 5, 1915, Noral Cammack and Hazel Osborn, Charles E. Hiatt officiating. Both are active members of the First Friends' Church, he being president of the Christian Endeavor Society and assistant superintendent in the Bible School, and she a faithful teacher in the Bible School.

**McKim-Loland**—At Mt. Pleasant, Ohio, July 18, 1914, Emmett McKim and Nannie Loland, I. L. Kinsey officiating.

**Metcalf-Pearson**—At the home of Benjamin Hodson, Upland, Indiana, June 14, 1914, Thomas N. Metcalf, of Jonesboro, Indiana, to Cinda Pearson, Ellis A. Wells officiating.

## Born

**Allen**—At Elyria, Ohio, July 16th, to Mr. and Mrs. R. M. Allen, a daughter.

**Pribbenow**—At Lowell, Kansas, June 29, 1914, to William F. and Vida Riggs Pribbenow, a son, William F., Jr.

## Died

**Bundy**—Ira S. Bundy was born in Henry County, Indiana, December 17, 1843, and died at Sterling, Kansas, following a serious operation, July 14, 1914. He was converted at an early age and immediately began to work for the Master. He was soon recorded a minister and was always zealous for the best interests of the church. He had preached more funerals and performed more marriage ceremonies than any other minister in the county. He always had a smile and kind word for everyone he met. Funeral services were conducted at the United Presbyterian church, Friends' meeting house being too small to hold the congregation. He leaves a wife, two sons, five grandchildren and two great grandchildren.

**Hinshaw**—Mildred Eloise Hinshaw, daughter of C. W. and Flora A. Hinshaw, was born in Lawrence, Kansas, July 26, 1895, and died at the home of her grandfather, John Newlin, in Lawrence, Kansas, May 20, 1914. She moved to Denver, Colorado, with her parents about fifteen years ago, but returned to Lawrence last year to attend the State University. She was converted at the age of ten years. Her beautiful young Christian life has been a blessing to many. She was a teacher in Friends' Sabbath School at Denver. One of her favorite hymns, "Abide With Me," was sung by her class at the funeral services, conducted by Rachel C. Woodard.

**Holzer**—Stephen B. Holzer was born January 25, 1889, and died at Red Wing, Kansas, July 10, 1914, aged twenty-five years five months and fifteen days. He was married to Delia Parker in 1912. He was a Christian and a member of the Calvary Friends' Church. Funeral services were conducted by his pastor, Orestes A. Winslow.

**Howell**—Etta Mae Howell, daughter of B. Franklin and Elizabeth O. Howell, died at Danville, Indiana, July 23. She was a birth-right member of the Friends' Meeting at Danville.

**Jenkins**—Cyrus Milton Jenkins, son of Samuel and Sarah Jenkins, was born in Miami County, Ohio, May 14, 1844, and died at Mooresville, Indiana, June 22, 1914, aged seventy years one month and eight days. He was a life-long Friend and during his residence in different sections he so identified himself with the church that his influence was

felt in a telling way whether as teacher in the Bible School or in any other position.

**Lee**—Harriett R. Lee died at Stafford, Kansas, July 14, 1914, aged fifty-eight years five months and eight days. She was converted last December at the revival meeting held by Olen Hunt, of Missouri, and was received into membership with Friends at Stafford. She bore her affliction with patience in the love of the Lord and expressed a willingness to enter the haven of rest. Funeral services were conducted by the pastor, A. F. Bond.

**Mendenhall**—Hessie Mendenhall, wife of Owen Mendenhall, died at her home in Portland, Oregon, July 19, 1914, aged fifty-nine years one month and four days. For a number of years she suffered much but through it all she was hopeful, ever showing a cheerful and happy spirit. Although afflicted so much, her council and advice were much valued. Such remarkable patience is ever an evidence of a peace which passeth understanding.

**Outland**—Verena May Outland, youngest daughter of D. Amos and Rhoda M. Outland, was born in Richmond, Indiana, May 22, 1892, and died at the home of her parents in Argonia, Kansas, June 8, 1914, aged twenty-two years two months and sixteen days. She was a birthright Friend and lived a true Christian life. Her life was always a blessing to others. She leaves a father, mother and two sisters. The body was taken to Cambridge City, Indiana, for burial.

**Sanborn**—Robert Sanborn died at the home of his daughter in Upland, Indiana, July 15, 1914 in his eighty-fourth year. He always took a deep interest in the welfare of the church and had been a member of Upland Monthly Meeting for about twenty-five years. He died trusting in Christ his savior. Funeral services were held at the Friends' Church in Upland and were conducted by the pastor, Ellis A. Wells.

**Williams**—Benzette Williams was born of Quaker parentage in Logan County, Ohio, November 9, 1844, and died at Western Springs, Illinois, June 22, 1914. He was one of the ablest and best known civil engineers in the United States. He was graduated from the University of Michigan, class of 1869. This year that University arranged to confer upon him the Master's Degree in Engineering, but death overtook him just as he was leaving for Ann Arbor. He was the first engineer of the great Chicago drainage canal and was engaged on many other important municipal and other works. He was a man of unusual power and attainments. His knowledge of the history of Friends and his understanding of its doctrines and practices were remarkable. Such was his modesty that only his family and intimate friends knew this. He was married in 1871 to Lydia Jane Terrell, of Mt. Pleasant, Ohio. She with four grown children survive him.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

**CHARLES W. LAWRENCE**,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.  
**ARLANDO MARINE**,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.

## PENN COLLEGE

The tract of land known as "The College Farm" and consisting of forty-nine acres adjoining the college campus on the north, is being prepared for sale as a real estate proposition. The place is being plotted and will be known as the "Penn Addition" to the city of Oskaloosa. There will be some two hundred lots in the tract. The location of the tract puts it within easy reach of the business section of the city. It is protected on all sides, so that there will never be any undesirable features in connection with it. The contour of the land provides well for drainage, and in every particular it is a most desirable location.

The Penn College Bulletin just being issued will contain a complete statement concerning it.

"I do not see how any Friend can do without THE AMERICAN FRIEND," says a writer in a letter. \$1.50 per year.

## YEARLY MEETINGS, 1914

**Wilmington**—At Wilmington, Ohio, August 12. Clerk, Albert J. Brown, Wilmington, Ohio.

**Ohio**—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

**Iowa**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

No other Friends' paper has so much news about the movements of Friends and the work of their meetings as does THE AMERICAN FRIEND. \$1.50 per year.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4418 Indiana Ave., First-day, 11 a. m.



FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA

## 400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1913, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Percy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position."

New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising.

For illustrated literature and reduced railway rates, apply to

Supt. of Immigration,  
Ottawa, Canada, or to the  
Canadian Government Agt.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

### Special Bargains for Friends

**FOR SALE: ONE SECTION** land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

**ONE SECTION**, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

**ONE-HALF SECTION**, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,

Adanac, Sask., Canada.

## THE OAKWOOD SEMINARY

FOR BOYS AND GIRLS

The Friends Boarding School of New York State at Union Springs-on-Cayuga Lake

Preparation for college, school teaching, and for general usefulness

Special courses in Biblical history and home economics

Twelve teachers, eighty pupils

Baseball, basketball, skating coasting, boating

Brick building; steam heat; electric light; fine water supply

School farm supplies milk and vegetables

Year begins September 15, 1914.

Send for Catalogue. Non-Friends admitted.

WALTER H. WOOD, A. B., Principal

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS. **THE ELLSWORTH FORM OF INVESTMENT**—Tested by our customers for forty years. We collect and remit interest cheerfully. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co. OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERICK H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Educational Number

Old Series.  
Vol. XXI., No. 33.

EIGHTH MONTH 13, 1914.

New Series.  
Vol. II., No. 33.

## The Graduates

I saw them beautiful, in fair array, upon Commencement Day,  
Lissom and lovely, radiant and sweet,  
As cultured roses, brought to their estate  
By careful training. Finished and complete,  
They passed in maiden grace along the aisle,  
Leaving the chaste white sunlight of a smile  
Upon the gazing throng.

Musing, I thought upon their place as mothers of the race.

O, there are many actors who can play  
Greatly, great parts; but rare indeed the soul  
Who can be great when cast for some small role;  
Yet that is what the world most needs; big hearts  
That will shine forth and glorify poor parts  
In this strange drama, Life. Do they  
Who in full dress-rehearsal pass today  
Before admiring eyes, hold in their store  
Those fine high principles which keep old Earth  
From being only earth, and make men more  
Than just mere men? How will they prove the worth  
Of years of study? Will they walk abroad  
Decked with the plumage of dead birds of God,  
The glorious birds? And shall the lamb unborn  
Be slain on altars of their vanity?  
To some frail sister, who has missed the way,  
Will they give Christ's compassion, or man's scorn?  
And will clean manhood, linked with honest love,  
The victor prove,  
When riches, illy-gained, dispute the claim?  
Will each guard well her husband's home and name,  
Or lean down from her altitude to hear  
The voice of flattery speak in her ear  
Those lying platitudes, which men repeat  
To listening Self-conceit?  
Musing, I thought upon their place as mothers of the race,  
As beautiful they passed in maiden grace.

—Ella Wheeler Wilcox, in Good Housekeeping.



# EARLHAM COLLEGE

## RICHMOND, INDIANA

---

EARLHAM COLLEGE is striving to serve the community. By this we mean any community and every community where the influence of the college may extend.

THE DEPARTMENT OF PHYSICAL CULTURE, to which is closely allied the work of the nurses, in and out of the college hospitals, constitutes a *Department of Health*.

THE DEPARTMENT OF EDUCATION is closely affiliated with the Richmond public schools, which afford an extensive educational laboratory.

THE BIBLICAL DEPARTMENT places emphasis upon practical effort to help humanity. Student activities in Bible School, Endeavor Societies, Mission work and the ministry are carefully and sympathetically supervised.

THE DEPARTMENT OF HOUSEHOLD ECONOMICS is training girls not only to bake good bread and pastry, but to appreciate the supreme importance of the art of home making.

THE DEPARTMENT OF STUDENT AFFAIRS in the dormitories and out, is fostering student initiative and self-control.

The effort in *each department* of the college is not only to teach the subject, but to teach the student—to *lay the foundations of scholarship* and at the same time *to develop efficient personalities capable of social service*.

That Earlham's standards of *thoroughness* are recognized, is evidenced by the fact that Earlhamites are to be found as teachers in forty of the American universities and colleges of the highest rank. The Association of American Universities this year listed Earlham as one of a small list of American Colleges whose work ranks with their own, this list having been prepared at the request of the German Universities.

That Earlham produces *efficient personalities* is evidenced by the large number of men and women educated at Earlham who are conspicuous leaders in various phases of the world's work.

---

LITERATURE WILL BE SENT UPON APPLICATION



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 33

RICHMOND, INDIANA, EIGHTH MONTH 13, 1914.

New Series.  
Vol. II. No. 33

## Maintaining Religious Standards in Education

The Christian school, which includes the Christian college, is fundamental to the educational life of the Nation. Without it there is always danger that our educational system will grow materialistic and our systems of instruction will grow intellectual without the leaven of the ethical. It is the Christian school that serves as a magnet to neutralize certain destructive tendencies in education, against which materialism tugs in vain beyond certain safe limitations.

While now and then our religious systems of education feel the blight of the irreligious tendencies of our secular institutions, it is equally certain that the latter are constantly feeling the redeeming influence of Christianity as professed and realized in the former.

It is one of the weaknesses of religious education however, especially as found in denominational schools, that in order to keep pace with the standards of present-day education, there is a tendency to choose members of the teaching force whose influence for things ethical and things spiritual is at least neutral. It will be a sad day for the cause of the best and the highest in educational life, when any considerable portion of the faculties in our denominational schools falls below the standard of the true religious tests by failing to maintain a direct interest in the religious life as well as the intellectual life of the student body.

Perhaps this danger is less marked among Friends than elsewhere, but it is essential to the success of a religious education that the instructors as a contemporary puts it, "should not be so busy with microscopes and test tubes and historical research that they cannot see the stars." This must not be considered as a plea for less efficiency in the field of college or university instruction, but rather as an emphatic insistence that religion shall not be sacrificed to intellectual culture. There can be no controversy between the two and a little carefulness in administration will preserve the standards of both. No school that professes to the characterization of being religious can afford to maintain a professorship whose head reveals no vital interest in the religious welfare of the students who come under his influence.

A possible danger lies in another direction. For a generation past, our educational systems have been dominated more or less by a liberalistic, materialistic

spirit that was supposed to accord with prevailing scientific opinions. It is not surprising that this situation has existed. The danger is that some instructors will fail to note a well marked turn in the tide of scientific and critical thought toward the recognition of the vital place which the spiritual holds in all human life. Some months ago Sir Oliver Lodge, noted English scientist, was quoted extensively in this direction, and now we find John Burroughs, who is defined as "America's most famous living nature-writer and philosopher of common life," expressing himself in similar terms. *The Continent*, in a recent issue, quotes him as follows:

In this age of science we have heaped up great intellectual riches of the purely scientific kind. Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? "Where there is no vision the people perish"—perish for want of a clear perception of the higher value of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight.

The tendency of civilization is toward higher standards of learning, and our Christian colleges, while maintaining these standards, must guard zealously against the temptation to becloud the need of the spiritual factor in any department of life. Burrough's plea that the engine needs a headlight is a fine characterization, expressive of a hopeful tendency toward the equitable harmonization of that which is spiritual and that which is material in all phases of human thought and research. The best test of the Christian school is the ability to reveal the handiwork and personality of God to the consciousness of the youth of the passing generation. Herein the school can become the handmaid of the church as an important factor in its scheme of world-wide evangelization, and herein the church should find one of its greatest opportunities.

When agnosticism begins to get a vision of the verities of life that have their tap root in the spiritual, the door of opportunity opens to the Christian school in a way that has never been realized before.



### The European Tragedy

"Rise, O America, rise in thy splendor,  
Lead forth the nations to war against war;  
Stand for the highest, be Freedom's defender,  
Brotherhood, justice and peace evermore."

This bit of idealism from the New York *Observer* will find a ready response in the hearts of all true-hearted pacifists in this country. In the face of a staggering bloody scourge which even yet is almost unbelievable, faith looks out behind the war cloud and dares to hope that America may somehow find the way to permanent peace.

It is too early to philosophize wisely upon the conflagration that is now sweeping unfortunate Europe. It is impossible to think about it with complaisance. It is difficult to consider it with any degree of patience. So far as any direct and immediate cause is concerned it all appears so utterly useless. In the light of history it may be predicted that Austria's excuse for war will be found to be no excuse at all. For the sake of monarchical pride, she has sent her battalions against a feeble folk already impoverished by recent strife.

Germany's sin of plunging the whole continent into war will not be easily atoned, for had the Kaiser held himself in check, it can never be made certain that whatever struggle there was would not have been confined to Austria-Hungary and Servia.

What now becomes of the favorite argument of the militarists that a great standing army is the surest guarantee of peace? Apparently the existence of armies ready to take the field has, in this instance at least, proved to be the surest guarantee of war. Can it be imagined that if Emperor William had been compelled to create and train an army before any belligerency could have been thought of, he would have been so quick to sound the tocsin of war? And without an army, what would the Kaiser have had to fear? Russia's mobilization was against Austria, and even then it may be doubted whether she had any other motive than merely to be in readiness to see that Servia was not obliterated altogether.

Carrying the argument further, what could Germany have feared, if both Russia and France had no standing armies? And who could believe that Austria's pride would have been so difficult to satisfy as the result of Servia's humiliating reply, had Austria not had a standing army ready to take the field to inflict the punishment she sought?

President Wilson is to be congratulated upon the tender of his good offices in favor of mediation or arbitration. Perhaps a little later his offer will prove Europe's only hope. Until then the civilized world can only wait—and pray, for civilization can have no permanency while war has a place in its program.

## The Educational Outlook

BY ROBERT LINCOLN KELLY \*

We have in mind of course, the outlook for Friends' educational activities. The interest in education throughout the country, particularly in public education, and the resultant development of our school system constitute one of the marvels of our age. There is nothing in our country more nearly universal in its extent or more highly complicated than the machinery of education. Great ideas are dominating educational leaders and tremendous resources are at their command.

The challenge comes to Friends' institutions as it has never come before, to make whatever contribution they can to this great work. If the educational effort of Friends is really to count it must meet certain pretty well defined conditions.

America has passed out of the pioneer stage of education, at least in the communities where Friends reside. The modern school must be well housed, well equipped, well manned. Inadequate facilities and primitive methods no longer command respect. The school cannot be run by amateurs. Teaching has become a learned profession. Ours are the days of discrimination and competition. There must be something else behind a school besides the good intentions of a group of promoters.

This means that Friends should count the cost before undertaking to establish additional schools. There certainly is no field at present for another Friends' college, and it is doubtful if there is a place for another secondary school, unless indeed very considerable resources are available. No new school should be founded unless the community which founds it is able to finance it adequately.

It means also that certain schools already founded must change their status or be crowded to the wall. During the year representatives of the Board have visited two schools and as a result of their carefully prepared reports, the Board has been unanimous in advising more intensive and less extensive work. In one case the school was advised to affiliate with the public school system, and in the other to reduce its course of study to a program actually within practical realization. No school should undertake work for which it is not fitted. We should not wish to promise in educational matters what we cannot perform and it is certain that if we do make such promises they will be duly discounted by a discriminating public. Nothing can come forth from the prevalent fires of competition, and standardization, and efficiency-measurement except pure gold. Friends' schools ought not to shrink from the ordeal. If our shortcomings are pointed out we will go to work with

\* Chairman Board of Education of the Five Years Meeting.



a will to correct them. This is no new philosophy, for Jesus commanded that if thine eye offend thee pluck it out and cast it from thee. It is drastic treatment to be sure, but it follows the prescription of the Great Physician. The facts are that just now Friends' schools are undergoing the most careful examination they have ever known. The pruning will go on with considerable severity. If we do not do it ourselves, it will be done by outside agencies.

But we should be encouraged in the knowledge that there is life in the vine. However much we may fail to realise our ideals, it still remains that we have something of great value to contribute to American education. Ancient educational effort attempted to inculcate an appreciation of the true, the beautiful and the good. Schools today are concerned for the most part with the true. They are beginning to give some attention to the beautiful, but they touch rather lightly on the good. Friends' schools have stood for the true and the good and at least some phases of the beautiful.

To state the case in plainer language, the ethical and the religious elements are almost eliminated from the program of public education. The child is entitled to his full inheritance and children who are educated in Friends' schools may be exposed at least to two phases of the rounded education referred to. Two-thirds of an education is better than one-third and some of our schools are attempting to give the full three thirds.

We can determine to some extent the trend of our future civilization and we can help to place it upon a higher plane than will be done by an education that is simply and only scientific and utilitarian. We can stand and should stand even more firmly than we have stood before for a Christian manhood and womanhood that will strive to lend a hand. If you say that is the purpose of modern education, I reply that it has recently been found that in American universities there are 3,500 professors whose church membership, if they have any, has not been reported by them in the towns in which the universities are located and in which they are doing their important work. It is something to strive to counteract the present tendency to completely secularize education. We can at least pray God that our schools may be a small part of the leaven in the big lump.

Earlham, Indiana.

The Reformed Church has refused to merge with the Presbyterians, and the United Presbyterians failed to unite with the Southern Presbyterians, but there is said to be a growing sentiment in favor of a larger union to include all four. The Southern Methodists have voted in favor of a union of all branches of Methodism. The suggestion is now made that the Unitarians and Congregationalists merge, but the suggestion has not met with much favor among the members of the latter body. Meanwhile preparations are going on for a conference to consider Christian unity among all denominations, under the auspices of the Commission on Faith and Order.

## College Discipline

BY ISAAC SHARPLESS

The matter of student government has been a problem ever since there were any colleges. The early plan was to make rules with penalties for their infringement serious enough to deter the unwilling youth. But there still remained the vexed problem of detection. Sometimes the professor was shrewd enough to solve this, more often, not. When a lot of elderly graduates get together the prominent subject for discussion often is how they outwitted old Professor Smith, or how they were caught and punished by the wiser Professor Jones. These memories seem to cause the intellectual triumphs or failures to sink into insignificance. How they rolled cannon balls down the dormitory corridor, or introduced a strange animal into the classroom, or dragged a poor proctor into the night air to quell a fake riot; this sort of thing seems to yield the most vivid and pleasing recollections. With this attitude to discipline, good government was often impossible. A wise and kindly man could sometimes secure it for a time, but the fortunes of war would change with his exit and old conditions return.

It was an unequal game. Numbers counted for the students and the rules were on their side. They could indulge in all sorts of underhand methods, but woe be to the officer who was caught "sneaking." He was doomed. The process sifted out a lot of unfit professors and some, who except for a certain weakness in discipline, were very fit and scholarly. It often sifted out also some unfit students, and some who, except for their extra zeal in playing the game, were very promising youths.

The simple remedy is to abolish a lot of rules which while directed against real evils do more harm than good. It will not do for men, however wise, arbitrarily to prohibit everything which is wrong. The government of colleges has passed through the political stages of absolute monarchy and limited monarchy and is fast becoming a democracy. Penalties still exist, but they are such as to commend themselves to the judgment of the governed and are often automatic in their action. Even where no organized system of self-government exists there often grows up certain natural relations in the student family which practically constitute self-government.

But many colleges are coming to the conclusion that some organized system is desirable and hence student "councils" and "senates" of elected representatives of the student body are having a larger place in many colleges. The faculties are turning over to them many of the functions which they have exercised and thus relieve themselves of many of the unpleasant situations which they have had to meet in the past. It is, however, a mistake to think that a lower order of disciplinary talent is required under these circumstances. It has sometimes happened that an official who was himself unable to govern has sought to solve the problem by introducing self-government. The effect has been disastrous. Sympathetic and acceptable co-



operation on the part of the faculty is a necessary condition of success, and this means the highest tact and wisdom.

But assuming this the advantages are many. The college is better governed. In the elimination of the temptation to worry the governor, there is a great gain. In the development of a sense of student responsibility for college conditions there is another. The training of the undergraduate to accept responsibility for the conditions of his community in after life is another, and perhaps more important than any, the habit of officers and students working together for a common end and the abolition of the old state of warfare, which allows them to influence each other in other matters, is another.

It is well that these systems should grow up naturally. They can not be forced upon an unwilling college. But if the students want them, they should be given ungrudgingly. It will not do to grant little liberties so hedged in that the real power still rests with the faculty. They need not cover every phase of college life at first. Indeed it is probable that such questions as attendance at college exercises should never be included. But matters of ordinary discipline and morals in the dormitories and on the grounds, rules for athletic relations, hazing and cheating in examinations, may under good circumstances all be relegated to student action.

Over 100 colleges in the United States now have the "honor system" in examinations. The teacher gives the questions and either leaves the room or, if remaining, pays no attention to matters of deception. In some cases a simple pledge is given by each student that all has been fair. "This does not always work, for in every community there will always be a few who will cheat if they can do it with safety from detection. Consequently where the plan works permanently there is a student committee formed, and each student also pledges himself to inform the committee of cases needing attention. This second pledge is usually the occasion of stumbling. In some colleges the students will not agree to tell even a committee of their own selection, the misdeeds of a mate. If so, the "honor system" will usually fail.

Where the spirit which is said to prevail in the University of Virginia exists, there is no trouble. There the man who cheats or lies is considered to be unfit for the society of gentlemen and, if detected, he might as well go home without waiting for instructions.

But the shifting of responsibility from the official to the undergraduate body, whether systematized by rule and custom or not has created a new college atmosphere, one which makes of two bodies, one in sympathy and loyalty. An indirect effect is that the graduates feel that they have a permanent interest in and an accountability for college management. Sometimes there will be less decorum when in the presence of officers, but there will be a continuing devotion to the principles and the prosperity of *alma mater* which may be counted on in many ways in the future to add to her resources and her beneficent influence.

Haverford, Pennsylvania.

### Educational Portraits and Principles

BY ELIHU GRANT

I have in mind four very different educational institutions of which I have made some study recently. They do not belong to Friends.

1. The first was made possible by the gifts of three wealthy donors to whose original endowment large additions have been few and far between. The institution seeks to compass the field of the university and is especially strong in two or three departments while weak in others. Its expansion has made the financial problem a serious one always and at times a critical one. Among other expedients it has tried the plan of what it calls a "living endowment," small annual gifts from graduates, to be used for current expenses instead of being added to the permanent endowment. The university has been involved in the controversies about heresy and has so far yielded to the pressure in a recently closed age of theological prurience as to lose of its teaching force and much of its scholarly independence. An unfortunate dispute concerning the succession of presidents of the institution has done harm. Just now a strong administration is helping to redeem the situation and a rejuvenation of several departments has ensued though the damage done through years will not be mended in months.

2. A very old institution for America has had several of the experiences suffered by institution number one, but the size and weight of interests have been so great as to make the shocks less apparent. It is at present throwing its major strength into the college department to the distress of certain ones, who are more interested in graduate work and research. Its gifts and endowments are accumulating in a healthy way and its strong administration is hindered chiefly by a certain bulkiness which is the menace of some of our more complicated institutions. Departmentalizing will ordinarily overcome the educational perils of immensity, but it remains to be seen whether the religious and social integrity of a great group can so readily be assured.

3. Number three is able to confess the pinch of poverty in spite of certain amazing gifts of late. They are amazing in view of the fact that gifts so large for the narrower field represented by the institution are very unusual. Neighbors wonder if such inheritances are justifiable, but then neighbors have a way of wagging their heads at the ways of Providence. The institution tends to specialization of a high order and its one danger above others is that it may go over the heads of the American public in every type of service which it renders.

4. *Sic transit universitas*. Number four is the only college, that is frankly so, of the group of four. It is a good one. It desires no one thing quite so much as its peculiar glory as a first-rate school of the liberal arts. It eschews special students, and gives slight comfort to post graduates, but it does devote itself to bestowing the A.B. course with as full and rich a content of meaning as possible upon its homogeneous family of under-graduates. After its original endowment, which seemed large at the time, but would seem pretty small



now, the college had comparatively few large gifts until its fame as a college pure and simple was established. Lately it has fared more richly. It has had a rare succession of executives and a singular freedom from politics.

Now the four portraits would be drawn more completely if our object were really to delineate them in and for themselves, but just here in a few paragraphs it is rather the purpose to select the contrasts to illustrate certain features in the composite portrait of American education. Those features discernible to any earnest student must here be made to pass rapidly into a set of principles or, better, observations.

1. Many would agree that college (and secondary school) work afford the greater educational opportunities today. Duplication of plants more or less equipped to do graduate work is more of an evil than multiplication of colleges.

2. Permanent endowment is the only wise repository of gifts ever so small and patiently secured.

3. Freedom of teaching is a sensitive condition of true education.

4. Good administration depends upon choice personalities wisely selected and fully trusted.

5. Age, educational dignity and weight of loyalty are more precious than gold.

6. It is often easier to secure a large gift than to perform large service with it.

7. But the time is nearer when all gifts will more nearly conform to proved usefulness.

8. Denominationalism in theology is passing out.

9. Very large gifts are apt to scare away as many thousands as they bring.

Northampton, Massachusetts.

### The Power of a United Church

BY CHARLES E. TEBBETTS

The body of Christ is His Church and is composed of all true believers. He alone knows His own, and His own know Him. It is His supreme will that His body should be one body, as completely one as is the head. For this He prayed four times in His last intercessory prayer: "As thou Father art in me, and I in thee, that they also may be in us" (v. 21). "That they may be one, even as we are" (v. 11). "That they may be one even as we are one" (v. 22). "I in them and thou in me, that they may be perfected into one" (v. 23). And the reason for it—"That the world may believe that thou didst send me" (v. 21). "That the world may know that thou didst send me, and lovedst them even as thou lovedst me" (v. 23).

That this prayer should have occupied so large a place in this crucial hour shows clearly that in the mind of the Master it was of supreme importance. Those whose fellowship is with the Father and with His Son, Jesus Christ, and walk in the light as He is in the light, have fellowship one with another (I John 1, 3 and 7). No cleavage of the body can have its source in Him. They must be due to human sin and frailty. Every decisive element in the body must be a fresh spear thrust in His side. No denominational line of division can claim His sanction, nor can any

denomination claim freedom of responsibility in the matter. Historically we are all guilty and it is time we should confess our sin, pray for pardon, and seek by prayer and fellowship to wipe out these unseemly divisions.

Moreover, the movement of God's leading within the church for the last seventy-five years has been preparing for the healing of this "hurt" of His body. The work of foreign missions is impelling the church to union. The enormity of the task and its urgency are showing the sin of divided forces, and of jealousy and revelry over unimportant details when so much is at stake. Unity on the mission field is already well on the way of accomplishment. A month ago the Cincinnati Conference of Boards working in Mexico decided for one "Evangelical Church for Mexico." In the home land the Y. M. C. A. has shown Christian men the power of fellowship and of co-operative work. The W. C. T. U. and Y. W. C. A. have done the same thing for women. The uniform lessons in Bible Schools have brought all Christians to study and think in unison now for more than a generation. For a full generation the Young People's Society of Christian Endeavor has trained a new generation to worship and work together. Their experiences and testimonies, their problems and the solution of them are the same, and they know it. The Christian Student Federation binds together the Christian students of all lands in the one purpose to make Christ supreme in the world. The Federation of Mission Boards, both home and foreign, are uniting all Christian forces for effective service. The Edinburgh Conference, the Laymen's Movement, the Women's Foreign Mission Union, the Men and Religion Movement have successively made clear the essential oneness of our aim. The Federated Council of the Christian Churches of America has organically united twenty million Protestant Christians for meeting the world task intelligently and effectively. The federating of the churches in smaller communities is showing the power of the churches when they act together. The marvelous evangelistic movements of recent years are showing how God honors His churches when they get together in work, with power for the winning of the multitudes to Christ. That power has never been pledged to a divided church.

The movement toward union is progressing with ever increasing momentum. The powers of evil are united, and the forces of righteousness must unite if they win. Whenever they are united, victory is sure. This coming year the United Mission program will for the first time constructively lead the whole church, so far as the individual churches will participate in it, in a united effort to meet the needs both of our home communities and the great world field. The great danger for Friends is, that being largely a rural church and trained for generations in excessive independence, we will fail to co-operate in this great movement. Unless we learn how to work together amongst ourselves, and with other Christian bodies, we will inevitably lose our place in the ranks of God's army that is to take the world for Christ. English Friends are awake to the situation as shown by the remarkable discussion



of their last Yearly Meeting and the Conference soon to be held. Can American Friends be aroused to the situation?

This union can only come through fellowship in worship and co-operation in work. The watchword of this present movement is "not compromise, but comprehension." Men of convictions are wanted; but also men who will respect the convictions of others and not allow differences to break fellowship and co-operative service.

There are still some divisive elements among us. God grant us the wisdom and sweetness of love that will quietly and quickly remove them.

Whittier, California.

### Educational Nuggets

Yale University has students from fifty states and territories and nineteen foreign countries.

The National Reform Association asks that the second Sabbath in September be observed as a day of prayer for our public schools.

President Burton says, "By education we mean all of the processes, within and without our institutions of learning, by which personality is developed."

More than 18,000,000 children are enrolled each year in the schools of the United States. These are taught by 500,000 teachers at an annual expense of about half a billion dollars.

Out of 7,094 students graduated from Chicago University since its foundation, 3,289 are following the

profession of pedagogy. Among the remainder are 618 ministers and 584 lawyers.

Harvard University has an enrollment of 35,000 representatives scattered throughout the world. Law is the favorite occupation, having a following of 6,000; general education ranks next, with medicine third.

"The church manifestly has no more important task than securing and training strong and efficient leaders. These will be wanting if parents and pastors are indifferent to the religious influences around the boy during his college days."—*Western Christian Advocate*.

Of twenty-seven presidents of the United States, nineteen were college graduates, and all but two of them were graduates of Christian colleges. There are eight college graduates among our federal supreme court judges, seven of whom came from Christian colleges.

"It is to the glory of our church schools that they are committed to the work of equipping the young men and young women who come to them to get a larger vision of this present life and to make a wise use of their talents as well as the knowledge they receive."—*Central Christian Advocate*.

Who seeks for heaven alone to save his soul, may keep the path, but will not reach the goal. While he who walks in love may wander far, yet God will bring him where the blessed are.—*Henry van Dyke*.



## Pacific College

### Newberg, Oregon

Aims to give a liberal education, under the best Christian influence, at a minimum expense.

The Only Friends College in the Great Pacific Northwest

COLLEGE  
ACADEMY

BIBLICAL DEPARTMENT

SCHOOL OF MUSIC  
DORMITORY LIFE

A school that cares for the physical, mental, moral, aesthetic and spiritual interests of its students.

For further information address the President,

**Pacific College - Newberg, Oregon**



## Why not attend Cleveland Bible Institute this year?

THIS SCHOOL, under control of Friends, puts a thorough training in Christian work in reach of young people of limited means. One hundred and sixty dollars pays all expenses for the year. Catalogue on request. OPENS SEPT. 1

**CLEVELAND BIBLE INSTITUTE**  
3201-3221 Cedar Avenue CLEVELAND, OHIO

### Important Notice About "Slow Valley Monthly Meeting"

The series of articles about "Slow Valley Monthly Meeting," which ran through several issues of *THE AMERICAN FRIEND* earlier in the year, appear to have created wide-spread interest. Numerous approving references have been received in letters from time to time, and many have in other ways voiced their interest in the progress made by this remarkable congregation.

A Friends minister said publicly recently that this was the most important contribution that had been made to Friends literature for a good while. There is evidence that the story has been an inspiration to many, and it is felt that it ought to have a wider and more permanent circulation.

In response to this feeling *THE AMERICAN FRIEND* management is ready to put the entire story in booklet form for general circulation provided it can have orders enough to make it pay.

Another chapter, a final one, will be found in last week's issue, and the story complete will make a booklet of about eighty-four pages, with a paper cover, and can be mailed to any address for fifteen cents single copy. Ten copies can be sold for \$1.00 and twenty-five copies for \$2.25.

This will be a rare opportunity to put a copy of a work that is full of inspiration and practical suggestions into the hands of Friends generally.

We must have orders for not less than 500 copies by August 20. We ask Friends to drop us a card **AT ONCE**, stating how many copies they will take. If the required number is ordered, the fact will be stated in *THE AMERICAN FRIEND*, and all orders will be filled as soon as the booklet is out, when the money can be sent. Address, Manager of *THE AMERICAN FRIEND*, Richmond, Indiana.

### Amended Prohibition Resolution

Congressman Richmond P. Hobson has re-introduced the national prohibition resolution in an amended form. An amendment to section two was designed to overcome certain objections that as originally presented might conflict with the laws of some of the states. The new resolution can be referred to as H. J. Res. 277 and is as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment of the Constitution be, and hereby is, proposed to the States to become valid as a part of the Constitution when ratified by the legislatures of the several States as provided by the Constitution.

#### "ARTICLE —

"SECTION 1. The sale, manufacture for sale, transportation for sale, importation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, and exportation for sale thereof are forever prohibited.

"SEC. 2. The Congress, or the States within their respective jurisdictions, shall have power to enforce this article by all needful legislation."

What sure hope can the world have concerning its future, save in the light of the promise which shines from Him?—*J. G. Greenough.*

## PICKERING COLLEGE

A RESIDENT AND DAY SCHOOL  
FOR BOYS AND GIRLS

Beautiful location. Fine modern buildings.

Up-to-date equipment.

Competent and experienced staff.

PREPARATORY, COLLEGIATE AND COMMERCIAL  
DEPARTMENTS.

MUSIC AND ART.

Send for Illustrated Announcement to the Principal,

WM. P. FIRTH, M.A., D.Sc.,  
Newmarket, Canada.



## News From Our Educational Institutions

### EARLHAM COLLEGE

President Robert L. Kelly has recently been elected to membership in the National Institute of Social Sciences "in recognition of distinction attained in the field of Education." The Institute was founded in 1912 by the American Social Sciences Association, incorporated by Act of Congress and has a limited membership.

The names of twenty-eight holders of degrees and former students of Earlham College are found in the last issue of "Who's Who in America."

Among city Young Men's Christian Associations which have recently chosen Earlham College graduates as secretaries are Philadelphia, Chicago (Hyde Park and West Side), Buffalo, Indianapolis and South Bend.

Seventy-five students and graduates of Earlham College went from their homes in different parts of the country in most cases at their own expense, to the Young Friends' Conference at Winoona Lake. Many Earlham students also attended the annual assembly of Bible School and Christian Endeavor workers of Western Yearly Meeting, held from the 4th to the 6th of this month at Noblesville, Indiana. Earlham is developing an army of efficient young Friends who are loyal to the church.

### PENN COLLEGE

The three members of the Penn faculty, namely, William E. Berry, of the department of Greek; Frederick O. Tostenson, of the department of Modern Languages, and F. C. Stanley, of the department of Chemistry, who have been absent the past year doing graduate work, the first in Harvard, and the two latter in Germany, will return and take charge of their respective departments at the opening of college, September 7th.

Professor Clarence M. Case, of the department of Sociology and Political Science, has been granted a year's leave of absence, which time he will spend in the University of Wisconsin working toward the doctor's degree.

Edgar H. Stranahan, of Wichita, Kansas, has accepted a call to the pastorate of Oskaloosa Friends' Meeting, and will assume his duties September first. Mr. Stranahan has been associated with Friends' work at Wichita, first as pastor, then as professor in the college, and finally as religious secretary of the Men and Religion Forward Movement, in which capacities he was

very efficient. He is a graduate of Earlham College.

The prospects for the coming year are most excellent, an extraordinary large number of students having already signified their intention of entering the freshman class. Doubtless the enrollment will be the largest in the history of the school.

Extensive improvements have been made on the Athletic Field which will make it one of the best athletic fields in the state. It has been leveled and a good cinder running track laid, with the intention in the near future of building a stadium which will accommodate the largest crowds that will attend athletic feats.

The College Farm, a forty-nine-acre tract of land north of the college campus, is being plotted and gotten ready to place upon the market as a real estate proposition. There will be about two hundred lots. Some of the best building locations in Oskaloosa will be found here, and a number of the lots have been bought in advance. It has been thought that the entire tract will sell quite rapidly. This affords an excellent opportunity for Friends everywhere to find homes near a good Friends' college.

### CLEVELAND BIBLE INSTITUTE

The year 1913-14 was one of exceptional blessing on the work of the Institute. There were enrolled in all departments 139 students from eighteen states and ten religious denominations.

The division of the educational work into three courses of study, viz.: The Bible Course, the Bible Doctrine Course, and the Bible Music Course, as well as additions to the curriculum, is meeting with much favor and filling a long-felt need. These courses will be strengthened as occasion arises by the addition of whatever will develop the highest type of Christian service.

While the new building has done much to increase the efficiency of the work, it does not meet our need. Our dormitory space is inadequate and rooms have to be secured outside. The dining room is not nearly large enough, consequently we feel the need of an additional building to be erected as soon as possible.

The work of the Extension Department will be continued during the next year. Edgar A. Wollam, the secretary, will have associated with him in this work, Merrill M. Coffin, formerly of Oskaloosa, Iowa, who is especially

qualified as a leader of Gospel music. They will hold evangelistic services in various yearly meetings, several engagements having already been made.

### PACIFIC COLLEGE

Pacific College has just closed the best year it has enjoyed under the present administration, and one of the best years in its history. A fine class of nine, exceptionally strong as students and strong in their influence in the school, were graduated this year from the college, and a class of thirteen from the academy.

The property is being improved further this summer, and prospects are good for a material increase in attendance the coming year. The faculty has been increased and strengthened, and with the splendid spirit of the year just closed, everything points to a still more successful year for 1914-15.

The new members of the faculty are Howard E. McMinn, head of the work in biology and chemistry, and Walter E. Spahr, whose work will be in the departments of history and English. Both are graduates of Earlham College. In addition, Oliver Weesner returns to the head of the mathematics department after two years' of graduate work in the University of Washington, and Miss Mary Eunice Lewis resumes her work at the head of the German department after a full year in graduate work at the University of California.

The spiritual work of the college was especially fruitful during the past year, every man in school except one being a member of the Y. M. C. A., and every young woman except one being a member of the Y. W. C. A.

The campaign for the raising of \$100,000.00 of endowment is progressing well, and Friends in Oregon are giving with a liberality which would assure the success of the effort in a few weeks if the number of Friends in the Yearly Meeting were not so limited. The whole of the \$100,000.00 must be raised by the end of 1914.

The support that is being given the college by the Yearly Meeting is increasing in enthusiasm and becoming more united year by year. The relation between the college and the church is becoming closer, to the benefit of each. There is manifestly a greater work than any thus far done for the college to do in the future, and those who have for years so heroically supported the institution are determined that it shall not fail of its greater future.



# PENN COLLEGE

Oskaloosa, Iowa



MAIN RECITATION BUILDING

PENN COLLEGE is one of the old, established, approved institutions for higher education. Continuous and creditable operation since 1873.

PENN COLLEGE affords educational work in all lines of higher education: Collegiate, Academic, Music, Biblical, Art, Commercial, Manual Training and Domestic Science.

PENN COLLEGE offers courses which lead to entrance in all professional and technical schools: Medicine, Law, Theology, Business, Engineering, etc.

PENN COLLEGE gives good opportunities in athletics, football, basketball, baseball, track and regular gymnasium work. Also furnishes opportunities in literary, oratory, debating, and Christian Association activities.

PENN COLLEGE is located at Oskaloosa, Iowa. Excellent train service. Expenses are low. Equipment unexcelled. A faculty of trained teachers and specialists.

PENN COLLEGE is your school. Come and share her opportunities..

Address—

PENN COLLEGE

=

Oskaloosa, Iowa



**GUILFORD COLLEGE**

The year which closed at Guilford College on the 2d of June was for many reasons the best the college has had. The increase in attendance has been in the upper classes, the senior class this year containing thirty-one members, the largest number yet reached.

The beneficial effects of the recently constructed buildings, Cox Hall, the Library and the Yearly Meeting house were apparent in many ways. The Young Men's and the Young Women's Christian Associations were never more flourishing than last year, the series of meetings held under their supervision by William J. Sayers being worthy of special notice.

The various exercises of commencement week were pleasing and helpful to the educational interests of the college. The Bryn Mawr scholarship was awarded to Miss Helen Clare East, of Long Island, New York, and the Haverford scholarship to William Alpheus White, Jr., of Guilford College. On commencement day the Bachelor's degree was conferred on thirty-one young people, sixteen young men and fifteen young women. The address was made by Dr. Harvey W. Cox, of the University of Florida. On Sunday preceding an impressive sermon was preached at the eleven o'clock meeting by Dr. E. M. Poteat, President of Furman University, Greenville, South Carolina.

Noticeable improvements during the latter part of the year were made on the campus. Preparation is being made for the erection of an entrance gate to be the gift to the college of the Class of 1909. This will mark by suitable columns the south entrance to the campus. The spacious grounds belonging to the college and the numerous buildings situated at considerable distance one from another, and the grove of native oaks, combine to give attractiveness and beauty to Guilford's location.

**SPICELAND ACADEMY**

Professor Homer H. Cooper, Superintendent of Spiceland Academy, is much pleased with the success of his new book, "Right Living." Dr. Edward A. Ross, of the University of Wisconsin, wrote of it: "I have never seen a book of this kind so vital, contemporary and charged with inspiration." Mr. John Mitchell, the great labor reformer, wrote of it: "It should prove an inspiration and a help to any reader."

The Chicago Record-Herald commented as follows: "These little essays are good for a variety of purposes, for club and school readings, for declamation, but best of all for a moment's

silent counsel to bring discouraged minds back to a more hopeful outlook upon things."

From many sources Professor Cooper has received gratifying expressions as to the permanent value of his book.

**THE WINONA CONFERENCE**

On account of the Educational number, we are unable to give space for the report of the Winona Conference this week. It will appear next week along with much other valuable material, including the final installment of Thomas J. Battey's analysis of New England Yearly Meeting.

**PERSONAL MENTION**

J. Edward Ransome, who has been serving the meeting at Plattekill, New York, for more than two years, will begin his work as pastor at Monkton Ridge, Vermont, on August 16.

A note from R. L. Simkin, missionary to China, who with his wife, is at home on a furlough, says that they are enjoying an outing on the Eighth Lake of the Fulton Chain of Lakes in the Adirondacks.

Charles E. Cosand, who has spent the last year in the University of Chicago, expects to return to Wichita, Kansas, the latter part of August to resume his work in the English Department of Friends' University.

Richard Haworth, Chairman of the Bible School Board of the Five Years Meeting, who has served the meeting at Fairmount, Indiana, as pastor for several years, has accepted a call for similar service in the meeting at Earlham, Iowa.

Robert C. Root has been giving a course of thirty lectures on "International Conciliation" at the summer school at the University of Southern California. This work closed August 7, and on August 15 he expects to move with his family to Berkeley, California, which henceforth will be his headquarters as Pacific Coast Director of the American Peace Society.

**FRIENDS' TRACT ASSOCIATION**

We have received a copy of the report of Friends' Tract Association of English Friends for 1913-14; also copy of one of its recent publications, "Maisie's First Meeting," by Mable Homer Thompson. This is No. 2 of "The Children's Series," and is a true story of a child's first attendance upon a Friends' meeting. Twelve pages, eight cents per dozen or fifty-six cents per 100 copies. The Association has existed for one hundred and one years, and last year issued 80,182 tracts as against 69,600 the previous year.

**NEWS ITEMS**

On Sunday night, July 26th, the Christian Endeavor Society of New Castle Meeting, Indiana, went to Spiceland as the guests of the Society at that place, and joined in a union meeting with all the other Christian Endeavor societies of the Quarterly Meeting. The occasion was a great source of blessing and inspiration.

On the night of July 30, Friends' Christian Endeavor Society at New Castle, Indiana, had with them R. A. Walker, State Field Secretary of the Indiana Christian Endeavor Union. His message was both inspiring and instructive. Quite a good body of young people greeted him. It is the plan to have him back to address all the societies of the city in a union meeting as guests of Friends' Endeavor Society.

Amos Kenworthy, of Whittier, California, closed a ten days' series of meetings last week at Fairmount, Indiana. His preaching was directed to the church and was of a very plain and practical order. Many of the members appreciated his messages and counsel very much. He went from Fairmount to Elwood, Indiana, for a short visit with a nephew, and then to Knightstown and Spiceland for some religious work. Our correspondent says that he seems strong physically and very bright and keen intellectually and spiritually.

Frank Cornell, pastor of the meeting at Winchester, Indiana, has accepted a unanimous call from the congregation to remain with them the coming year. On the return of himself and family from a thirty days' vacation at their former home in Canada, they found a little surprise awaiting them in the way of some repairs that had been made to the parsonage during their absence. On the evening following their return a reception was given them at the meeting house and there were many expressions of pleasure and gratitude because of their safe return home.

The Friends' Foreign Missionary Association of Philadelphia has sent out a request for gifts for its boxes for the Japan Mission. Articles should be mailed with the donor's name and should be sent to 20 South Twelfth Street, Philadelphia, Pennsylvania, before August 31st. It is asked that the value of the articles be stated, for insurance and customs duty. Articles needed are children's books, A B C blocks, pictures of animals and flowers, woolen bags for books, black and white darning cotton, suspenders, men's handkerchiefs, dress goods, outing flannel, table cloths (three yards long), napkins, towels, tea towels, wash cloths and cu-



# HAVERFORD COLLEGE

Haverford, Pa.

The following facts may give the readers of The American Friend some idea of what Haverford is:

**LOCATION**—A suburb of Philadelphia.

**LAND**—225 acres.

**BUILDINGS**—Some dozen or more, costing \$500,000.

**PRODUCTIVE ENDOWMENT**—\$1,800,000.00.

**NUMBER OF STUDENTS**—About 175.

**NUMBER OF TEACHERS**—23.

**COURSES**—Arts and Science.

**GRADE**—Collegiate, without preparatory or graduate departments.

**SALARY LIST**—About \$64,000.

**COST TO COLLEGE OF EACH STUDENT**—About \$780.

**CHARGE TO STUDENTS FOR BOARD AND TUITION**—\$400 to \$575.

**PROFESSORS**—Nearly all have their Doctor's degrees from first-class universities of America or Europe.

**MANAGEMENT**—Friends.

**INFLUENCE**—Highly moral, with special courses and organizations encouraging social and religious activities.

For further information, address

**THE PRESIDENT,**  
Haverford, Pa.

# WHITTIER COLLEGE

WHITTIER, CALIFORNIA

An accredited College of High Grade. We offer more than 130 different Courses in 15 Departments, all in charge of well equipped and scholarly teachers.

Special attention given to Biblical Work and Christian Leadership.

College located in Whittier, near Los Angeles, and the sea, in a city of Homes, Schools and Churches, with No Saloons.

Good Dormitories for both boys and girls. Well equipped Laboratories for Chemistry, Biology, and Physics. Good Reference Library and Reading Room. Social life ideal.

High Scholarship, Pure Moral Influence, True Christian Spirit, with Climatic Advantages.

Next School Year opens September 8, 1914.



Ask for Literature and Information.

Address the President, THOMAS NEWLIN.



rios for the museum. Gifts of money will be gladly received by the Superintendent of the Box Department, and should be sent to Emily B. Stokes, 1504 Locust Street, Philadelphia.

Van Wert Quarterly Meeting, Ohio, was held August 1st at Van Wert. Representatives were present from all the local meetings. The attendance was good despite the busy season. Reports from the different departments indicated that much work has been done during the past year. All indications point to a very aggressive campaign for the kingdom of Christ the coming year. A very encouraging feature was the conference held on Friday evening to consider many of the problems which the different localities are facing. Plans were introduced which no doubt will help solve some of these difficulties. John Hardwick and wife, from Winchester Quarter, Indiana, were present, and their messages were very acceptable.

For several months the meeting at New Castle, Indiana, has been discussing the possibilities of a new meeting house. A committee was appointed to look for a new site and reported an option on a lot four squares from the old one. On the night of July 28th they had with them Morton C. Pearson, Secretary of the Indianapolis Federation of Churches, who laid the matter of the undertaking before the meeting. A Committee was appointed and instructed to proceed at once to the raising of funds both for the purchasing of a new lot and the erection thereon of an up-to-date meeting house. The future looks bright for New Castle meeting.

Charlotte E. Vickers, of Oak Park, Illinois, President of the Women's Foreign Missionary Union of Friends in America, ably conducted the Bible study hour at the Okoboji Interdenominational Summer School of Missions held at Arnold's Park, Iowa, from July 25th to August 1st. Her presence was much appreciated and she had a unanimous invitation to take the work next year. Grace M. Elliott, pastor of the Friends' Church at Arnold's Park, was Chairman of the Committee on Arrangements. Elizabeth Keates and Margaret Burtt, of Des Moines; Anna M. T. Kelsey, of Oskaloosa, and Sarah Standing, of Earlham, Iowa, were among the Friends in attendance.

#### EARLHAM BULLETIN

Vol. II, No. 4, of the Earlham College Bulletin is out, and is full of valuable material relating to that institution. Attention is given to the enlargement of the Department of Education. Pro-

fessor Lloyd Van Doren takes the head of the Department of Chemistry in place of Professor H. N. Holmes, who goes to Oberlin. Dr. Raymond Binford comes from Guilford to become the head of the Department of Zoology. Professor Laurence becomes the new head of the English Department, while Horace E. Whiteside comes as the new Coach. Miss Louise Rodenbaeck takes the place of Professor Andressohn as assistant German Instructor, Professor Andressohn going to Berlin for two years' study. There are a few other changes in minor departments, but assurance is given that the high standard of Earlham is being strictly maintained.

#### THE ENGLISH CONFERENCE

"Is not the time at hand," asks the Editor of THE AMERICAN FRIEND, "when Friends, acting together, shall set out to do their best?" Some such question as this has been uppermost in the minds of the Executive Committee of the Llandudno Conference to be held in September. An inspiring preparatory Memorandum has now been issued (Woodbrooke, Selly Oak, Birmingham, 2d. each), signed by Dr. H. T. Hodgkin and F. J. Edminson, and we cordially commend its contents and message to the Society as a whole. It deals with the relation of Christianity to the "great aspirations" of humanity as illustrated by the democratic movement, the scientific movement, the women's movement, the demand for a freer and fuller life, nationalism, the international movement, and mysticism, and it urges these world-wide movements as constituting a call to the Society. We trust the Society as a whole will enter into the concern which lies at the back of the Llandudno Conference which is something much more than "merely another conference." In this connection we are glad to reprint the excellent editorial article from the current number of Present Day Papers. It is addressed to Friends on both sides of the Atlantic.—London Friend.

Ask your neighbor to subscribe for THE AMERICAN FRIEND.

#### FOR SALE.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

#### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### BIBLE SCHOOL LESSON

August 23

Subject—The Wedding Feast.

Lesson—Matthew 22: 1-14.

Golden Text—O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Luke 13: 34.

Time—April 4, A. D. 30.

Place—Courts of the temple at Jerusalem.

The lesson is for the Pharisees. In the light of history they are to see their impending doom. For centuries past God had been speaking to the chosen nation, bidding them to be prepared for the wedding day, when the church should be united with the Son.

Jehovah had spoken face to face with the patriarchs, the law had been given, the prophets had proclaimed their messages, and finally the Son had come with His declaration of gospel truth.

But the Pharisees were rejecting the invitations. They had heard "Come ye to the waters"; "Come unto me, all ye that labor"; "Take my yoke upon you," but they had turned aside. Within forty years a literal destruction was to come to Jerusalem.

Then it was that the Gentile world heard the gospel appeal, and multitudes accepted the invitation. But even here no one could be admitted to the wedding, unless arrayed in the garments of truth. Every one has the power of choice. Which portion will you choose?

### CHRISTIAN ENDEAVOR

August 23

Topic—Lowly Service. John 13: 1-17.

One has only to study the life and work of Jesus to understand the value of today's topic. He had not where to lay His head, but He was nevertheless the central figure of the world's history.

He humbled Himself that He might serve others.

He who is able to give a cup of cold water in the name of discipleship, will receive a disciple's reward. The widow who gave the two mites gave more than all the rest, because she gave all she had.

Think of Lincoln going from the floorless cabin to the White House, and Garfield going from the tow path to the same position, and learn that it was merit that counted more than position in the case of both.

"The greatest truths are the simplest, so are the greatest men."

He who does the task at hand, lowly and insignificant though it be, has gained strength and courage for the larger tasks.



## WILMINGTON COLLEGE

WILMINGTON, OHIO

Offers courses in Agriculture, Bible, Biology, Geology, Chemistry, English Literature, Modern Languages, History and Social Science, Home Economics, Latin, Mathematics and Philosophy.

Situated in a splendid section of country midway between Cincinnati and Columbus.



Excellent Laboratories completely equipped with modern apparatus and appliances.

*For catalogue or other information, write to*

Expenses from \$165 to \$185 a year.

**SAMUEL H. HODGIN, President**

WILMINGTON COLLEGE : WILMINGTON, OHIO

## GUILFORD COLLEGE

1837 — 1914

**THOROUGH**

**HIGH MORAL TONE**

**IDEAL LOCATION**

**Six Courses in Arts and Sciences, Music, Domestic Science, Bookkeeping and Banking, Elocution**

**Ten Buildings with All Modern Conveniences  
Athletic Field**

**EXPENSES LOW**

**ECONOMY AND SELF HELP ENCOURAGED**

Located in the healthful Piedmont section of North Carolina

For catalog and information address

**L. L. HOBBS, LL. D., President,**  
Guilford College, N. C.

## Spiceland Academy

**Standing for the Highest Standard  
of Scholarship and Character**

**Situation**—A new and thoroughly modern building. Situated in a beautiful grove surrounded by a large campus devoted to athletics.

**Purpose**—A thorough mental, physical, and moral training for college or for business and home life.

**Spirit**—Clean habits, clear thinking.

**Instruction**—Individual instruction in small classes, by thoroughly qualified and experienced teachers who know life and are progressive in thought and methods.

**Course of Study**—Prepares for any college in the United States. Special courses in Music, Bible Study, Domestic Science, and Manual Training. Vocational studies emphasized.

**Equipment**—Modern, complete. Gymnasium, special laboratories, excellent library and reading room. Entire building well heated, well lighted, well ventilated, sanitary, and all devoted to the purposes of the Academy. Ample grounds for tennis, baseball, general athletic events, and outdoor exercises.

Students are free from demoralizing influences of large cities, and may develop their personality profitably to themselves and satisfactory to their parents.

Term begins September 8, 1914. For catalog and general information, address

**HOMER H. COOPER, A.M., Supt.,**  
Spiceland, Indiana.



## DAVID SAMPSON AND WIFE

"David and Sarah Sampson came to Brighton yesterday about one o'clock and could only remain until morning. We much regretted and they also, that they could not be here on the Sabbath. Such a visit to our whole meeting might have lifted us up, for the Lord is with them. With a short notice we were able to plan for an hour with my sister a mothers' meeting and their friends. The room was nearly full. It was a glorious meeting. David Sampson spoke on the good Shepherd and the Lord spoke through him. We were together for supper at Fircroft and oh, what a blessed time of waiting and prayer before they left for the evening meeting, and we saw them no more. The dear wife we loved as well as her husband. What a helpmeet she is in all things!"

—Note from English letter.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.



## WESTERN CANADA NOW

The opportunity of securing free homesteads of 160 acres each, and the low priced lands of Manitoba, Saskatchewan and Alberta, will soon have passed.

Canada offers a hearty welcome to the Settler, to the man with a family looking for a home; to the farmer's son, to the renter, to all who wish to live under better conditions.

Canada's grain yield in 1913 is the talk of the world. Luxuriant Grasses give cheap fodder for large herds; cost of raising and fattening for market is a trifle.

The sum realized for Beef, Butter, Milk and Cheese will pay fifty per cent on the investment.

Write for literature and particulars as to reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.



## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A.B., PRINCIPAL.

## Special Bargains for Friends

FOR SALE: ONE SECTION land, five miles from Friends' Church. School house across the road. 320 acres under cultivation. On rural mail and telephone. On level, no waste land; heavy black sandy loam; clay subsoil; six and one-half miles from two railroad towns. By making a substantial cash payment, nothing more except interest would have to be paid for eight years if desired, or can pay out any time.

ONE SECTION, well improved with quarter section adjoining. All under cultivation. Good house and stables, good water. Seven miles from Friends' Church, two and one-fourth miles from railroad station. All level, no waste land; heavy chocolate loam; clay subsoil. This tract can be bought very reasonably on easy terms.

ONE-HALF SECTION, 165 acres under cultivation. School house on land. Five miles from Friends' Church, three miles from railroad station. All good heavy sod, no waste land. This can be bought very reasonably, only \$500.00 per quarter cash if desired, balance on very easy terms.

The above land is all owned by one man and is the very best of land. These farms were bought when land was very cheap. As the owner does not need the money, he will sell on very easy terms. They are excellent properties. For further information, address

ERNEST HOWARD,  
Adanac, Sask., Canada.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, Principal,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS AND TIMBERLAND

FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheques.

Investors desired. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Rents Safe Deposit Boxes, \$5 upward.  
Assignee, Receiver, Agent, Etc. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARK OTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 34.

EIGHTH MONTH 20, 1914.

New Series.  
Vol. II., No. 34.

## The Wail of the Mothers

By Frank Emerich

The strife's begun, the thund'ring legions passed,  
Their pennons brave in glitt'ring morning light,  
The step of youth, firm, eyes with vision bright  
Of glory, love of fatherland, its might  
Strong to uphold while breath of life may last.  
But far behind, in grief and all undone,  
A million mothers wail—"Oh, give me back my son!"

The foe is reach'd, the hideous battle's on,  
Red is the air with bursting shot and shell,  
Ruby the ground, as cannon toll the knell  
Of youthful life, departed in this hell  
Of mutual hate, where man's a common pawn.  
The roar of war bids human thought begone,  
Drowns out the mothers' wail—"Oh, give me back my son!"

The murder's on, as men in bestial hate  
Forget their Maker; think not on the cries  
Of weak and wounded; all press on where lies  
False glory's laurel, for the few who rise  
On bloody ladders to be known as "Great."  
Their state so high that lowly cries they shun,  
Nor hear the mothers' wail—"Oh, give me back my son!"

In death travail the man-child to the world  
Is born in hut or mansion, and with tears  
And toil is rear'd—and the woman's tender fears  
Guarding and fending when aught ill appears;  
But all's forgot when war's dread flag's unfurl'd—  
Forgot their love, the faces blanched and drawn,  
As myriad mothers wail—"Oh, give me back my son!"

And widow'd wives behind, and babes unborn  
The wrath of fate are bearing, while the tread  
Of marshal'd millions trampling on the dead  
Crush down humanity—these call for bread  
Their cries unheeded, for their strength is shorn.  
The weak must bear the burden all alone,  
And dying mothers wail—"Oh, give me back my son!"

The strife is o'er, at eve the broken troops  
Return; the hollow victory is gain'd;  
Their mighty monarchs' bearing shields deep stain'd  
With human blood; pride in their ends attain'd  
O'ershadowing grief 'neath which all mankind droops—  
Th' unending cry, 'mid peans of victory won—  
The mothers' age-long wail—"Oh, give me back my son!"

—Chicago Herald, August 4.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Important Notice About "Slow Valley Monthly Meeting"

The series of articles about "Slow Valley Monthly Meeting," which ran through several issues of THE AMERICAN FRIEND earlier in the year, appear to have created wide-spread interest. Numerous approving references have been received in letters from time to time, and many have in other ways voiced their interest in the progress made by this remarkable congregation.

A Friends minister said publicly recently that this was the most important contribution that had been made to Friends literature for a good while.

In response to this feeling THE AMERICAN FRIEND management is ready to put the entire story in booklet form for general circulation provided it can have orders enough to make it pay.

The final chapter of this interesting account was in a recent issue. The story complete will make a booklet of about eighty-four pages, with a paper cover, and can be mailed to any address for fifteen cents single copy. Ten copies can be sold for \$1.00 and twenty-five copies for \$2.25.

This will be a rare opportunity to put a copy of a work that is full of inspiration and practical suggestions into the hands of Friends generally.

We must have orders for not less than 500 copies by September 1. We ask Friends to drop us a card AT ONCE, stating how many copies they will take. If the required number is ordered, the fact will be stated in THE AMERICAN FRIEND, and all orders will be filled as soon as the booklet is out, when the money can be sent. Address, Manager of THE AMERICAN FRIEND, Richmond, Indiana.

### Death of Mrs. Wilson

The whole nation has felt the touch of sorrow because of the death of the wife of President Wilson. The relationships of the President and his wife appear to have been ideal, and she has been a true helpmeet to him in all of his perplexing problems, both in his educational and in his official life. Mrs. Wilson's practical interest in bringing relief to our American slum life has been an inspiration and up-lift to all, and her example of being more than the head of official social life at Washington will have a beneficent influence for years to come.

### Call for Prayer

The Federal Council of the Churches of Christ in America through its administrative committee begs leave to suggest that Christians join in earnest prayer to Almighty God in view of the calamitous war in Europe, that He may guide the embattled nations to an early and lasting peace; that the sufferers, direct and indirect, by this gigantic conflict may have Divine comfort and sustaining grace; that the churches in the hostile countries may in the emergency have strength, wisdom and guidance from above in fulfilling the sublime duties for which they were commissioned by the Master; and that Christians in our own beloved land may be ready for any sympathetic or helpful service to their Christian brethren abroad which Providence may indicate.

It also urges that in addition to prayers in public worship for the mercies and blessing of God, petitions in private be also offered, and that all local federations of churches hold meetings for prayer at noon every Tuesday. Such a service was held at the Bible House, New York, on Tuesday, August 4, and it will be the first of a series of prayer-meetings. Where there are no local federations, let the churches unite in providing for a half-hour prayer service.

### Membership in 1914

The following comparison of statistics in Yearly Meetings reported thus far in 1914 will be interesting:

AMERICAN YEARLY MEETINGS			
	1914	1913	Increase
California .....	4590	4368	222
Canada .....	954	1099	*145
Nebraska .....	2048	1985	63
New England .....	4041	4039	2
New York .....	3578	3597	*19
North Carolina .....	7961	†7387	574
Oregon .....	2560	2496	64
Net increase .....			761
London .....	19,942	19,776	166
Dublin .....	2,326	2,349	*23
Net increase in nine Yearly Meetings.....			904

\* Decrease.

† Report last year inaccurate.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 34

RICHMOND, INDIANA, EIGHTH MONTH 20, 1914.

New Series.  
Vol. II. No. 34

## No Substitute for the Spiritual Life

In this day when the call for efficiency is coming from every department of the world's work, care should be taken that its application be not misdirected. So far as the life of the church is concerned this popular call may properly apply to church procedure, but it is well to remember that efficient organism can never become a substitute for vital religion. Efficiency committees, better organization, federal co-operation, all have their place in promoting the work of the church and contributing to a larger and richer fruitage as the result of Christian activity, but no one of these nor all of them together can take the place of the operations of the Holy Spirit upon the individual soul.

The alchemy of religion, by which human nature, sordid, selfish and sinful, is transformed into holy relationship with the Divine, is not a mechanical process, governed by the laws of natural philosophy, but operates wholly within the realm of the spiritual, and means the quickening of an organism, dead in trespasses and in sin, by the transfusion of the new and Divine life of the Son of God which He has promised to all those who diligently seek Him.

There is no salvation in theology. Technical discussions about human and Divine relationships create no incentives for men to forsake their sins. One does not have to be a psychologist to be a true follower of Jesus Christ. While God has placed no limitations upon the avenues by which He reaches the souls of men, there is only one way by which humanity can find God. In the consciousness of a great impelling need, it is by repentance and through faith, and by returning to the Lord with a petition to be forgiven, that every soul may find God in holy, satisfying relationship. In such a moment God reveals himself to the consciousness of the new-born soul, and thenceforth they may walk together in joyous fellowship, unaffected by the environments of the physical world.

Whatever the terminology of theological discussion, it all means in the last analysis that the needy soul must seek after God, believing profoundly in the pronouncement that "He that seeketh findeth." Whatever perversions there have been of the so-called doctrine of the "Inner Light," there can be no serious purpose to make it mean more than that man's spiritual nature becomes responsive to the operations of the

Holy Spirit, and that when this spiritual side of man thus feels the touch of the Divine power, it is quickened into a new life—the Divine life—and the individual becomes conscious of a living fellowship with God.

This "Inner Light" is not an independent force that exerts itself automatically or under the direction of the will of the individual, but its source is in Jesus Christ. In 1648 George Fox wrote in his journal: "Now the Lord hath opened to me by His invisible Power how that Every Man was Enlightened by the Divine Light of Christ." It is only upon the theory that Jesus is a living Presence in the world, and that by the power of the Holy Spirit as a living, vital personality, He is revealing Himself to everyone who will open the door of his heart to receive the truth, can any plausible doctrine of the "Inner Light" be maintained. This was the interpretation of George Fox. It accords with the practical idea of salvation in this generation.

The religion of Jesus, the Son of God, is a religion for the masses, and we may readily believe with the early Friends that the Holy Spirit is ready to illuminate every human soul with a revelation of Jesus Christ. But this sacred truth must never be hedged about with a bewildering mass of technical pronouncements that obscure it from the understanding of the average man, nor must the religious life be rendered so exclusive as to put it beyond the pale of the unlettered and even the unthinking masses.

The early Friends were intensely democratic in their presentation of spiritual truth, and, as of old, multitudes of the common people heard them gladly. It was not conducive to growth and a fruitful life, that in later years, the Society of Friends developed a sort of denominational aristocracy which seemed adapted only to the few who were able to comprehend the particular variety of truth for which it stood. We of this generation cannot afford to fail in the adaptation of our messages of gospel truth to the needs and understanding of the present age.

Our concern is not that there shall be less efficiency in the operations of the church. On the contrary we believe profoundly in standardizing our methods of activity in harmony with the best that can be devised. We must not be understood as pleading that a low valuation shall be placed upon spiritual experience. On



the contrary, we would plead for that standard of Christian perfection set by Jesus himself when He said: "Ye therefore shall be perfect, as your heavenly Father is perfect." Our plea is that there can be no modernized substitute for a vital religious piety, by which the human soul is brought into fellowship with the Divine Father, and that our theological discussions

shall be brought down out of the realm of the mysterious and unknowable and be made to harmonize with the best and most practical standards of actual Christian living.

The best way to make the doctrines of Friends realistic is to proclaim them in terms of applicability to every condition of human life.

## Review of New England Yearly Meeting

BY THOMAS J. BATTEY

(CONTINUED)

During the last of the Bible Half-hours on Seventh-day, Alfred Garrett brought to our notice some of the leading qualities of the true mystical religion, which he had been tracing from its origin in Abraham to its culmination in Jesus Christ. Mystical religion requires both the steadying aid of the Scriptures and the ethical work, as is taught so clearly in the closing words of the sermon on the mount—"If any man hear these words of mine and doeth them, I will liken him unto a wise man who built his house upon a rock."

During the thirty silent years of Jesus' life He was living out in daily toil the lessons He afterwards taught. He achieved sinlessness by obedient effort. And here we learn the use of our will in behalf of conduct. This *will* strong with the will of God builds of character. We gain the victory not by *trying* only nor by *trusting* only, but by both fused together. Two little girls were late in getting to school; one said, "Let us kneel down here and pray." The other, more wisely, said, "No; let us run and pray as we run." These thoughts may help us understand how deeply true were the words spoken of the child Jesus, "He grew in grace and in favor with God and man."

In Him religion and ethics met together and kissed each other. True Christian love is the union of mysticism and ethics. Love is a passion for doing good. The temptations of Jesus were truly real. He might have yielded, might have fallen, else they were no temptations. He was tempted from end to end of His life, but He never yielded and never sinned. Jesus as a young man led a life of progressive triumph over temptation, but the worst temptation of His life came to Him in Gethsemane. "Escape!" it said to Him. "Escape from this gate—escape while there is time and avoid the cross!" But His calm, deliberate answer was, "Thy will be done." He preferred the cross and stayed.

But even on the cross the temptation returned, as the taunting call sounded in His ears, "He is the King of Israel, let Him now come down from the cross and we will believe on Him." But the tempter had nothing in Him and so He held out true to the end, when He could utter the last triumphant cry, "It is finished!"

Once again, at the closing session on First-day evening, "the last day, the great day of the feast," Alfred C. Garret gave another of these truly remarkable Bible readings, awakening as at other times the same spirit of rapt attention and producing the same sense of

spiritual uplift and larger vision. As there was a designed and helpful continuity of thought in the Bible lessons, it seemed altogether best to follow them through to the end before turning aside to consider the other features of the meetings.

Going back to Fourth-day afternoon, we were met at the outset by another new and helpful feature, viz., the introduction of printed reports from the Standing Committees. This had been agreed upon last year, and was pretty generally, though not entirely, carried out. As each one was given a copy of a report before its consideration, the time of reading was saved and the meeting could proceed at once to its discussion and approval or criticism.

The first of these to come before us was that of the Moses Brown School Committee, which was responded to with much warmth of approval. The picture which this report painted for us was something like this: A great school plant almost in the heart of the second city of New England, a product of the far-sighted generosity and persistent self-denying labors of Moses Brown and his associates of a hundred years ago, with large, commodious buildings in good repair, ample grounds adorned with natural forests, and abundant shrubbery, an enrollment during the year of 268 pupils, under the care of a faculty numbering nearly thirty; an expenditure of over \$72,000, fully met, with a balance for the year of nearly \$4,000; with a reputation increasing from year to year among the various colleges which it feeds, and the clientage from which it draws ranking it high among the best preparatory schools of New England; with a strong and healthful school spirit prevailing throughout; with wholesome and healthful moral and religious influences continuously brought to bear upon the young life in its charge—what a picture it presents! What ground for satisfaction, what responsibility, what opportunity for good or ill lies here! Ought not every member of New England Yearly Meeting, young or old, to have an interest aroused, and highly resolve to cultivate an abiding loyalty to such a trust as this, that it shall continue more and more to fulfill the great designs of those who in prayer and struggle and tears laid its foundation stones, and could find no more fitting words to express their purpose than these—"For the honor of truth."

Following the report of Moses Brown School came that from Oak Grove, another great trust of New England Yearly Meeting—less extensive than Moses



Brown, but more than half its age, and this year graduated a larger class; less favored on its material side, but strong in its traditions and in the loyalty of a large band of ardent supporters who point with pride to the work it has accomplished with its slender means, through its long battle for life against great odds. It ought to succeed. Its reports are models of hope and courage, and now that it has nearly three-fourths of its \$100,000 endowment fund in sight, it is infused with new courage to continue the struggle.

Providence, Rhode Island.

(TO BE CONCLUDED)

### Conference on Mexican Missions

A most important conference upon missionary work in Mexico was held in Cincinnati, June 30 and July 1 of this year. Sixty-four persons were present representing the Northern Baptists, the Congregationalists, the Disciples of Christ, Friends, Episcopalians, Southern Methodists, Northern Methodists, Northern Presbyterians, Southern Presbyterians, and the Y. M. C. A. Friends were represented by E. Gurney Hill and Edith Tebbetts of Friends' Missionary Board; R. Solomon Tice and Miss Nancy Lee, missionaries to Mexico, and Nina H. Trueblood, of the Mexican Field Committee.

Committees were appointed on Press and Publication; Theological, Educational and Training Schools; General Education; Territorial Occupation, and a General Committee on Mexico to consider all questions not included in the above.

The discussion during these two days covered the entire subject of missionary work in Mexico, the purpose being to devise ways and means by which the entire field can be served in the most effective way and at the least cost. The spirit of unity which prevailed was remarkable and while there were sometimes differences of opinion, there was a general disposition on the part of all to yield whenever necessary for the good of the work as a whole. Robert E. Speer, of the Presbyterian Board, proposed a re-districting of Mexico. A general discussion of the subject followed which was continued the next day, after which the whole matter was referred back to the Committee on Territorial Occupation, because there was evident need that the Northern Baptists and Disciples should have more territory than was suggested by the report.

The following was finally adopted as the recommendation of the conference:

1. That it is deeply impressed with the inadequacy of the missionary force available for the evangelistic, educational and other forms of missionary effort through which we are seeking to help Mexico. There is an average of one foreign missionary, including wives, to 70,000 of the population. Fourteen of the States of Mexico, with a population of over 5,000,000, or one-third of the entire population, have no resident foreign missionaries.
2. The Committee believes that there should be a great increase of the missionary staff to co-operate with the loyal and capable ministers of the Mexican churches and that as soon as possible the force of missionaries should be increased at least fifty percent.
3. The Committee believes also that there might be a more effective distribution of the present missionary forces than that which has come about in the natural development of

the work hitherto. In some states there is one missionary to each 12,000 people, and in others there is not one to more than 1,000,000. There are 39 mission high schools in 15 states, while the other 15, with a population of 6,000,000, have no such institutions at work for their people. We would accordingly urge upon each agency at work in Mexico the earnest reconsideration of the location and distribution of its forces so as to avoid duplication and overlapping and to secure the occupation and evangelization of the entire field.

4. It is not within the province or power of the Committee to indicate any withdrawals or transfers which might be made by particular agencies, and we recognize that there are denominations which do not feel free to share in any plan of territorial assignment of responsibility, but we recommend that in the development of the work in Mexico and in the effort to provide for the occupation of the whole country, the following denominations be regarded by this Conference as primarily responsible for the occupation and missionary cultivation of the States indicated:

Congregationalists—

Chihuahua, Sinaloa, as far south as Sinaloa River, Sonora, and Lower California.

Baptists—

Coahuila, Nueva Leon, Zacatecas, Durango, Mexico, Federal District, and Aguascalientes.

Disciples—

Coahuila (from Piedras Negras south along the line of International R. R. to Monterey and to Torreon, whence north to Jimenez including Sierra Mojada), Nueva Leon.

Friends and Southern Presbyterians—

San Luis Potosi, Tamaulipas, Nueva Leon.

Methodists—

San Luis Potosi, Guanajuato, Jalisco, Colima, Mexico, Federal District, Hidalgo, Puebla, Queretaro, Tlaxcala, Michoacan, Tepic and Sinaloa as far north as Sinaloa River.

Associated Reformed Presbyterians—

Tamaulipas, Vera Cruz and Eastern San Luis Potosi.

Presbyterians (North)—

Mexico, Federal District, Morelos, Vera Cruz, Campeche, Guerrero, Oaxaca, Chiapas, Tabasco and Yucatan.

5. The Committee believes that the earnest effort of the denominations named to care for the territory designated will make possible a more efficient development of the work in each part of the country, as well as the occupation of the entire field. Special responsibility for contiguous territory will enable the missions to arrange for regular and frequent conferences and institutes of workers, both preachers and teachers, and will prepare the way for such an intensive development of their work and such harmony of relationships as will best advance the cause which we all seek to serve of the evangelization of the whole land and the moral and spiritual progress of its people.

Other phases of the work of the conference will be given in THE AMERICAN FRIEND later.

The varied and valuable articles in the *Homiletic Review* for August make a strong appeal to the student and preacher. Besides a number of valuable contributed articles, the selection of sermons fulfills in every respect the high standard maintained by this widely read publication. Published monthly by Funk & Wagnalls Company, 354-365 Fourth Avenue, New York. \$3.00 a year.

The Moody Bible Institute of Chicago, recognizing the unusual interest among pastors in real Bible study, will hold brief conferences in any important centers in the United States or Canada for the promotion of Bible study and the deepening of spiritual life. Pastors interested are invited to correspond with the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Illinois.



## OUR WEEKLY SERMONS

### The Enlarged Life

BY J. EDGAR WILLIAMS

"He brought me forth also into a large place."—Psalms 18:19.

Our text is a testimony. A testimony springing from a personal experience. David had many personal victories, but was always ready to give God the glory. "Not unto us, O Lord, not unto us, but unto thy name give glory."

"I was brought low and He helped me."

"This poor man cried and the Lord heard him and saved him out of all his troubles."

"He brought me forth also into a large place."

The 55th Psalm is a marked example of his varied experiences. It is a story of spiritual gradation and progression. Near the beginning we find a despondent longing, but the Psalm ends with a note of triumphant, brotherly encouragement, a note made possible because of his conquering through prayer. In verse six he cries out, "Oh, that I had wings like a dove! for then I would fly away, and be at rest." It seems that his enemies were haunting him, the sky had lowered until his horizon was pitifully dark and limited, he was weary with his task and wanted rest.

To him, like many another, distance lent enchantment. Perhaps he was underestimating his present opportunity by dreaming of that larger sphere where if only permitted he would do great things. Or on the other hand he may have forgotten that in that "away" place duty would still be calling and conscience speaking. Not being permitted to flee, for God often holds people where they are, a substitute for flight must be found—not a substitute for rest, for there is none—but a method for finding rest. That he was led to choose the right one is shown clearly in verses 16 and 17, "As for me; I will call upon God; and the Lord shall save me."

"Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice."

What a substitute for flight! What a recipe for rest! The result of his choice and prayer was not only rest, but new strength, vision of opportunity and a desire to extend a helping hand to any who might be in a straight like himself, for he cries out, "Cast thy burden on the Lord and he shall sustain thee" (verse 22).

Had he not found the "Large Place" and that too without the "wings of the dove"? Indeed, was he not standing right in the center of it when he could so forget his enemies and his own trials as to sympathetically give the best advice to a burdened soul that ever fell from human lips or trickled from human pen?

Others there are who could tell of the blessings of the large place and the process by which they came. Moses and Abraham could speak of it in terms of geography and mathematics, but with most of us it is no such proposition, but an ethical and spiritual one. It is a thing of the mind and soul. The large place

may have very narrow physical limitations. Bedford jail was such a place to John Bunyan, but his soul had unlimited freedom and his mind traveled far. The Roman cell was everything else to Paul than a large place, but forth from that cell came some of the mighty words of the epistles.

Nazareth was small, yet by no means did it form the boundary line for Jesus' thought, prayer and activities. He was bigger than Nazareth and so dwelt in that larger realm, without limit, that Nazareth put none of its stamp of littleness upon Him. So may we all come into the large place—God's place for us—not by "wire pulling" and place seeking, but through spiritual inheritance and obedient service, for there is a Divine bringing forth and a Heavenly promotion.

The Christian life is not a narrow life, but broad and ever enlarging. Think not that to pledge yourself to the doing of God's will means the killing of all ambition; rather it furnishes a trellis upon which it may climb to the only safe heights. Nor does it mean clipping the wings of the soul, for "They that wait on the Lord mount up with wings as eagles."

But the geographical side of life, the large life, must not be ignored, for the field is the world. And its very bigness is sometimes appalling. So much so that instead of praying for "Tasks equal to our powers we should pray for power equal to our tasks." The world field offers its challenge to every faculty. Its impudence is a challenge to your self-control; its sickness to your sympathy and healing art. Poverty challenges your generosity and the uncivilized world your faith and prayer.

Then say not your life is narrow or that you have nothing to do. While living in a quiet place or a circumscribed territory as to the physical, your heart and mind may reach out to Africa, China or Alaska, for remember, He hath brought you forth, also, into a large place.

Carthage, Indiana.

### Jesus and Judas

BY W. IRVING KELSEY

"Love one another even as I have loved you."

It was the scene of the last supper. Judas had just left the little group. Long before Jesus had said, "Love your enemies." That night and for months past Jesus had illustrated this teaching in his conduct towards Judas.

For a year at least Judas had been going wrong. It was at the Passover time the year before, when Jesus had fed the five thousand, and the Galilean peasants in their wild enthusiasm would have taken Him by force to make Him king, but Jesus had refused. On the following day when He explained to them the spiritual nature of His kingdom, many went back and walked no more with Him. Then He turned to the twelve and asked them if they also would go away, and Peter, speaking for the rest, declared their loyalty to the Master.

Jesus must have perceived that Judas did not agree with the others. He may have read in that clouded brow resentment because He had not improved this



splendid opportunity to mount to His throne at once. Judas was at least disappointed and Jesus had discovered it. Turning to the twelve Jesus made this startling statement, "Did not I chose you, 'the twelve,' and one of you is a devil?"

But wherein was Judas' sin that he should merit such a rebuke? Doubtless all the twelve entertained the idea that Jesus was intending to set up an earthly kingdom. Probably all of them were ambitious for important positions in the coming kingdom. These were common blunders. But this was a test of loyalty. The multitudes had deserted Him and the question was, "Will ye also go away." Peter replies, "To whom shall we go, thou hast the words of eternal life." The Master's teaching and personality had won the day. The hearts of these men were still loyal to Him, all but one. He had "a devil." Jesus had warned him.

Nearly a year passed and Mary in her gratitude anointed the feet of the Master with precious ointment. Judas objected. "Not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." Jesus certainly must have known of this dishonesty. Why did He not make an example of the thief?

Then the last act in the drama came; Judas betrayed the Master. The money was paid over. How did Jesus treat this disloyal disciple, this thief, this traitor, this personal enemy? The group had assembled in the upper room. The disciples had been quarreling for first places in the kingdom. Jesus could not teach them while this spirit prevailed. He rose from the table, took a towel and some water and washed their feet. Did He wash Judas' feet, knowing that he had already betrayed Him? Yes, certainly. Jesus does not treat him as a marked man, but by this act of love and humility He tries to bring him to himself, but the effort failed.

The spiritual atmosphere of the little group was changed by this act. Selfishness was driven out. Only one man was not affected. Jesus saw this and said, "Ye are clean, but not all." Again Jesus did not hold the traitor up as an example, but Judas must have surmised that the Master had discovered the condition of his spirit. The Master made another advance, "I know whom I have chosen; he that eateth my bread lifteth up his heel against me." Judas must have known by this time that the Master was talking to him; but he steeled himself against all advances. Again Jesus perceived and was troubled in spirit. Then He spoke still more plainly, "Verily, verily, I say unto you, that one of you shall betray me." Still the traitor was unmoved, and even has the effrontery to ask with the others, "Is it I?" Even then Jesus did not disclose the secret to the rest, but Judas now knew of a certainty that he had been discovered.

Jesus made one more effort to rescue him from his awful fate. He dipped the sop and handed it to Judas. By this act He selects Judas as the honored guest. It was the last appeal, but was of no avail, for the

traitor's heart was as adamant. There was only one thing left, and that was to warn the traitor of his impending doom. The solemn words sounded out as a death knell, "Woe unto that man by whom the Son of Man is betrayed; good were it for that man if he had not been born." All the Master's efforts to save Judas had proved fruitless. He turns to him, "That thou doest, do quickly," and only Jesus and Judas understood.

All the Master's attention up to this point seems to have been directed to the rescue of Judas, who had become His personal enemy. But he was the man in need; the one sheep who had gone astray. Why did He not take revenge on him? Why did He not disclose the plot to the eleven? Why did He not at least make an example of Judas? Simply because He loved him and was trying to win him from his awful fate. It was this love of the Master that finally drove Judas to take his own life. He needed no tribunal, no stern judge to condemn him. He had sinned against love and his own conscience pronounced the sentence. Jesus loved his enemy, Judas, and having loved him He loved him unto the end.

Oskaloosa, Iowa.

### Irish Friends on Peace

Edith Webb has sent us the following statement of Leinster Quarterly Meeting, Ireland, held June 29, 1914. In view of the European war, it has an added importance.

"Under a feeling of deep concern in the present unsettled state of our country we desire once more to bring before our members the views which our Society has always held on the subject of War.

"We would remind Friends everywhere of the peaceable nature of Christ's Kingdom. We believe that the whole life and teaching of our Lord and Saviour testify against the spirit of War, and that to oppose violence with violence is in direct opposition to the precepts of our Divine Master. He proclaimed a gospel of love and forgiveness, in which the suspicion and hatred stirred up by strife can have no place.

"We earnestly entreat all our members, in the name of Him who commanded us to love our enemies, to abstain from taking any part in, or encouraging, war-like preparations, and to testify in every way possible to the sinfulness of War for those who profess to be followers of the Prince of Peace.

"May we all endeavour 'to live in the virtue of that life and power that takes away the occasion of all Wars'."

Signed on behalf of Leinster Quarterly Meeting,  
CHARLES E. JACOB, *Clerk.*

The Federal Council of Churches through its Commission on Relations with Japan, proposes to study the whole question of our relations with that country from the standpoint of the teachings of Christ. This action is opportune because the churches and missions of that country have just started on a three-year nationwide union evangelistic campaign.



### The New Secretary of Young Friends' Activities

BY A YOUNG FRIEND

There are twenty thousand of us in America who consider ourselves Young Friends. To develop and direct the stir of life that has been felt throughout our number from the Atlantic to the Pacific during the past three years, our Board of Young Friends' Activities has appointed Thomas E. Jones, Secretary of the Board.

Already he has started on the first big task of his work, that of getting acquainted and thoroughly in touch with Young Friends of America. He has recently been at New York, Nebraska and New England Yearly Meetings and Haverford Summer School. Before the summer is over he will have visited many Friendly gatherings and many hundreds of our number will know him. But those of you who will not have the opportunity to get acquainted will want to know something about him.

Tom Jones is a young man, but a man with experience; he knows Friends of the East, Friends of the West, and English Friends, and he has a vision of and belief in Friends of the future. Not long ago, within the walls of the famous old Hartford Seminary, I had a midnight visit with Tom. For an hour or two we talked over the work into which he is now throwing body and soul.

He told me something which you ought to know, for it shows with what conviction he goes into our work. When in college Tom Jones was an orator. When you hear him you will understand why he twice took the highest oratorical honors of his college and was her intercollegiate representative. With this oratorical ability and love for oratory, it is not strange that he had an ambition to be a great preacher and lecturer. When he went to the theological seminary other denominations welcomed him as a student pastor. He was sought as a speaker. The fact was borne in upon him that Friends do not have great pastors and great orators according to usual standards. The opportunity was offered him by that denomination whose organization, money and effort is bent toward the development of great pastors. He was face to face with this challenge, "If you want to be a great preacher, you will have to go into a denomination which makes great preachers its aim." Should he fulfill his ambition or was the Society of Friends worth the sacrifice? It was on this question that Tom Jones had to make his decision. The fact that in spite of the allurements of greater distinction and greater financial reward, as well as natural inclination, he is in our work shows, to use an old Friendly expression, that he is a Friend by conviction.

He feels that his greatest opportunity for a useful life is as a Friend.

Tom Jones' home is near Fairmount, Indiana. It was there on the farm that he was born in 1888. He went to the country school and then to Fairmount Academy, one of the best Friends' schools in the middle West, where he graduated in 1906. For three years following that he taught school. His summers

were spent in farming and as a street car conductor in one of the so-called "Gas Belt" cities of Indiana.

In 1909 he entered Earlham College. About this time the Earlham Y. M. C. A. was making greater effort to be of use to the community about the college, and to the Friends' meetings in the surrounding country. Tom Jones threw himself into this work from the first.

Often I have seen him spend Saturday morning at work by which he was paying part of his college expenses, go in for athletic sports in the afternoon, attend a college social affair in the evening or speak in some public meeting, and the next morning before the college was astir, be off on his bicycle to attend a Friends' meeting ten miles away in the country.

This tremendous energy and strength of purpose is one of his most predominate characteristics. He played center on his college football team and was Earlham's intercollegiate oratorical representative for two years. He was class president, a member of the Glee Club, and on the college Y. M. C. A. cabinet for two years. He graduated from Earlham in 1912 with the degree of A.B. Previously he spent the summer of 1911 studying in Chicago University.

Since the fall of 1912 he has been in Hartford Theological Seminary, of Hartford, Connecticut. During the year just past he has served as student pastor of the Bay State Union Chapel in Northampton, Massachusetts. Last summer he studied in the Woodbrooke school of religious and social service in England, where he took work in the Bible, Sunday-school methods, and Friends' history. He also traveled on the continent and visited Scotland. Next spring he will graduate from Hartford.

As young Friends throughout America come to know Thomas E. Jones, we will find in him a means of getting together that we may more effectively promote the growth in Spirit and perhaps in numbers, of our branch of the Christian Church, to the end that the Society of Friends may come to fill more nearly the place which its true Christian principles entitle it to fill.

### North Carolina Yearly Meeting

The Yearly Meeting convened on Eighth month 6th this year, one day later than usual. This change was made last year to suit the convenience of Friends coming from remote parts of the Yearly Meeting. The sessions were held in the new, commodious meeting house at Guilford College. The beautiful college campus, enclosed by the many attractive college buildings, furnished a fit setting for the Yearly Meeting.

The attendance, especially of young people, was somewhat larger than usual. The number of persons present on First-day was record breaking and the order exceptionally good. The visiting ministers present with minutes were William M. Smith, Payten Cox, Elizabeth Bunday and Lorena R. Hoskins. Dr. W. O. Mendenhall of Earlham College was present without a minute. Timothy Nicholson and Thomas E. Jones, together with a few other visiting Friends, were also gladly welcomed.



A dominant feature of the Yearly Meeting was an enlarged interest in the work of Friends the world over and a desire to contribute our part in the extension of the Kingdom of Heaven. The London Epistle sounded a keynote in this respect. The terrible conflict in Europe aroused the sympathy of the meeting for those upon whom the burdens of war rest with the greatest severity. The report of the Committee on Peace and Arbitration elicited unusual interest, and the meeting was reminded that at this time Friends should be diligent in bearing testimony against war. The sympathy of the meeting was drawn out toward President Woodrow Wilson in his bereavement, and a message of love and condolence was sent to him.

The Evangelistic and Church Extension Committee presented a very comprehensive and encouraging report. There have been over 600 conversions the past year, 444 of which number joined Friends. Four new meeting houses have been built during the year. There are now 67 congregations, both monthly and particular meetings, within the Yearly Meeting. The subscriptions and appropriations for evangelistic work the coming year were largely increased and it is hoped that an evangelistic superintendent will soon be placed in the field. There has been a substantial increase in membership, the statistical secretary reporting a net gain of 356, the present membership being 7961. This is a gain of 574 over figures given last year.

A concern arose in the Meeting on Ministry and Oversight that all meetings have adequate pastoral care. As a result of this concern a paper commending some form of pastoral system to all monthly meetings was endorsed by the Yearly Meeting. The meeting thus put itself clearly on record as favoring a pastoral system, recognizing, however, the position Friends have ever held as to the "priesthood of believers."

One very encouraging feature of the Yearly Meeting was the fact that all of the Quarterly Meetings have paid up their assessments in full. The financial condition of the Yearly Meeting was never before so good. The treasurer of the Trust Funds reported the total amount of the funds this year as about \$20,000, in addition to the Orphanage Fund of \$10,000 and the Tripp Fund of \$10,000.

The temperance report aroused some interest and a resolution urging Congress to pass a national prohibitory law was unanimously adopted.

The Committee on Foreign Missions reported that in most sections of the Yearly Meeting interest in foreign missions is on the increase. The total amount given for missions this year, through the hands of the American Friends Board and otherwise, is considerably over \$2,000. A number of young persons give evidence of a call to foreign mission work.

Considerable interest was aroused in Bible School work and the need of better equipment urged. The Bible School literature now being gotten out by the Friends Publishing Board was commended to all schools in the Yearly Meeting.

The educational interests of the Yearly Meeting were carefully considered. Guilford College has had

a very successful year. The number of students was larger than ever before, and the graduating class of 31 the largest in the history of the institution. The college endowment is \$180,000 at present. At the suggestion and as a result of the earnest appeal of President Hobbs it is probable that efforts will be put forth at an early date to increase the endowment to \$200,000. Blue Ridge Academy, formerly known as Blue Ridge Mission, has done excellent work the past year under the supervision of Cary Branson, principal.

The presence and services of Thomas Jones were very much appreciated, especially by the younger Friends. The Young Friends' Association and the Yearly Meeting Christian Endeavor Union were merged into one organization, the name to be chosen later. Fred Smith was elected president. There is a bright prospect for a more general enlistment of the young people in the work of the Yearly Meeting the coming year.

On the whole, we feel that our annual gathering was the consummation of a very successful year's work and the beginning of still greater achievements in the service of our one Lord and Master.

CLARA I. CON.

## CORRESPONDENCE

### A Loving Word for the Watchmen

As a member of the Friends' Church by birth, and later by deliberate choice; as a careful student of denominational and general church history, and as a soul saved by grace through the faith, "once for all delivered to the saints," I feel the burden of a living, loving message for the church of my choice.

Every generation since the apostles, bears witness to the truth that times of awakening among God's people are times of danger. Not that such times are not necessary for the continued life of the church, but that they are the occasion of the enemy's most subtle temptations.

No one, perhaps, regrets the recent awakening of the different denominations to the obligation of greater activity; but is it not possible that this very awakening may be Satan's opportunity for suggesting forms of activity and means for promoting them which would result in diverting the attention of a large part of the church from the great purpose of the church's existence, and in the needless multiplication of new and untried machinery instead of a revitalizing of that which had proved thoroughly effective in the hands of God?

No one, perhaps, regrets that there is a strong demand for a better qualified ministry of the Word; but who will say that there is not need of watching against ideals of qualification which have no foundation in the letter or the spirit of the Gospel? Or, who will say that the church needs not guard with as great vigilance as in any period of her history, against improper means of realizing or of enforcing her ideals?

Of this last point I wish to speak especially. Friends



who are observing the progress of events, know full well that the rationalism of Germany has quite revolutionized the religious thought of many scholars in England and America, and has been popularized under the pretentious name of the New Theology. They know also its arrogant claim of all the world's best scholarship, and its contemptuous treatment of the evangelical faith as an outgrown tradition no longer to be received as truth.

They know something of the havoc it has wrought and the shipwrecks it has made in American universities and colleges, and that it has ensconced itself in a number of theological seminaries and in avowedly orthodox pulpits.

They know, too, that it is radically and irreconcilably opposed to the Christian doctrine of the plenary inspiration and the Divine authority of the Bible; to the miraculous conception of our Lord; to the vicarious atonement as redemptive and propitiatory; to the Bible doctrine of sin and its punishment; to the supernatural and instantaneous character of regeneration; in short, to that splendid and effective system of belief which rests upon acceptance of the Holy Scriptures as the God-given and reliable presentation of religious truth to a fallen world.

Convinced that these statements will not be called in question by any fair-minded Friend who is aware of existing conditions, I earnestly question the readers of this article, Is it not the paramount duty of the Friends' Church, a strongly evangelical body, to guard against the inculcation of these radical errors in our schools and churches? If our college graduates seek to prepare for the ministry in training schools and seminaries of other denominations, is it not our duty to recommend to them such institutions and only such, as adhere firmly to the evangelical faith?

In the columns of *THE AMERICAN FRIEND* a few months ago, appeared an unqualified recommendation of a certain eastern seminary, in which fifteen young Friends were last year preparing for Christian work. The equipment of the institution was spoken of in the highest terms. Had the writer assured himself that the teaching in that institution is uncompromisingly evangelical? He is not the only Friend who has recommended that particular school. Have they all assured themselves that those who attend will not have their faith shaken and their ministry made unfruitful by the inculcation of doctrinal error?

I submit these questions in the hope that they will help the counsellors of precious seekers for the highest excellence as religious teachers, to guard them as far as possible against the delusive errors which in our day threaten the very life of the church.

If the several training schools conducted by consecrated members of our own denomination, and in full accord with its doctrinal standards, are not adequate for our membership, and if the church cannot meet the need, there are seminaries which are carefully guarded against the errors here noted. Though these are mostly Calvinistic in doctrine, it is much easier for a young Friend to guard himself against the well defined extremes of Calvinism than against

the subtle, insidious, pretentious claims of the disguised infidelity of which I have given a partial description.

WILLIAM P. PINKHAM.  
Huntington Park, California.

### Miscellaneous

From the New York Bible Society we learn that 338,000 volumes of Scripture were distributed during the last fiscal year from its various agencies. It reports that here are 1,927,713 foreign born citizens in New York City alone as against 1,260,918 in 1900.

It is announced that the next biennial convention of the Anti-Saloon League of America will be held on the million dollar pier at Atlantic City, July 6-10, 1915. It is thought that this will be the largest gathering of temperance forces in the world's history. Announcement is made that 30,000 delegates are expected.

The Lincoln-Lee Legion Department of the Anti-Saloon League of America, with headquarters at Westerville, Ohio, is offering free supplies to Sabbath Schools for the observance of World's Temperance Sunday, November 8th. Schools are requested to make their order early, as last year more than 1,000 Schools sent in their orders too late to be filled.

The General Conference of Christian Workers, presided over by William R. Moody, is in session this month at Northfield. Hundreds of ministers, Y. M. C. A. men, Social Service Workers and Laymen interested in various fields of Christian activity are in attendance. Some of the most eminent religious instructors and preachers in the world are on the program.

A cablegram from Dr. Charles S. Macfarland, Secretary of the Federal Council of Churches, announces that in spite of the European war the Church Peace Conference met at Constance on the border between Germany and Switzerland, August 2. Thirteen nations and thirty-five different denominations were represented. Many delegates were not able to reach the seat of the conference. About fifty American delegates were present. The American delegates left Constance August 3d by the last train to Holland and upon arrival in London on Tuesday night reassembled there in conference. Resolutions were adopted and sent to the European rulers and to President Wilson.

A bird's song may be learned above the home of tears, but not a saint's song. We have to learn to sing by not being able to sing. Sorrow is the saints' singing-master—the large, unselfish sorrow of a heart loyal to God amid the harsh and alien tongues of the world's wickedness and all the strangeness of the land.—*Percy C. Ainsworth.*

What light and glory ever fall upon the darkest day when the heart is assured of the certainty of the ultimate manifestation and vindication of its beloved Lord! This certainty the apostle shows is based upon a personal relationship to Him.—*Campbell Morgan.*



## THE HIGHER LIFE

### "MY LORD AND I"

I have a Friend so precious,  
So very dear to me!  
He loves me with such tenderness,  
He loves so faithfully;  
I could not live apart from Him,  
I love to feel Him nigh;  
And so we dwell together,  
My Lord and I.

—Philadelphia Friend.

### Helping the Troubled

This world has no remedy for a troubled heart. It has a great deal to offer the strong and well. It lures by a thousand pleasures. When the sun is shining on our way it offers on every hand the things which make life a comfort and desire. But it does not even offer to comfort a troubled heart, or tell us where it may be found. Men have found remedies for physical disease and pain, but not all the herbs by the brooks nor all the minerals of earth can furnish a remedy for the trouble which comes to the human heart. A man may plunge into business or pleasure, or build around him a wall of stoical philosophy, to shut out man and God, but the trouble remains just the same. This world has no balm for the wounded soul, nor refuge for a troubled heart. The weary dove in the time of the Deluge flew north, and it was all water; and south and east and west, and it was all water, in which tossed the carcasses of a dead world, and the first solid thing the dove's feet touched upon was the window of the ark. The soul of man in trouble goes out in one direction and another seeking rest, but never finds it till it comes at last to the Rock which lifts itself above every storm, and there it finds rest.

Heinrich Heine said the Bible is the medicine-chest of suffering humanity. Christ offers a remedy for the troubled heart, so simple that it is within the reach of all, so sure that never once has it failed to put strength and quiet into the heart. Jesus knew what it was to have his heart troubled, and out of his own experience he is able to comfort us. In this remedy which Jesus offers he begins with God—"Ye believe in God, and ye believe in me." He who believes in God really and truly must believe in Jesus. The man who does not believe in Jesus can not believe thoroughly in God. Let there be right conceptions of God and right relations to God, and everything else will be right in a man's life. Let us believe in God as a child believes in his father. He can not analyze the character of his father, but he believes in him, and trusts in him. There is nothing in a child that is grander than its faith. It goes through childhood believing and trusting, and it is when like a child we put our hand by faith in our Father's hand and are led by him that we are free from the troubled heart.—*Pittsburg Christian Advocate.*

### The Atonement.

Some have thought that the poet Cowper's religion was to blame for his melancholy. Quite the opposite was the case. His first great attack occurred when, by his own account, he was utterly irreligious. The recovery came with his first sight in Scripture of the Divine mercy in Christ. "The happy period," he wrote, "which was to afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair, near the window, and seeing a Bible there ventured once more to apply to it for comfort and instruction. The first verse I saw was, 'Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness.' Immediately I received strength to believe it, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon sealed in His blood, and all the fullness and completeness of His justification. Unless the Almighty arm had been under me I think I should have died with gratitude and joy.

—*Friends' Witness.*

### Christ With Us

Those who have been conscious of the spiritual presence of Christ have received peace and comfort and instruction and strength from that fellowship. Those hours are the rare privileges of our lives when we are our best. His presence is the secret of a noble character. From the lower ranks of society He took men and women and developed in them a beauty of character that has been the marvel of the world. They would have remained ordinary people but for the fact that He came into their lives. His presence will consecrate the common tasks we do. It takes away the fretfulness and monotony, and puts within us a new interest and a new joy in our work. His presence will inspire and strengthen us in Christian service. We shall have no courage and skill to preach or teach or serve unless we are confident that He is near to supply wisdom and tact and energy. The ideal Christian life in this world is to have Christ with us.—*United Presbyterian.*

### DWELL DEEP

Dwell deep! The little things that chafe and fret.

Oh, waste not golden hours to give them heed!

The slight, the thoughtless wrong, do thou forget;

Be self forgot in serving others' need.

Thou faith in God through love for man shalt keep—

Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring

Neglect of duty; consecrate each thought;

Believe thou in the good of everything,

And trust that all unto the wisest end is wrought.

Bring thou this comfort unto all who weep;

Dwell deep, my soul, dwell deep!

—Ex.



## The Winona Young Friends' Conference

BY VINCENT D. NICHOLSON

Among the many Friends' Conferences held throughout the world, the most comprehensive in its representation is the annual Conference of Young Friends at Winona Lake, Indiana. The fifth of these was held the last week in July, and in every respect the largest and most influential in its scope and results that has yet been held. In fact, it was one of the most significant gatherings of Young Friends in the history of the Society. Friends from all parts of the United States, and from other countries, representing widely different ideals and problems, met together in a veritable melting pot, where the spirit of Christ fused all into a unity of purpose and consecration. Such a report as this can give but a very inadequate impression since the spirit and influence of such an occasion transcend the limitations of words and phrases. Yet some report should be of interest to all Friends the world over, since here is being brought to a focus those new forces of energy and streams of awakened life that are now growing among the Young Friends of the world.

The Conference enrolled about one hundred and seventy-five delegates, representing every Yearly Meeting in the United States excepting California, Ohio and North Carolina, while representatives were present from Canada, England, Ireland, Australia and Mexico. The leaders and speakers on the arranged program were Charles Woodman, of Portland, Maine; Esther Balderston, of Ridgeway, Pennsylvania; William J. Sayers, of Poughkeepsie, New York; Ellison R. Purdy, of Wilmington, Ohio; Willard O. Trueblood, W. O. Mendenhall, Thomas E. Jones, Edith Hunt and Vincent Nicholson, of Indiana; Herman Newman, of Chicago, and Robert Davis, Raymond Whitwell, Sylvia Marriage and Ethel Crawshaw, of England.

Each day was brimming over with good things for body, mind and soul. A high level for the day was attained in the several before-breakfast prayer groups. The morning program began with a short devotional period; was continued through three periods of classes and closed with an open forum in which all came together to discuss vital phases of our denominational life and work. In the afternoon, sport, recreation and rest held complete sway, and all came together refreshed for the evening address. Preceding this evening meeting was a short vesper service

on the lake shore, when the beauty of the setting sun across the lake brought to us the spirit of the Psalmist who wrote that "The heavens declare the glory of God, and the firmament showeth His handiwork."

The class work covered in its scope four distinct fields—Bible study, mission study, methods of religious work and studies in Quakerism. Four or five classes were offered in each period, giving a wide selection of both subjects and leaders. The Bible classes were led by Charles Woodman and Robert Davis, and it was felt to be no mere coincidence that each had chosen certain phases of the personality and mission of Christ as the subject matter of his course. Since practically all were enrolled in some Bible class, the whole conference was brought to a more intimate and efficient knowledge of the historic Christ, and into a very real fellowship with Him as a present living Savior and Friend. The reality of this experience of God revealed through Christ was one of the characterizing features of the week.

The mission study included a course in "Immigrant Forces," led by Edith Hunt; a study of "The Light of the World," led by Esther Balderston, and a normal course in methods of mission study under Raymond Whitwell. Under methods of religious work the following courses were given: A class in "Personal Work" and another in "Teacher Training," by Orville Mendenhall; "Work with Adolescents," by William J. Sayers, and "Methods of Work with Young People," with especial reference to Christian Endeavor and Quaker study classes, by Willard O. Trueblood and Thomas Jones. There were two classes in the study of Quakerism, one by Herman Newman on the "Message, Mission and Problems" of Friends; the other by Sylvia Marriage and Ethel Crawshaw on Friends' History.

The open forum was an innovation this year and well justified its introduction. It was a clearing-house for all stray ideas that did not find expression elsewhere, limited however, to the special subjects introduced each day. Thomas E. Jones had charge of this phase of the program. The following subjects were considered: "A Bird's-Eye View of the Society the World Over," opened by Robert Davis, James Douglas, Margaret Thorpe and Thomas E. Jones; "The Essential Message of Quakerism," opened by Vincent D.

Nicholson; "The Place of Silence in Public Worship," opened by James Douglas; "The Best Methods of Performing our Distinctive Mission Through the Pastoral System," opened by Ellison R. Purdy, and "Social Service and Foreign Missions," opened by Herman Newman and Esther Balderston.

The first two evening addresses were given by Ellison R. Purdy and the last two by Charles Woodman. The theme of each one had to do with a more spiritual conception of the whole of life, and with a more definite consecration of all energies to the service of Christ. Each was of unusual inspirational value and contributed much to the spirit of the Conference. Charles Woodman's second address was a magnificent appeal for religious service as a life work. Friday evening was "stunt night," when staid Quakers of all sections threw to the winds all dignity and reserve and let their ingenuity as humorists run wild. After the usual steamer ride around the lake, all climbed to Indian Hill, where each Yearly Meeting delegation in the light of the campfire entertained the others in turn. On Sunday evening the Christian Endeavor meeting was led by Vincent D. Nicholson. The last session on Tuesday evening was the usual purpose meeting when the richness of spiritual life that had been growing with each individual throughout the week found expression in some fresh definite consecration. The spoken expressions in which so many took part were but a slight indication of the depth of spiritual power that dominated the meeting, and that brought every one very close in sympathy with one another and with God.

One of the most noticeable features of the Conference was the unusual harmony of spirit and unity of purpose that prevailed. Friends from many sections with a widely differing heritage of ideals, holding many opposing ideas, and facing many different problems and conditions of life, met on a plane of the warmest mutual sympathy. Out of the interchange of ideals the clash of opposing ideas, the acquisition of broader knowledge and new points of view and above all, the fusion of personality, there was developed the distinctive Winona spirit that tended to bless and broaden and uplift all who came under its influence. There was demonstrated very clearly the fact that there can be a great life-giving, power-developing



unity in the Spirit, even with great lack of uniformity in intellectual conceptions.

A report would be incomplete without special mention of the sport and fellowship that contributed so largely to the enjoyment of the week. The mental and spiritual demands of such a week make necessary times of recreation and sport and fun to give proper balance to the Conference. Tennis, boating, bathing, fishing and long walks furnished a variety that appealed to the sporting instincts of every one. Kosciusko Lodge, located on the lake shore in a beautiful grove, somewhat apart from the main section of the grounds, with many exclusive features, is an ideal place for such a gathering. The fact that all lived at this one hotel and all meetings and classes were held there made possible the rarest kind of good fellowship. This fellowship, which found its basis in common purposes and interests and which was nourished by the fellowship of each with Christ as the center of spiritual life, was the one great characterizing feature of the Conference.

"A mountain top experience" was the term so frequently applied to the Conference by those in attendance. It was indeed a time when the din and turmoil of life's duties and the perplexing cloud of life's problems were far away. In a clearer, purer air God's voice could be better heard and His face more clearly seen, and all of life could be better viewed in the light of the eternal perspective. As Charles Woodman expressed it on the closing evening, we had drawn apart from our tasks as a painter draws away from the canvas, and just as the painter in the light of the broader perspective goes back able to put the additional touches where needed, so we return to our tasks able to render more effective service.

Richmond, Indiana.

#### A NEW FRIENDS' MISSION

(Tegucigalpa, Honduras, C. A.)

Less than two months ago, wife, babe and I entered this picturesque, but very isolated and Romish Capital City to open a new Mission Center under the auspices of California Friends' Church. Nearly five years' experience in Guatemala prepared us measureably for the strange conditions here. While this city has its National Institute with some thirty professors and about two hundred and fifty male students pursuing its five-years course, and an advanced (?) school for young ladies, and numerous minor schools of all grades, with a compulsory education that hales the urchins from the streets, yet the shadows of Catholicism brood like a nightmare

over it, and until the duped and fanatical elderly dames enter finally the "Campo Santo," Rome will be able to keep a loosening grip upon a people reaching and grasping after the straws of literature and science in vain for light and salvation.

This is a double little city, nestled in a desert of mountains, divided by the head-waters of the Rio Grande, or Choluteca, which circles off to the north, north-east, and finally south and south-west into Fonseca Bay, so coveted just now by the United States navy. A handsome stone bridge leads across into Comayaguela, which has had an Evangelical Mission for just one year previous to our coming. Tegucigalpa claims about 20,000, and Comayaguela, 15,000 souls.

Though the city savors and almost smells of Catholicism, the overflowed cemetery appeals to me as the saddest spot of earth that I have ever seen with its hundreds if not thousands of four or five feet black crosses marking the unhappy spots where lie uncounted multitudes who entered there with no better hope than to enter purgatorial pains and flames, until some mercenary priest has compassion enough to pray them out (?). The other day was the burial anniversary of some well-beloved dame, whose relatives placed in the leading daily paper of the city an appeal with forms for three different prayers addressed severally to the Father, and the Son, and to Mary, with the accompanying notices of the customary three hundred days of "Indulgences" for each repetition of said forms, in behalf of the repose of said defunct.

With this as a sample delusion, one is not greatly surprised to find the more intelligent population long incredulous and rebellious against the monstrous and hideous pretensions and impostures of the papacy. Mummeries, tinselry, incense, incantations, the fring of bombs, firecrackers and skyrockets, with the banging of antiquated bells, to express or emphasize prayer, continue to please the Indians and the unlettered masses over whose souls and purses the curas continue to hover like the tropical buzzards watching the tottering and dying beasts of the fields.

With much interest last week the writer attended the first Evangelical funeral of a believer, over whose body were proclaimed in the Comayaguela Mission the comforting and assuring words of the Gospel, "Blessed are the dead who die in the Lord," etc., and "They rest from their labors," etc.

Thanks be unto God, there are here and there some who do not bow to

Baal; some simple and hungry hearts who, groping in the darkness, hunger for Him who is the only Light that can dispel such gloom. It is a privilege to seek out these, and a great delight to find them like gems amid priestly rubbish.

Yesterday we received the cut material of white pine for our Mission Room furniture. This morning as usual on Sabbath days, I gave out two cargoes of Evangelical literature, which, as a rule, is received with thanks. A few women and but one man, have refused to receive what the "Instituto's" students almost mobbed me to get. Today five or six young priests have the opportunity to read the greater part of the "Sermon on the Mount," if their preceptor does not deny it to them. From their press we are daily expecting a torrent of misrepresentations and abuse. Since we look for it we shall not be greatly shocked.

It seems passing strange that while Rome seems losing her grip in these lands, she should be getting a new lease of life and influence in the States and in England. To missionaries in Central and South America, it seems almost incredible that the World's Conference on Missions should have taken the apologetic position it did at Edinburgh toward this monstrous and iniquitous religious system.

We thank God there are some who are able to see and proclaim the fact that Romanism is a blasphemous power, having usurped the very throne of God and claimed the attributes and infallibility of heaven. Our lukewarm orthodoxy is no match for its unequalled system of state-craft and priest-craft.

Eleven years ago this coming November, Clark J. Buckley, from our Training School for Christian Workers, then in Boyle Heights, Los Angeles, now in Huntington Park, lay down by a mountain path in the Department of Copan in western Honduras, and died as a Bible colporteur, full of faith, good works and prayers in behalf of this people. We deem it a happy privilege to step into the ranks he died praying for, that this people may be able to find God, "Whom to know aright is life everlasting." May the Lord of the harvest burden hearts for the half million souls of Honduras among whom are but less than a dozen active missionaries.

IRVIN H. CAMMACK.

#### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.



## PERSONAL MENTION

E. J. Carter will terminate his pastorate at Plainfield at the close of the approaching Western Yearly Meeting.

Professor William L. Pearson, of Friends' University at Wichita, Kansas, after attending California Yearly Meeting accompanied by his wife, has been making a protracted stay among Friends in California.

Charles S. Dudley, of Portland, Indiana, has accepted a call to the meeting at Jonesboro, Indiana, to serve as pastor the coming year. He takes the place of Fred Carter, who will probably go to Fairmount, Indiana.

Willis Bond, who has served the meeting at Danville, Indiana, as pastor for several years, has accepted a call to the meeting at Knightstown, Indiana, where he will move with his family some time during September.

Fred H. Tormohlen, pastor Friends' Meeting at Van Wert, Ohio, has been given a unanimous call by the congregation to remain as their pastor for another year with an increase in support of two hundred dollars. This meeting is in good healthy condition.

George H. Moore, clerk of Western Yearly Meeting, who has been serving as pastor of the meeting at Westfield, Indiana, for some years, and who has been ill most of the summer, underwent surgical treatment at a sanitarium recently which has brought him great relief. He has taken up his work again and is regaining his health and strength. His work closes at Westfield with the current pastoral year.

Alexander C. Purdy together with his bride, Jeanette H. Purdy, went to Marburg, Germany, in June, for a year's study. On August 12th, Mr. Purdy's father, Ellison R. Purdy, of Wilmington, Ohio, received a telegram from Secretary of State, W. J. Bryan, as follows: "Consul Hamburg cables Mr. and Mrs. Purdy safe in Hamburg; need money." Inasmuch as Mr. Purdy had taken with him sufficient funds for several months, which were deposited in a bank at Marburg, there is a manifest indication of the disturbing effect of this unholy war upon the financial system of the world. Ellison R. Purdy took steps immediately to supply their wants. It will be a pleasure to their many friends to know that Alexander Purdy and wife are safe.

## FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

## NEWS ITEMS

We learn from the Winchester, Indiana, Daily News that on August 10, the Friends' baseball club engaged in a game with the Methodist nine, the result being seven to one in favor of the Friends.

The Los Angeles, California, Express of July 25th has a two column width photograph of Absalom Rosenberger, together with a well prepared statement of the principles of the Society of Friends, prepared by Mr. Rosenberger.

During the vacation period of W. O. Trueblood, pastor of First Friends' Church, Indianapolis, Indiana, the pulpit is being ably filled. Edward Woodward, Superintendent of Evangelistic Work, preached on August 2, and Vincent D. Nicholson on the 9th. Simon Hester was announced for August 16th. The Thursday evening prayer meetings are in charge of the different Bible classes of the Sunday School, each class conducting a service in its individual way.

The sixth annual reunion of Van Wert Quarterly Meeting was held at Celina, Ohio, August 12th. It was an ideal day and the attendance was the largest in the history of the reunion, all meetings being represented. Ira C. Johnson, of Lynn, General Superintendent of the Yearly Meeting, was present, as were also Tennyson Lewis and family, from Portland, Indiana, and George W. Bird and wife from Pennville, Indiana. An excellent program was rendered and all enjoyed the bountiful dinner together at the noon hour, which was served in the large tabernacle on the Chautauqua grounds. It was unanimously decided to plan for another reunion next year, the time and place to be decided later by the Executive Committee.

## AT MT. GILEAD, OHIO

Alum Creek Quarterly Meeting was held at Gilead Friends' Church July 25-26, 1914. The Doctors George and Isabelle DeVöl, returned missionaries from Luh Hoh, China, were present. Their messages were much used of the Lord to arouse a greater interest in missionary labors on the home field.

An added feature at this time was the re-dedication of the local church building, which had been remodeled at an expense of a thousand dollars. It has been vastly improved by adding a basement for primary class work in the Bible School, also an inside toilet, furnace, paint, paper, and grading of lawn, which gives Friends at this place one of the finest sites for church property in all the yearly meeting. The

dedication service was conducted by the pastor, George E. Kent, the dedicatory sermon and prayer being given by William Kirby, of Columbus, Ohio. The attendance was very large and the Spirit's presence was very manifest in the sweet spirit of unity, in the unction upon the messages and in the salvation of souls at the altar. The next Quarterly Meeting will be held at Sullivant Avenue, Columbus, Ohio.

## DEDICATING WESTERN YEARLY MEETING HOUSE

The dedicatory services of the new Western Yearly Meeting House at Plainfield are announced to be held on September 19 and 20, 1914; this will be during the sessions of Yearly Meeting. The personal attendance or greetings of any who may have belonged to or attended Western Yearly Meeting from 1858 to 1868 inclusive, is cordially solicited. Any such correspondence should be addressed to John Kendall, Mooresville, Indiana, Chairman Promotion Committee. An important program is being prepared which will be announced next week. These two days of the coming Yearly Meeting will be of extraordinary interest.

## THE EVERY MEMBER CANVASS

As the every member canvass is a new and untried thing to a great many, we thought it might interest the readers of THE AMERICAN FRIEND to hear from Ackworth Monthly Meeting, Iowa, in regard to the work done along this line. To us for some time the financial question has been a problem, so it was decided to see what could be done by this plan. The duplex envelopes were purchased, preparatory to the canvass, and the work was entered into with prayer.

There were ten canvassers chosen who went out by twos on an afternoon. The canvassers were kindly received and the work met with the approval and co-operation of the people. The result was that nearly \$600.00 was pledged to be paid weekly or quarterly as the one who pledged it desired. We feel greatly encouraged and are looking forward toward securing a pastor for the coming year and hope to meet our obligations promptly. We believe those who gave so willingly will be blessed by giving into the Lord's treasury, and the canvassers expressed themselves as receiving a blessing in going out and using their time and talent in the Lord's work.

Ask your neighbor to subscribe for THE AMERICAN FRIEND. \$1.50 per year.



## BIBLE SCHOOL LESSON

August 30

Subject—A Day of Questions.

Lesson—Matthew 22: 15-22.

**Golden Text**—Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.—Matthew 22: 21.

Time—Tuesday, April 4, A. D. 30.

Place—Courts of the Temple at Jerusalem.

This was the last day of Jesus' public teaching, and a considerable part of the book of Mathew is devoted to this one day, so full was it of instruction and remarkable events.

The enmity of the Pharisees had now reached its climax. Being joined by the Herodians, they resorted to despicable tactics to find a basis of accusation against Jesus. Failing by direct means, they resort to indirect methods and send some of their best scholars to Jesus with technical and knotty questions, hoping to trap Him into making statements that would either stir the Jews to fury against Him, or else turn upon Him the wrath of the Romans.

See how skillfully the snare is set. They begin by paying Jesus a compliment. But their reckoning was foolish. They had failed to see and understand the fact that they were dealing with the Son of God.

Their questioning in this particular lesson concerned governmental loyalty. "Is it lawful to give tribute to Caesar?" If he answered yes, the Jews would turn upon Him in their fury. If he answered no, then He would be the victim of Roman anger.

Not only did Jesus' answer confound his questioners, but it represented the very essence of truth, and revealed the ideal attitude which all men must sustain to government and to their God. Had Jesus pressed His answer He might easily have confounded the Pharisees and the Jews generally who hoped for freedom from the Roman yoke.

Read Matthew 21: 23-46 and chapters 22 and 23, in order to comprehend the many snares which were laid for Jesus, and how skillfully He met them all.

## CHRISTIAN ENDEAVOR

August 30

**Topic**—Why and How to Abolish War. Isa. 65: 17-25.

With nearly all of Europe under arms in a bloody strife, the topic is a live one. The answer will not be readily apparent.

The world's commerce is averse to war, but apparently governments will sacrifice their commerce upon occasions in order to avenge fancied wrongs, or defend themselves against attack.

The commercial world has nothing in common with war, but nations will sacrifice millions of money to the impulse of greedy, bloody conflict.

Home interests demand an end to fighting and butchery on the battlefield, but rulers will sacrifice the joys and comforts of the home life of their people, when their policies are disturbed.

It is pretty nearly certain that there is only one guarantee of permanent peace, and that is when the new earth, described in the lesson, becomes a reality.

When the kingdoms of this world become the kingdoms of our Lord and of His Christ, we may rest assured that wars and fightings will cease to be. When God's kingdom is established in the hearts of the men and women of earth, then will there be no desire to take the sword.

The Friends' ideal, which is Christ's ideal, is that the human desire and impulse shall be changed by the presence of Christ in every life. While rulers will sacrifice everything material for war, it is quite certain that they will not sacrifice the Christian standard of right when once it has been fully set up in the hearts of men.

## OREGON MINISTERIAL ASSOCIATION

The Ministerial Association of Oregon Yearly Meeting met at Salem, Oregon, July 31st in its first regular meeting. A temporary organization had been made at the recent Yearly Meeting, and plans laid for this gathering. The meeting was opened by a devotional service in which several took part. The remainder of the forenoon session was devoted to business and discussion of future plans. The following officers were elected:

President—Charles O. Whiteley, Newberg, Oregon.

Vice-President—Walter H. Wilson, Springbrook, Oregon.

Secretary-Treasurer—Myrtle M. Russell, Marion, Oregon.

At the afternoon session Homer L. Cox gave a very interesting and timely address on "The Perils of the Ministry," in which he suggested some needed remedies. Discussion of local questions and problems was led by Charles I. Whitlock, in which some helpful advice was given. Several took part in the discussion.

Lindley A. Wells preached the Conference sermon on Thursday evening from II Timothy 2: 15. The message was full of encouragement and instruction. We believe all present felt that they had been uplifted and strengthened, and many received a larger vision of their work and how to meet it.

## AUTHORSHIP OF POEM

In a recent issue, THE AMERICAN FRIEND published a poem on the front page entitled, "The Land of Beginning Again." This was credited to the British Weekly. We are glad to have the information from two sources that the

author of this poem is Louise Fletcher Tarkington, of Indianapolis, Indiana, and that it was printed originally in the Indianapolis News something like two years ago. We take pleasure in giving credit where it properly belongs.

## WESTERN YEARLY MEETING

Friends desiring entertainment at Western Yearly Meeting should correspond with Earnest Heringlake, Plainfield, Indiana, for same. Arrangements are being made by the Ladies' Aid Society of the Plainfield Friends' Church to serve meals in the basement of the church during Yearly Meeting. They will also conduct a lunch counter at the same place. Meals will be served at twenty-five cents.

## GO TO CUBA

According to arrangements made by the Foreign Mission Board, Sarah Lindley, who has spent several years in mission work in Mexico, sailed for Banes, Cuba, last week to enter upon missionary work in that place. She was accompanied by Josefa Sanchez and Luisa Guijarro, the two Mexican girls who were in Earlham College last year. They had previously done teaching work at Matehuala, Mexico.

## Married

**Pletcher-Snavely**—At the home of the bride's parents at Harlingen, Texas, July 8, 1914, Jacob Samuel Pletcher to Muriel Velnette Snavely, daughter of John E. and Flora Dixon Snavely.

**Scott-Kelly**—At the home of the bride's parents at Richmond, Indiana, on the evening of August 13, 1914, Roderick Scott to Agnes R. Kelly, President Robert L. Kelly of Earlham College, father of the bride, officiating. The wedding was one of the important social events of Richmond. Mr. Scott was formerly Professor of English in Earlham College. For the past year he has been engaged in Y. M. C. A. missionary work in St. Petersburg, Russia. The bride, who is a graduate of Earlham College, was a teacher in Oakwood Seminary last year. Mr. and Mrs. Scott hope to go to Russia within a few weeks, where Mr. Scott will resume his missionary work.

## Died

**Birdsall**—Phoebe Birdsall, of Poughkeepsie, New York, died at the home of her niece in Rutherford, New Jersey, February 15, 1914. She was a birthright Friend, and for many years an esteemed member and elder of Poughkeepsie Meeting, New York. She is survived by two sisters.

**Moore**—Orlando H. Moore, son of Thomas J. and Martha A. Moore, was born August 16, 1857, and died near Elizabethtown, Indiana, July 25, 1914. From his birth his physical development was disturbed and retarded so that he was never able to take a place in the general activities of life. But no life is lived in vain nor without its lesson for others. Patiently he endured and filled up the measure of his life with a message to all. We can but rejoice that now he enjoys the unfettered use of all his powers in the congenial atmosphere of heaven.



## YEARLY MEETINGS, 1914

Ohio—At Damascus, Ohio, August 25. Clerk, Edward Mott, 260 North Lockwood Street, Cleveland, Ohio.

Iowa—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

Western—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

Indiana—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

Kansas—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

Baltimore—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

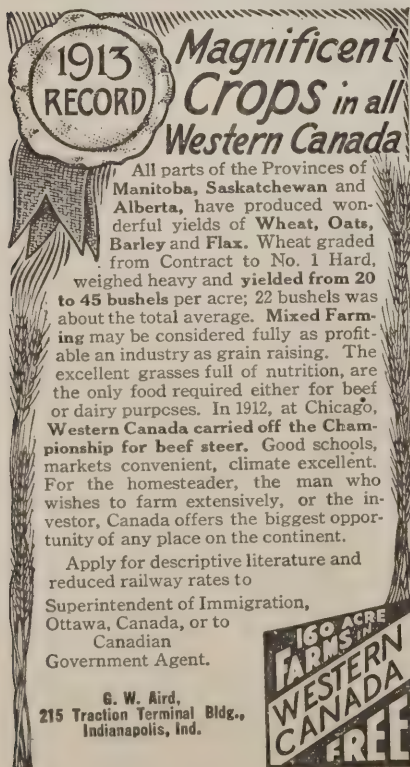
The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 2212 Nicolet Avenue, Minneapolis, Minnesota.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,  
Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

ARLANDO MARINE,  
Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.



**1913 RECORD** *Magnificent Crops in all Western Canada*

All parts of the Provinces of Manitoba, Saskatchewan and Alberta, have produced wonderful yields of Wheat, Oats, Barley and Flax. Wheat graded from Contract to No. 1 Hard, weighed heavy and yielded from 20 to 45 bushels per acre; 22 bushels was about the total average. Mixed Farming may be considered fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. In 1912, at Chicago, Western Canada carried off the Championship for beef steer. Good schools, markets convenient, climate excellent. For the homesteader, the man who wishes to farm extensively, or the investor, Canada offers the biggest opportunity of any place on the continent.

Apply for descriptive literature and reduced railway rates to Superintendent of Immigration, Ottawa, Canada, or to Canadian Government Agent.

G. W. Aird,  
215 Traction Terminal Bldg.,  
Indianapolis, Ind.

**160 ACRE FARMS IN WESTERN CANADA FREE**

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.  
Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A. B., PRINCIPAL.

### FOR SALE.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

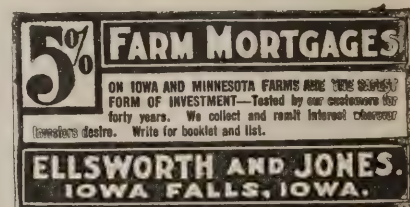
Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest charges. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Rents Safe Deposit Boxes, \$5 upward.  
Assignee, Receiver, Agent, Etc. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 35.

EIGHTH MONTH 27, 1914.

*New Series.*  
Vol. II., No. 35.

## CLERKS OF CALIFORNIA YEARLY MEETING



Reading from left to right: MABEL H. DOUGLAS, Assistant Clerk; JOHN CHAWNER, Presiding Clerk; SUSAN H. JOHNSON, Recording Clerk; WALLACE E. GILL, Announcing Clerk.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Slow Valley Meeting

Quite a number of orders have been received for the proposed booklet of eighty-four pages which would contain the Chronicle of "Slow Valley Monthly Meeting," which ran through various issues of THE AMERICAN FRIEND early in the year. Not enough orders have been secured as yet, however, to justify us in going forward with the publication. We are certain that many Friends are simply neglecting to send in their orders thinking they can purchase later when the booklets are ready. We need to have orders for something like 500 by September 1st, or else the whole project will have to be abandoned.

From the numerous testimonies which have come to this office we are satisfied that the distribution of this booklet among Friends generally will be an inspiration to scores and even hundreds of our meetings. It is an opportunity which Friends should not miss. Please send in your orders at once, indicating how many you will take. Single copy by mail 15 cents, ten copies \$1.00, twenty-five copies \$2.25.

## Wilmington Yearly Meeting

The delightful weather contributed not a little to the pleasure of the opening days of the twenty-third annual session of Wilmington Yearly Meeting of Friends.

Gradually new faces appear and new names are written into this chronicle, but so slowly do the changes come that without reflection the Yearly Meeting would seem very much the same from year to year, as it continues in its uplift, an unmistakable uplift that is more readily felt than described.

The foregoing from a local paper announced the opening of what seemed to many to be a Yearly Meeting of unusual power and interest. Convening on the 12th day of August, the earliest possible date, the Yearly Meeting on Ministry and Oversight set the pace for the sessions of the week by giving the dis-

cussions a practical turn with especial reference to our obligations to the work in Tennessee.

The campaign for a thousand members showed a marked influence upon the meeting. Severe illness and other unavoidable circumstances greatly handicapped the movement as to its leadership, so that fewer than six hundred additions were secured; and yet, the campaign may be regarded as a decided success. There has been a net gain of one hundred and thirty-seven members as against a loss last year. A gain of fifty-five percent. in missionary offerings; forty percent. in offerings for evangelistic work; and thirty-four percent. in total offerings. And our Bible schools have made gains in the following particulars: enrollment, average attendance, money raised, organized classes, teacher training classes; the last named doubling in number.

The special campaign committee was continued for another year.

Owing to impaired health Josephus Hoskins was unable to continue his service as Superintendent of Evangelistic and Pastoral Work, and Amos Cook was appointed to that position. The meeting expressed its appreciation of the long and faithful services of Josephus Hoskins, and also its confidence in his successor.

One of the matters of most interest was the consummation of the transfer of the management of Wilmington College from three Quarterly Meetings to the Yearly Meeting. This transfer, which involved a change from two boards composed in all of twenty-seven members, to a single board of nine trustees, was accomplished in such a spirit of unity and hopefulness that its effect was decidedly felt in all departments of work. The new board of trustees is comprised of the following Friends: John B. Peelle, Rufus Kersey, Laurena Farquhar, Mary E. Bailey, William Hunt, Isaac Johnson, David Dunham, Clayton Terrell and Edwin J. Hiatt.

A large committee was appointed to bring forward to next Yearly Meeting a plan for the special observance of the twenty-fifth session of Wilmington Yearly Meeting in 1916.

The proposal for a Men's conference in the near future was heartily indorsed, and while it was thought that the conference should be free to all men, and composed largely of those who go at their own volition, or who might be sent by subordinate meetings, two representatives, Edgar Stinson and H. Alvin Coate, were appointed by the Yearly Meeting. The matters of reform in our financial methods, and of some plan for providing a home or endowment for needy ministers or other members, were put over for consideration another year.

Jesse Hawkins, Albert J. Brown and Ada Brown were appointed as delegates to the opening of the new yearly meeting house during the sessions of Western Yearly Meeting. A minute to attend London Yearly Meeting was granted to Alexander and Jeannette Purdy, now in Germany. Richard Greene, who has

(Continued on page 554.)



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 35

RICHMOND, INDIANA, EIGHTH MONTH 27, 1914.

New Series.  
Vol. II. No. 35

## What Are We to Learn from the Conflict?

It was inevitable perhaps that there should be another violent European strife. The various countries have been expecting it; in fact, have been prophesying it, and the maintenance of their armed camps at tremendous cost is proof of the fact that they have been preparing for it. While professing international friendships and protesting any purpose to engage in war, their distrust of one another has overshadowed all their endeavors for peace, and they are now reaping the harvest. Well may the whole world be asking the question if we have reached the collapse of civilization.

As stated before in these columns, the fact that the warring nations were prepared for war has made it far easier to conclude that there had arisen an occasion for armed conflict. There seems to be no hope of lasting and permanent peace, until by a series of international agreements, the nations of the earth will agree to disband their armies, and in the spirit of common brotherhood, rely upon an international system of jurisprudence to settle their differences.

Possibly the world is yet far from the realization of that ideal. Certainly it is only by the infusion of Divine truth into national life that we may hope for its accomplishment. It will only be by the Christianizing of the social order in every country that each and all will come to recognize the universality of God's law of justice between nations. The world's peace propagandists must needs turn their attention to the doctrines of the Prince of Peace as the only sure hope of world pacification. The pacifists of every land must become wielders of the sword of the Spirit, which is the word of God.

The causes of the present war are not at present so important, except as they indicate that Europe has sown to the wind, and is now reaping the whirlwind. Perhaps responsibility lies with each nation alike. God grant that America be not caught in the maelstrom of world ambitions that must needs lead to bloody strife to gain its ends! And yet we find an American newspaper, already widely quoted, raising the danger signals that call for an increased navy, in order to protect American commerce from the greed of a British and Japanese coalition, whose purpose,

in the opinion of the editor, is to control the commerce of both hemispheres.

Thus at a time when America should be exalted as the Apostle of Peace, do we have presented in our own midst the hostile picture of America in competition with Britain and the subjects of the Mikado, and we are warned that henceforth we must guard our interests zealously against these aggressors in the field of international trade. It is the sowing of the dragon's teeth that will insure a crop of discord.

For years Europe has been warned that Emperor William had designs upon the peace of the continent, both for the sake of personal and commercial ambition. Russia has been pictured in the role of the cautious but greedy assassin, lying in wait, watching for the coveted opportunity to add to her domains. France has been described as revengeful, waiting for a chance to strike in behalf of the restoration of her beloved Alsace-Lorraine. England, mistress of the seas, a sort of police patrol among the nations in order that the equilibrium of the continent be not disturbed, at least adversely to her own interests, has been more or less distrusted by all, who have been taught to believe that her every movement has not been altogether of a disinterested sort. Austria has been educated to believe that inevitably the Teuton and Slav must have recourse to arms to determine the problem of supremacy, while Slavs, ambitious and clannish, have had it bred into their beings from childhood that they will never submit to national slavery.

Thus have the seeds of discord been sown for generations. God grant that America shall not become the plowed field of jealous rivalry for the sowing of the seeds of envy! There can only be one sort of harvest from such a cultivation, and that is the harvest of slain sons and devastated homes, wherein a nation must put on the garments of mourning. America is not an enemy to any people. She, as no other can do it, has the opportunity of the ages to bear aloft the torch of human liberty that will call all men to the ideal of universal brotherhood.

It is no time to be giving ourselves to the seeing of bogies or to the following of the red flag of the jingo. America needs to teach and practise the altruis-



tic and the ethical in all the manifold life of her social order, as she has never done before. Europe will find no deliverance from her sea of suspicion and discord, except as she is led into a realm of new ideals. America, not as a superior, but as a brother to all, is in position now as never before to command the confidence and trust of every civilized people, and because

of this, is able to lead all to a higher destiny. Therein lies our opportunity, both for the sake of our own prosperity and perpetuity and for the sake of civilization everywhere. Let every hand be palsied that would point the way to aught else at this time of crises in the affairs of the world.

## Christian Optimism

BY WILLIAM P. TRUEBLOOD

The Christian ought to be an optimist. The man who believes that righteousness shall cover the earth and that swords shall be beaten into plowshares, can not be otherwise. It is difficult not to be swept away with the tide. This is a day for sensational catch words and phrases in religion, politics and social life. We are not content to listen to calm reasoning but must be appealed to by the sensational or the grotesque. Not our emotions but our emotionalism must be stirred.

We forget that we are living in the scientific age. Every thing is subjected to the scientific method. History, philosophy and religion must pass under the microscope of the scientist and be judged by the results of scientific analysis. The intellectual is the great progressive agent of the world. The moral may be the balance wheel of society. The religious may be the gas that furnishes the motive power that impels the onward movements of the world, but the intellectual is the great modifying, analyzing, readjusting progressive agent of society.

That law governs the physical world is now generally accepted, though of recent date. That law governs the religious world is a theory still in its youth. That law governs the social world is a theory in its swaddling clothes. That God had a plan in the beginning there is little doubt. That there has been one continual and continued line of progress there can be no doubt. The stream is occasionally clogged and diverted from a straight line, but it passes by the obstacle and moves on.

Religion seems to be intuitive with man. The kind and form is always adapted to the stage of human progress. With the savage we would expect a crude but a pure and simple one; with the barbarian a more elaborate form mixed with those abominable practices which are in keeping with his stage of progress.

In God's economy the religious nature of man must be developed, so all the various forms of religion have served their purpose in the world. Some type of religion was essential to human progress. The higher the type of civilization the higher the type of religion. Whether the religion produces the civilization or the reverse may be a debatable question. A people must have advanced in civilization before it can appreciate a high type of religion.

The Christian religion is the highest type that has yet been introduced into the world. All preceding religions were forerunners and prepared the way.

Again a high form of civilization must be developed before man could begin to appreciate the ideas and ideals of Christianity. As the world advances in learning and civilization we must expect Christianity to keep pace with those advances, otherwise it would be cast aside as having outlived its usefulness. The ability of Christianity to adapt itself to the growing needs of society is proof of its greatness.

In these days when we do things in decades that formerly occupied thousands of years we wonder why God was so slow in sending His Son. Out of the chaos and corruption of the past it was necessary to develop the beautiful language and religion and philosophy of the Greeks; the language as a receptacle for the New Testament; the religion to prepare him for the still more beautiful in Christianity; and the philosophy to serve as a transition of thought from pagan to a Christian philosophy.

Ever since Christ came great battles have been raging. Conflict seems to be a necessary element in human development. Great conflicts between paganism and Christianity have been fought and won and the best has prevailed. Great battles between science and religion have been fierce, but the best in both have prevailed. There is no longer any thought of conflict between the two by intelligent people. There has been great strife between a selfish and corrupt Christian priesthood and the simple, plain gospel and the latter prevailed.

Battles will still go on and out of the smoke and noise of conflict we will get clearer and better views of Christ's ideas and ideals. Whether engaged in the conflict or looking on from the sidelines we should be happy Christian optimists. A rational religion is in itself a contradiction. The supernatural will always be a dominant feature and principle in Christianity. Let the battles go on. It is a sign of life and vigor. The contests are stimulating. The outcome will be a more intelligent view of things. The "Old Book," fairly interpreted, will outlive the shock of battle. Christ's ideas and ideals will send their roots deeper into the hearts and lives of the people.

Wichita, Kansas.

We cannot look around us without being struck by the surprising variety and multiplicity of the sources of beauty of creation produced by form or by color, or by both united.—*MacCulloch*.



# THE HIGHER LIFE

How oft a gleam of glory sent  
Straight through the deepest, darkest night,  
Has filled the soul with heavenly light,  
With holy peace and sweet content.

## The Straightforward Path

DEAR FRIENDS—Count nothing little which even in a small degree hinders your usefulness. There is an old saying, "The straw which broke the camel's back." Cast out from the temple of your soul the seats of them that sell doves as well as the sellers of sheep and oxen. "He will never do much for God who has not integrity of spirit." If all Christians were only guided by straightforwardness in all matters, how grand it would be for the church! We must resolve that though we be poor, though we be despised and oppressed by men, yet we must say I cannot do a crooked thing. Let honesty be our best policy.

If you know how to speak kindly to one's face and shake his hand tenderly, and then can speak evil concerning him behind his back, some day people will compare notes and find you out and you will be despised. Let the measure of what you would say to any one be what you would say to his friend or even his enemy. How much have you said or would you say to his face? You must not allow yourselves a word more of censure of any man living. To steal by slander from any one, is worse than to steal his purse. If you think he has gone wrong, then go to him in the spirit of the Master and seek to restore him. Let him know that he who converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.—*E. Scott.*

## A Spiritual Heritage

A spiritual heritage; whether it be received through godly parents or friends or the church, see that we do not squander it. I may waste money and stocks or bonds and great investments of wealth or treasure that a kind father has turned over to me, and I am left a financial bankrupt and die in poverty. Yet I may not be eternally ruined and lost. But if by backslidings and prodigality, or through open or secret sins a man throws away his mother's Bible and her counsels, his father's tender advice and the blessed counsels of early years, there may follow an eternal bankruptcy of soul, and the very fact known to God and holy men will make the angels tremble and good men weep over the story of the loss of such a soul: gone, gone forever.—*E. Scott.*

Enoch walked with God because he was his friend and liked his company, because he was going in the same direction as God and had no desire for anything but what lay in God's path. . . . This walking with God necessarily tells on the whole life and character.—*Marcus Dods.*

## Three Things to be Prized

First, Perpetual Peace. If the "Lord of peace himself gives us peace at all times by all means," if his "peace which passeth all understanding guards our hearts and our thoughts," if we are "kept in perfect peace" so long as our minds are stayed in happy trust on him, if we have "peace like a river," and are brought into a place of "broad streams wherein shall go no galley of war," what else remains? "When he giveth peace who then can make trouble?" It is a component part of the birthright of such as let God have all, make a business of their religion, and love Jesus more every day.

Second, Continual Joy. Yes, "songs even in the night" of affliction and distress, bells ringing, bugles blowing, banners waving, and cheers resounding under all circumstances. This is the spirit that says: "Since God is mine I have all things; since Jesus is with me, and nobody and nothing can take him away, what matters all else, I can still smile on in the face of temporal disaster." It is the spirit of him who declared: "For all that befall me, I will thank the love that promotes the gift."

Third, Constant Victory. When men have contended long, put forth great efforts, and triumph at last has rested on their banners, we do not wonder that they are filled with fierce exultation, and vociferously make it manifest. Jesus has never lost a battle, and those who are in close union with him share all his triumphs. They are "more than conquerors" through him, scarce needing to contend at all, seeing the enemy flee without a conflict, hopelessly outnumbered and put to utter rout. Even death is swallowed up in this victory—death and all that it stands for of sorrow and anguish, separation and desolation. We may have victory all along the line, all the time, "through our Lord Jesus Christ, who giveth us the victory."—*Pittsburg Christian Advocate.*

## Be Content

When a man has nothing more to lose; when his hopes are all beyond the grave; when we listen without terror to the ebbings and flowings of the tide of life, and the rush of its storms—then, and after the night, to us, the day will come back, and after the tempest a great calm. We know then, that all our life is guided by Him, so that we find consolation and contentment. And if we have these two things with us, consolation in all our sorrows and contentment in any loss, we have the richest blessings that God can give us.—*Frederick Farrar.*

"Oft times the heavy tempests round us blow,  
And o'er our souls the waves and billows go;  
But when the storm beats loudest, and we cry  
Aloud for help, the Master standeth by,  
And whispers to our soul, 'Lo it is I.'"



## OUR WEEKLY SERMONS

### Whom We Worship

BY FRANK W. DELL

God is a spirit.—John 4: 24.

God is Love.—I John 4: 8.

Man is by instinct religious. This is evident from a universal effort on the part of men and nations to worship a superior being. In many cases the external expression of such worship has become grotesque and vulgar, but this is no evidence of irreligion and only affords proof of a distorted conception of God.

It is indeed possible to determine the prevailing conception of God amongst individuals and nations from a study of their religions. Thus, when the Hindu mother, as a religious rite, casts her babe into the Ganges, we know that her conception of God may be obtained by projecting this very act of cruelty into the realm of the Infinite; and when the follower of Confucius undertakes a painful and laborious pilgrimage to some sacred shrine, we catch a glimpse of a Being whose favor can alone be secured by hardship and penance; and when the follower of Mahomet finds inspiration for a life of fanaticism and cruelty in the Koran's promise of sensual rewards hereafter, we recognize his thought of God to be that of his own personality upon a larger scale. Thus, whilst religion is the visible expression of a universal human instinct to worship a supreme Being, it can necessarily only assume its highest form when there is a true conception of Deity.

It is our present purpose from the texts quoted to present a conception of God capable of producing acceptable worship. To this end we shall discuss briefly the nature (1) of "spirit"; (2) of "love."

Whilst Scripture nowhere directly defines "spirit," a comparison of two statements in Luke 10: 21, and I Thess. 5: 2 respectively, will lead indirectly to the definition we seek. One of them is the "first and great commandment." The other is the prayer of the apostle Paul for the church at Thessalonica. Each of them is evidently inclusive of the whole duty of man to God in the matter of worship. It is therefore possible to establish a spiritual equation or theological identity between their component parts. Thus: HEART, SOUL, STRENGTH, MIND—SPIRIT, SOUL, BODY.

By an elimination of the identities, "soul" and "soul", and "strength" and "body," there remains "spirit," defined in terms of "heart" and "mind." By a further substitution of "will" for "heart," these being practically synonymous terms, we are enabled to define "spirit" as that mysterious entity produced by the union of Will and Mind. In the case of man, the sphere and operation of the spirit is circumscribed by the limitations of its present tabernacle, the body. Man possesses a limited personality. With God there are no boundaries, no limits. He cannot be circumscribed by time or space. He over-rides human boundaries. He possesses an unlimited Personality.

Moreover, being a Spirit, He has an infinite Mind to devise every plan, and an infinite Will to fulfil every purpose. As to Mind, God is intuitively intelligent. After centuries of thought and labor, man's best efforts have resulted in defective systems of mathematics, science and philosophy. Without effort, God is a perfect mathematician, scientist and philosopher. He knows without learning. In the realm of thought He is supreme, unapproachable. The very hairs of our head are all numbered, not because the divine Mind is concerned with the trivial and unimportant, but because divine intelligence cannot but know all things. As to Will, God is unbending, unswerving, unbreakable. He is morally irresistible. He said: "Let there be light, and there was light." At the divine fiat the worlds were made. He spake and it came to pass.

An application of these principles to the realm of love is by no means difficult. If the statement, "God is a Spirit," reveals Deity to be infinite in personality, with infinite powers of Will and Mind, then surely the statement, "God is Love," reveals Him as a Being who is ever using His moral irresistibility and intuitive intelligence for the best interests of man.

Before the Fall this thought and activity were expressed by the creation of man mid the bliss of Eden. There we see human Mind and Will enlightened and energized by communion with God and finding expression in perfect co-operative activity with the divine plan through the medium of the body. And the continuity of this perfect worship was not marred until human will assumed the responsibility of acting independently of the Will of God. From that time forward the descendants of the "first Adam" were irreverent in attitude toward God, rather than worshipful. And if it had not been for another, the "last Adam," this capacity for worship would never have been restored. This is indeed the reason why Christ "took upon Himself the seed of Abraham." He came to revive amongst a fallen race, the forgotten art, the lost power to worship God, and thereby to restore them to a place of favor and communion with God.

Thus, after the Fall, Calvary becomes the pivot of divine Love for Man. There the moral irresistibility and unerring intelligence of Deity take issue with Sin on behalf of man, and at tremendous cost, places the benefit of victory won at human disposal. Weak-willed, mind-clouded humanity may now have the backing of infinite Mind and Will. If man wills, he may now be swept onward and upward to the heights of eternal knowledge and attainment. I myself, if I will, may have God at the back of me. Tremendous therefore, as may be the diversity and magnitude of the operations of God throughout the universe, most wonderful of all, "He loved me and gave Himself for me." In the eternal plan of an infinite Being, I, a tiny atom of creation, have not been left out. Through Calvary, I, a poor cripple through sin, have become the centre of divine thought and activity, and with a true conception of God thereby restored, I may now enter into a sweeter communion with Him



than that enjoyed in Eden before the Fall; and as a humble worshipper, I may thus will to do the Will of God, and think His thoughts after Him in the School of Christ.

New Providence, Iowa.

### A National Lesson

[Extracts from a sermon delivered at Winchester, Indiana, August 9, by the pastor, Frank Cornell.]

I Kings 4: 24-25. And Solomon had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and fig tree, from Dan even to Beersheba, all the days of Solomon.

Just how much there may be in heredity, it is hard to say. If you were to believe some psychologists it means very much, while others declare there is very little in it. That there is something in it, I have no doubt; but that there is half as much as many believe, I have yet to be convinced. If, as some assert, it is the ruling principle of action, then we might expect the descendants of the great to be greater still, while the children of the wicked would be worse than their ancestors. But facts fail to bear this out. There has been only one Shakespeare, one Dickens, one Cromwell. Richard Cromwell succeeded his father, but soon retired to his farm, caring more for thoroughbred cattle than for victorious armies.

No man should be elated because of what his ancestors have been, nor should he be discouraged because of an unfortunate family history.

A son of the notorious bandit, Jesse James, carried off the highest honors of the Kansas City Law School a few years ago. He worked in a packing house, supported his widowed mother, and put himself through college. He has, like a true man, overcome the handicap of a fearful inheritance. Thousands of other bright boys and girls have done the same. Take the case before us. David was quick and impulsive; Solomon, cool, calm, deliberate. David jumps into success and fame by a single lead. Solomon, on the other hand, plans like an architect, then builds layer upon layer. David was able to fire the hearts of men by song and extempore addresses. Solomon got down to abstract principles and proved himself a true statesman. David was a man of war. Solomon used other means to make his empire strong and his throne secure.

Never was the British Empire stronger than during the days of Napoleon Bonaparte, but during the past year the Ulsterites and the Suffragettes have taxed the resourceful British politicians to their utmost.

Solomon's plan of statecraft was to keep his people so busy that they would not think of disloyalty. Idleness will ruin any nation, even though its idlers be standing armies. It was just as true in Solomon's day as when Isaac Watts wrote:

"Satan finds some mischief still for idle hands to do"

A nation of workers, a nation of money-makers, is always a nation of loyal subjects. Wise Solomon saw that commerce was better than war and one of his first acts on coming to the throne was to make affinity with Pharaoh, king of Egypt. With most men, commerce is a greater factor for peace than principle.

Ask the Middle West if she desires war with England, and the reply will be, "Not so long as we send her our corn and wheat and cattle." Ask the great railway companies if they want war, and they will say, "Not so long as we carry produce to the seaboard." Every intelligent citizen of this country is a guardian of peace as soon as he realizes war will affect his best interests.

Commercially speaking, this trade with Egypt was a great success and brought prosperity to the people of Palestine, and I am sure many a farmer prayed in sentiment as did our own Whittier when he wrote:

"Speed on the ship,  
But let her bear no merchandise of sin,  
No groaning cargo of despair  
Her roomy hold within;  
No Lethean drug for Eastern lands,  
No poison draught for ours;  
But honest fruits of toiling hands  
And Nature's sun and showers."

The wine, oil and honey of Palestine found a ready market in Egypt, and on the return voyage, the ships brought back horses and merchandise.

But a land becoming rich by commerce, must have luxuries as well as necessities. The farmers of Indiana must have automobiles now, while they used to be content with lumber wagons.

When our necessities are satisfied, we look for the things that please the eye and rejoice the heart, pictures for the walls and pianos for our homes. And this is right, for it gives employment to many a workman and furnishes many a ship with a cargo. Luxuries are God's extra rewards for extra work.

When you see a nation enjoying the luxuries of life, you have looked upon a prosperous people—yes, and a working people too. Take the luxuries out of life and you have removed the greatest stimulant to work.

But let us look again at this wise ruler, who for forty years sat upon the throne of Israel and maintained peace. Not only did he avoid wars with other nations, but he had peace within his own borders, something that had never been before for any length of time. How did he do it? There are two ways it may be brought about. First, by having a common enemy; secondly, by engaging in a common undertaking. The former method has been too often used by the nations of earth. Too often has domestic peace been purchased by foreign wars.

Wise Solomon used the latter plan. Why did he crown Mount Moriah with that costly temple? To please his father, who had desired to do so? That may have had something to do with it. Did he do it because of his extreme piety? Well, if you study the life of the man closely you will see that he was not always too devout. I think, as a statesman, he wanted some bond of national unity.

Every man in the land of Israel was asked to contribute toward the building of the temple. He might give money, or work, or both. 183,600 men were engaged on the work for seven and one-half years. Two thousand four hundred and fifty million dollars of gold had been collected before the structure was



started. Solomon sent out an army of one hundred and eight thousand men to cut down timber on Mount Lebanon. This had to be taken to the sea shore, made into rafts, and floated to Joppa, and again hauled twenty-five miles to Jerusalem.

Solomon's masons and builders came from Hiram of Tyre, for the Jews were neither architects nor mechanics. The genius of Hiram shone forth from the building itself, but the master mind of Solomon is seen in the management of these workmen. The hewers of wood up in Mount Lebanon looked forward to when their wood should form a part of the house of God. Every man in the quarry felt, as he lifted a heavy stone, that the day was coming when his work would have an honored place in the temple.

Sailors of the sea, and tillers of the soil, felt that they had a mutual interest in this house for the worship of Jehovah. Wise Solomon! His wisdom surpassed the statesmanship of Europe today, for he saw that a nation to be happy must be prosperous, and to be great must be religious.

I believe today that this nation is the strongest nation on earth. I have lived in different parts of this Republic, and wherever I have lived have found the people believing that their home was the brightest spot in the Union. This is the sentiment of a prosperous people, but with it you will find coupled the religious sentiment expressed by Solomon when he said, "Righteousness exalteth a nation." Contented as we are with the blessings that Heaven has bestowed upon us, I believe our future is bright and God's promise shall be verified unto us when He said: "If ye obey my voice, then shall ye be a peculiar treasure unto me above all people."

### Theological Education for Friends Ministers

BY HOMER J. COPPOCK

The recent tendency of young Friends contemplating service in the ministry to attend Theological Seminaries, brings to our attention a vital question concerning the exercise of the ministry in our denomination. The same movement in an earlier stage and with a little different significance was characterized by a demand for Biblical Departments in our colleges and secondary schools and attendance at Bible Training Schools. This development resulted from a desire for better equipment on the part of those engaging in the ministry or other definite Christian service of somewhat the same nature. Then mingled closely with this has been a very definite movement by the same class of persons toward the obtaining of a good general education of college grade if possible. At present these three elements of the general movement toward an educated ministry are becoming stronger and stronger. Do all these parts of the movement give promise of an outcome which is most salutary?

In this discussion of the question it may be well to differentiate between the three kinds of education here suggested. For want of better terms one may be called general education; another, Biblical; and the third, theological. This is not a scientific classification, but it will serve the purpose. By the first is meant

instruction in the more general lines of study; by Biblical education is meant instruction in the history, doctrines and interpretation of the Bible, and this may include the history of the church; by theological education is meant (for this discussion only), technical instruction in preparation for the professional ministry. In the latter there is much more which may have a wide application to religious knowledge and life, but the stronger emphasis is here laid on such instruction as is given in courses in homiletics, or pastoral methods and such things as are most needed as a means of practicing the profession. Taking then these three kinds of education, how are they related to the work of a Friends minister?

The great value of a general education for the ministry seems now to be universally conceded among Friends. It is rapidly coming to pass that it can be said that Friends ministers are college trained. This condition seems to command approval in all circles of Friends. The fact is, whether realized or not, that the Friends minister needs a broader education than the minister of any other denomination, because, if he is to exercise the inspirational ministry he needs the broadest possible background for his inspiration to spring from.

If the minister needs general education, he stands in greater need of a good Biblical education. While his inspiration may come from the broad field of life, it will largely center in the history and doctrines of the Biblical record and in that of the church which was the outgrowth of the New Testament. It is an advantage to make a scientific study of the Bible from different viewpoints, either under the instruction of one qualified to teach it or by personal research. The results of this scientific study, however, are not—except in a small degree and after being fully digested—suited to the needs of the public ministry. They make up a very important element of that background of inspiration, parts of which may through devotional study be brought into the foreground and moulded into a living message by the touch of the Holy Spirit. Let our ministers, then, get a careful Biblical education either in a college, a secondary school, a Theological Seminary, or by private research.

But as to theological education, our thinking may be widely divergent. There seems to many to be in this a threatened undermining of the inspirational ministry. That which has been one of our chief characteristics can not be lightly given up nor should it be. The Friends ministry of the past, in spite of its many imperfections, has been by no means a weak ministry and the real Friends ministry of today, practiced in its highest form, is the strongest ministry any Christian denomination knows. It allows more place for the direct and immediate leadership of the Spirit than any other, and consequently conveys living messages of truth suited to present needs.

However, is the fear of this loss through theological education warranted? What is the tendency and what are the dangers? The first and greatest danger is in the fact that one learns the "mechanics of preaching." He learns a form for producing and delivering literary



essays on religious subjects. He has a sort of mechanism for fitting into what ought to be a living organism. There is a temptation to make a man-made substitute a part of that which can develop its own life. Another danger is that of becoming overburdened with theories. The Christian ministry is not something which develops out of theories so much as out of actual life experiences. It is somewhat unique in the particular that among the so-called professions it depends least on theory. The denominations which use such schools for "making their ministers" are sometimes conscious of this weakness.

Not long ago an old minister in such a denomination remarked that they usually allowed about twelve years after leaving the Seminary for the theories to work out of the systems of the young ministers. Then they were ready for good work. One other danger appears. In a school whose business it is to prepare ministers for their vocation it is very easy to place the emphasis on human qualifications, and when such a system is followed it is quite easy to believe that unless one has received this technical preparation he is incapable of efficiently exercising whatever gift he may have received. It would not then be a far step for us to demand, like other denominations, that all our ministers be trained in seminaries adapted to that purpose.

These are real dangers into which we may drift unless we are on our guard, and if we do, it is to the disadvantage of the inspirational ministry. It is well to inquire here what we mean by the inspirational ministry. We mean that in which there is place for the direct and immediate guidance of the Holy Spirit. That which trusts that the message or the manner of expressing the different phases of the message will be momentarily given if they have not been given in the hours preceding the time of worship, and also, that which dares to remain silent or to change the theme according to Divine leading. It is not that which feels the necessity of producing a sermon whatever the circumstances, but that which prayerfully seeks a message and power for presentation both before and during the time of worship. Such ministry has its place in the life of today. As in all the past people go to meeting not to be entertained but to receive the bread of life.

But the question remains,—does this inspirational type of ministry suffer from such education as we have called attention to? Not necessarily so, but the possibility is very evident. If the things of the Spirit have taken a deep hold on the lives of the coming ministers and they are fully aware of these dangers they may all be avoided. It can not by any means be said that the inspirational ministry will not be practiced by one who has closely followed this kind of education. It is possible that this very kind of education may be made a part of the background of inspiration. If held in this relationship it is a decided advantage. It seems also possible that a Friends minister might find in this kind of study valuable suggestions for the performance of ministerial duties. Other advantages might appear, but unless all this is kept secondary it will undoubtedly

prove disastrous to that principle of truth which to many seems our warrant for existence.

This discussion takes no account of the call to the ministry. That precedes all and is from Heaven. It is the major part of the equipment. God's call carries with it the gift. We but add to it by means of this education and thus perform the human part. He expects of us. As Friends we simply continue to depend on Him for direct guidance both as to preparation and the actual exercise of the gift.

Millbrook, New York.

### Review of New England Yearly Meeting

BY THOMAS J. BATTEY

(CONCLUDED)

Without attempting to touch on all the varied interests that claimed the Yearly Meeting's attention during that busy week, let us select a few that seem to be more vitally connected with our very existence as a distinct religious body, or link us more closely with the great world's work of today.

Here may be mentioned first the Yearly Meeting's attitude toward its dearly loved, though somewhat burdensome child, the Ram Allah Mission. For several years a deficit had been augmenting in the running expenses and naturally was causing considerable anxiety. So deeply was this felt a year ago that definite steps were taken to reduce and cancel it, if possible. So successful had these efforts been that the Treasurer this year could report a reduction of over \$400.00, but \$750.00 still remained. It was felt that this should not hang over us any longer, and in about fifteen minutes pledges were taken in the open meeting that practically wiped it out. This coupled with the fact that A. Edward Kelsey had during his recent campaign in America, collected enough funds to complete and partly furnish the new Boys' Training Home, and the further fact that some who had hitherto been rather lukewarm on the subject, were now fully persuaded that the great work there is entirely worth while, and in that faith will lend a larger influence on its behalf; all these happy omens forecast a brighter future for our contribution to the "Problem of the Orient."

In line with this outlook for Ram Allah and contributing to it, and to every concern of the Yearly Meeting, even to its continued existence, was the report of Rufus M. Jones on the doings of the "Special Commission of Five" appointed a year ago. This commission was to survey the field, devise ways and means for strengthening our finances and extending our influence. The report began with the words: "The time has come for us to be forward-looking. If we look backward it should be for the purpose of learning how to go forward, and that to conquest." Two practical suggestions were emphasized. 1. We must have a Field Secretary to go out and teach every meeting how to join the ranks and move forward. 2. This Field Secretary must be a missionary of the Duplex Envelope System, and see that an every-member canvass is carried out through the



length and breadth of our membership. The report further said, "We want every baby trundled in a Quaker baby-carriage, wheeled into line and held fast to the Quaker fold. The best things we have are hope and expectation, and we have lots of them."

"We advocate that all trust funds, and all old meeting houses and other property be held sacred for Friendly uses, as we expect they will be needed. If the Yearly Meeting has got to the place where it cannot afford a live field worker, it has no future. We hope it has not yet reached that point."

The Yearly Meeting approved and accepted this report of the Special Commission, and appointed a "Committee of Direction" to carry out as far as possible its suggestions.

Although the statistical reports showed a total gain in numbers during the year of two, it was explained that this was owing rather to an error in a previous report than to any real gain, so we have to face once more the unwelcome fact, that we are still declining in numbers. Other facts not calculated to cheer us very much were found in the reports of the Superintendent of Bible Schools, and of Evangelistic and Church Extension Work. The former feels compelled to use language like this: "Only a few of the schools are doing effective work. Half of the entire enrollment in the schools of the Yearly Meeting are not Friends, and yet only a few schools report that pupils have joined the meeting. In almost every community there are a number of children who are not members of a Bible School, yet the reports show that no special effort is made to get them into Friends' Bible Schools. It is evident we are not taking the work of the Bible School seriously enough. In a few schools where up-to-date methods are employed to win and hold the children, the result is encouraging."

The Evangelistic Superintendent's report also brings to our notice many disquieting situations along with others more hopeful. Many country meetings are small and widely scattered, and although often forming the only place of worship for large neighborhoods, they fail, through lack of efficient workers, to draw in those who might come and in some cases are declining. But on the other hand, aided by the work of the Superintendent in placing all available help at their disposal, much has really been done to encourage and keep alive an interest in many of these meetings. The coming of a group of helpers from outside our limits to assist through the summer, is another cheering feature.

But by far the most hopeful part of the whole problem is that Friends are slowly but surely getting hold of the situation and learning how to go to work in an intelligent and systematic way; studying methods that have been tried and shown to be effective by other bodies of Christians who have been confronted by the same difficulties. This, combined with the new vision of service which our young people are gaining, places a brighter outlook on the future.

Five years ago at Portland a little group of five young people, one of whom was from our Providence Meeting, met to talk over seriously the work there

was for them to do. Some practical results followed, and year by year there has been noticed a growing, deepening and more intelligent interest on the part of younger Friends. One strong reason for this is that there have come in from outside our own limits, earnest leaders more nearly of their own age, who have both won their confidence and shown them how they could make their lives count in lines of service, which they felt that they could undertake. And as they came together in large numbers this year at Vassalboro, and gathered around the great camp fire on the lawn after the evening services, to sing together and listen to many testimonies from those of their own age, as well as veterans in the service, it became evident that the Spirit's power was reaching many hearts and working out His beneficent designs in a quiet but efficient manner. There was no excitement, there was little demonstration, but our hopes will miscarry sadly if blessed results do not develop from the impressions and high resolves made under the inspiration of those surroundings.

One thing more may be mentioned that certainly impressed itself upon some of us as a hopeful sign. It was the harmony and unanimity of sentiment that prevailed and seemed to carry the meetings through from beginning to end, with scarcely a jarring note. This coupled with the deep undertone of seriousness respecting our work, impelling us to believe that we were to be co-workers with our Master in social betterment, in carrying forward in this His world, the great ends for which He laid down His life; in ways like these it seemed as though the words of Joel were in a manner being fulfilled:

"I will pour forth of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."—Joel II: 28.

Providence, Rhode Island.

### Wilmington Yearly Meeting

(Concluded from page 546.)

done most efficient work as statistical secretary, was unable to continue in this office, and Grant Fairly was appointed for the service.

The Clerks, Albert J. Brown, Mary Mills and Clayton Terrell, and the announcing clerk, Reuben B. Peelle, all continue in the service of the meeting. In view of the fact that the interpretation by the Five Years Meeting of one paragraph in the Discipline concerning the appointment of elders, is not in accord with two other paragraphs, the Yearly Meeting directed that subordinate meetings follow the course prescribed in our printed discipline.

The reports of various departments of work were accompanied by addresses as follows: Bible Schools, Ellison R. Purdy; Peace, Elbert Russell; Temperance, T. Alex. Cairns; Home Missions, Elbert Russell; Wilmington College, Rayner W. Kelsey; Evangelistic, Morton Pearson; Christian Endeavor, Thomas E. Jones; Foreign Missions, Solomon Tice and Isabella DeVol.

Appropriate musical selections given from time to



time under the direction of the musical committee, elicited many expressions of praise and earnest appreciation. The young people were especially active, and prayer groups and conferences for the study of Quakerism met frequently. Thomas Kelly gave an interesting report of the Winona Conference, and the Yearly Meeting appointed Lewis Moon, Luther Warren and Edith Doan as their representatives next year.

In addition to visiting Friends already mentioned, the Meeting welcomed Mary E. Martin, Ida Allen and Ora Wright. Robert Walter Douglas, who was warmly welcomed back to his old home, though feeble in body, preached the Gospel in clearness and power; and Morton Pearson and Elbert Russell contributed much to the high standard of the exercises by their able addresses and sermons.

The following is an editorial from the *Wilmington Journal-Republican*:

Not in years has the crowd at Sunday Yearly Meeting been greater than turned out this year. The Campus and surrounding grounds were full of people almost the entire day. The program of the day was very interesting, and those who found it possible to get in hearing distance of the auditorium or the other speaking places, heard splendid sermons, and good musical numbers. The weather was beautiful and, all in all, it was a delightful day for the people at the meeting.

Over six hundred people attended the closing business session on Tuesday afternoon, the last moments of which were spent under the overshadowing of a rich spirit of consecration and fellowship.

E. R. PURDY.

## FOR HOME READING

Every step that we take in the narrow way  
Leads to the heights where the view some day  
Will be broad as infinitude.  
And he who enters the gate called "strait"  
Will have listed his name with the truly great—  
With Christ his similitude. —Ex.

### The Christ of the Andes

BY FREDERICK LYNCH

(Secretary Peace Commission of Federal Council for Churches.)

The peace movement is simply an attempt to persuade nations to settle their disputes as all respectable men settle theirs—by peaceable methods instead of by war and force.

Several nations have already agreed to do this. Norway and Sweden have a treaty wherein they agree to arbitrate their disputes before The Hague. But the most striking instance of all is the treaty signed several years ago by Argentina and Chile. It is striking because it was signed just when they were on the verge of war, and because of the celebration of its signing.

The two nations were ready to go to war over a boundary-line. Millions of dollars were being spent in preparation. Feeling was running high. Just then the British Ministers to Argentina and Chile, sup-

ported by the bishops of the two countries, said to the two governments: "How much better it would be instead of going into a long and cruel war over this question, and wasting all your money and thousands of lives, if you would ask an impartial group of men from other nations to examine into the case, and decide it. War will not determine who is right—only who is strongest."

The two nations were persuaded, the case was arbitrated by a board of jurists appointed by King Edward of England, and the decision was perfectly satisfactory to both nations. The two nations, seeing how much better the way of law was than the way of war, immediately concluded a treaty in which they agreed to submit all controversies arising between them to arbitration.

In celebration of the happy outcome of the arbitration and of the signing of the new treaty, one of the most remarkable statues ever made was placed in one of the most unique places—namely, high up in the Andes, on the road from one country to another.

The statue was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun-carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground, to be present at the ceremony. The Argentines ranged themselves on the soil of Chile, and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling, after the parts had been placed in position, was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and good will. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of the Christ above, in bronze, is twenty-six feet in height. The cross supported in his left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the working women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break peace to which they have pledged themselves at the feet of Christ the Redeemer." In this way the spirit of peace and good will rests among the mountains.—*Churchman*.

Smile and the world smiles with you,  
Weep and you weep alone,  
For the good old earth has need of your mirth,  
It has sorrow enough of its own.

—Ella Wheeler Wilcox.



## PERSONAL MENTION

A. M. Gibson and wife have accepted a call to remain as pastors another year at Mt. Ayr and Chalk Mound, Kansas.

William and Elizabeth Bundy, of Dunreith, Indiana, are spending a few days since Yearly Meeting at High Point and Greensboro, North Carolina.

Rayner W. Kelsey, of Haverford College, who attended Wilmington Yearly Meeting, called at Richmond, Indiana, on August 17th on his way to Indianapolis.

Fred E. Smith, pastor at Greensboro, North Carolina, has been appointed superintendent of the Young Friends' Activities in North Carolina Yearly Meeting.

J. Edward Ransome has located as pastor at Monkton Ridge, Vermont. His first discourse was on the different marks which God places on men. It was well received.

David Borton, of Bristol, Vermont, who has been serving as a supply pastor of the meeting at Monkton Ridge, Vermont, is now visiting various meetings in New York.

Josa DeVol Sweet, sister of Dr. George F. DeVol of China, attended the Quarterly Meeting at South Starksboro, Vermont, on August 9 and 10. Since that time she has been visiting Friends at various points in the interest of missions.

Enos Harvey, who has so ably served the meeting at Bloomingdale, Indiana, as pastor, has resigned and will probably take up the General Superintendency of the Evangelistic and Church Extension Work in Western Yearly Meeting next year.

Fred E. Smith, of Greensboro, North Carolina, spent his vacation visiting some of the meetings in North Carolina Yearly Meeting. He attended the sessions of Contentnea Quarterly Meeting at Woodland, July 25 and 26, and also attended the meeting at Goldsboro the evening of the 26.

George H. Moore, together with his wife, Jane D. H. Moore, who have been serving the meeting at Westfield, Indiana, as pastors, have accepted a call to the pastorate of the meeting at Bloomingdale, Indiana, and will enter upon the work immediately after Western Yearly Meeting next month.

Meade A. Kelsey, who has served so faithfully as pastor for the past three years at Oskaloosa, Iowa, has accepted a call to serve as pastor of the Friends' Meeting at Spiceland, Indiana. Mr. Kelsey has a broad view of a pastor's responsibilities, and will be greatly

missed by both the Oskaloosa Meeting and the city at large.

Timothy Nicholson, of Richmond, Indiana; Thomas E. Jones, General Secretary of Young People's Work of the Five Years Meeting, and Margaret Hackney attended the Friends' meeting at Greensboro, North Carolina, on August 16th. The message of Thomas E. Jones especially was much appreciated.

## NEWS ITEMS

Announcement has been made of a home-coming basket meeting to be held at the New London, Indiana, Friends' Church on next Sabbath, August 30th. All old residents of New London and vicinity are asked to be present.

Attention is called in another column to the announcement concerning the dedication of the new Western Yearly Meeting House at Plainfield, Indiana, on August 19th and 20th. A special invitation is given to any who may have belonged to or attended from 1858 to 1868 inclusive. Persons unable to be present are asked to send greetings. Address John Kendall, Mooresville, Indiana, Chairman Promotion Committee.

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, August 14-16, with a good degree of interest in all departments of work. No ministers outside the Quarterly Meeting were present, but helpful messages were given by local pastors. Horace E. Coleman and wife, of Japan, gave most interesting and inspiring talks in the different sessions on missionary work and the Sunday School movement in Japan.

The Penn College bulletin for August is devoted to the question of selling the tract of land of forty-nine acres now belonging to the college, the proceeds to be added to the endowment fund. A strong appeal is made to Friends generally to participate in the lot sale and by so doing render valuable assistance to the institution. The same appeal is made to citizens of Oskaloosa. It is planned to have an opening for this sale on educational day during Yearly Meeting next week. Further information can be had by addressing Penn College, Oskaloosa, Iowa.

From the Philadelphia Friend we learn that Abington Quarterly Meeting was held at Germantown, Pennsylvania, on August 6th. The sessions were well attended, more men Friends being present perhaps than is usual at the mid-summer session. A committee was appointed to consider the situation of the subordinate meetings and if way opened to nominate Friends to serve as a Visitation Committee. The war situation

now existing in Europe was feelingly alluded to with the earnest desire that Friends in those countries may be sustained in loyalty to their principles of peace.

Mount Ayr Quarterly Meeting, Kansas, was held August 13-15. The Meeting of Ministry and Oversight convened on Friday at eleven o'clock, and at two o'clock the Doctrinal Conference was held, the subject being "The Atonement." Francis Stites opened the subject with a paper which was exceedingly good and which was enjoyed by all. Others followed in the general discussion. The pastor did the preaching on both days of Quarterly Meeting, there being no outside help. On Saturday night a temperance program was given which was well rendered, most of the declamations being on the evils of the cigarette. On Sunday evening, Floyd Hester, of Burr Oak, delivered an instructive temperance address.

On First-day afternoon, Eighth month 9th, the second of a series of meetings for worship, to which the public generally are invited, was held at Wilgus Hall, Hatboro. These meetings have been appointed by the General Visitation Committee of Abington Quarterly Meeting, to be held on the afternoon of the second First-day in the Seventh, Eighth, Ninth and Tenth months. A very real sense of the Divine Presence was felt, by which the company was drawn together with thankfulness in the realization of His love and grace. After the close of the meeting, the feeling was expressed that such gatherings, when all denominations could unite together, resting on the one foundation and with a common aim, were a true blessing and help.—Philadelphia Friend.

It is usual for the mid-summer Quarterly Meeting in Philadelphia to be smaller than at other times of the year owing to the absence of Friends at the seashore or mountains. It was remarked this year that the attendance was unusually large. Thomas and Augusta Battey, of Providence, Rhode Island; Elizabeth Cooper, of West Grove; Benjamin Whitson, of Moylan, and several others from adjoining Quarterly Meetings were acceptable visitors. Three of the above mentioned had vocal service in the ministry. The whole meeting assembled under a chastened feeling due to the outbreak of war in Europe. Thomas Battey was able to voice this feeling by a remarkably favored combination of prophecies of Isaiah leading up to the climax in the exclamation, "The eternal God is our refuge." As awful as the impending calamity may seem in an all-wise over-



ruling of the God of the nations, it may yet hasten the day of His Kingdom. The waiting as well as the ministry of the hour of devotion seemed to touch a high chord and to produce a sense of thankfulness in many.—Philadelphia Friend.

The Friends of Elk Monthly Meeting at West Elkton, Ohio, held their Sabbath School picnic on August 8th. A bountiful dinner was served, and the company was treated to ten gallons of ice cream. Hay wagons were provided for the children and young people. Solomon R. Tice, recently returned from Mexico, was with us, and gave a very interesting account of the experience of himself and wife and others connected with the Boys' and Girls' School at Victoria during the recent disturbances in Mexico. He remained over the Sabbath and gave a short talk to the Sabbath School, and at 10:30 he addressed the morning meeting on the "Conditions and Work in Mexico," and at 8:00 in the evening he again addressed a full house on the "Political Situation in Mexico." All of his talks were instructive and interesting.

#### CHANGES IN IOWA PROGRAM

The attention of Iowa Friends is called to the following changes in the Yearly Meeting program.

The program for Iowa Yearly Meeting, beginning on September 1, 1914, as it has appeared in the printed minutes of 1913, has been changed so that the subjects will be considered as follows:

Temperance Reports, Wednesday morning, September 2; Evangelistic and Church Extension Reports, Thursday afternoon, September 3; Educational Day, Friday, September 4. In other respects the printed program stands subject to change at any time during the sessions of the Yearly Meeting.

S. M. HADLEY, Clerk.

#### THE HORRORS OF WAR

Under date of August 20th we have an interesting note from our friend, Joshua L. Bailey, of Philadelphia, in which he says:

"I read with painful apprehension the daily reports of the horrors on the European battlefield. It seems to me that the hand on the dial plate of our civilization has been turned backward and that we have relapsed into barbarism." Along with his message, Joshua Bailey has sent an article on "The Suicide of Militarism," which appeared in a recent issue of the *Philadelphia Public Ledger*, and which we will be glad to use next week.

#### AMONG THE INDIANS

The following account was prepared by William Perry Haworth, of Shawnee, Oklahoma. He and his wife, Abigail Haworth, have direct charge of the mission at Shawnee, besides the general superintendency of the ten missions maintained by Friends in that state. The mission at Shawnee is located in close proximity to a government Indian school, and thus the missionaries have opportunity to come into close association with the group of Indian children attending the school.

The account by W. P. Haworth affords a clear glimpse of the important work for the Kingdom being done by our missionaries among the Indians of Oklahoma. It has been found by experience that one of the best ways of influencing the Indians is to visit them in their homes.

R. W. KELSEY.

#### A Two Days' Outing Among the Indians

After providing ourselves with lunch and horsefeed, and some other articles to add to our comfort, wife and I left home on the morning of the 24th for a visit among the White Turkey band of the Shawnee Indians, expecting to cover a distance of about thirty-five miles, and occupy about two days of our time.

After visiting a white neighbor, who had been sick, and confined to his room most of the time for four or five years, we drove to the home of Riley Hood. On our arrival we found Riley preparing to go to the alfalfa field to bale hay; his wife was preparing stringed beans and other articles for the noon meal. Riley is a young man of some thirty-five years, having obtained a good education at Hampton, Virginia. He married Rachel Tiner, a beautiful Indian girl, who received her early education at the Friends' Skiatook school. They have two bright children. Riley is farming his own allotment.

After calling on one white family, we next stopped at the home of Grandma Wilson. She always meets us with a smile and gives us a most cordial welcome to her home. She is a very industrious woman, and on this occasion we found her out in the field "chopping cotton," the act of thinning it out to a proper stand.

Several of the Shawnee pupils were assisting her, as they were home from school on their summer vacation. While my wife entertained some of them under the shade of a friendly tree nearby, I went into the field and assisted others at their work.

A neighbor woman was at the house preparing dinner for the company. Af-

ter some friendly advice as to the future schooling of the children, and other matters, we passed on to the home of Billy Hodgo and family, which by the way, is one of our brightest full-blood Indian families. Billy and oldest son were unloading alfalfa hay in their stable, while his wife had just returned from the cotton field to prepare the noon meal for the family. We were kindly received here, and invited to take dinner with them, but having our dinner with us, we declined their kindly offer, and ate under the shade of an oak near a good well of water nearby. Their oldest daughter, Fannie, had just returned from a three years' course at Chilocco, having formerly been a pupil at Shawnee, and our having kept in touch with her while at Chilocco, gave us a place of interest with the family. A younger daughter has been in the Shawnee school the past year.

We next visited Anna Major Elephant in her home. Her husband, Henry Elephant, was away from home chopping cotton, for which he was receiving \$1.25 per day. Anna has been a student at Haskell Indian school at Lawrence, Kansas, for three years, after having attended school here at Shawnee from the time she was a small girl. She seemed to be possessed of high and worthy motives, and took much delight in pointing out their promising crops among which was some ten acres of fine-looking alfalfa grass.

From Anna Elephant's home we drove directly to the home of Reese Alford, some sixteen miles north-east from the mission. Reese is the son of T. W. Alford, his mother being the daughter of Jeremiah A. Grinnell, and is possessed of three-eighth Indian blood. He married Miss Maud Kennedy, a white girl of much mental ability, and with all, a very fine girl. She has taught in the public schools of our state several years and has been teaching in the Civil Service two years. We were most hospitably entertained at their home over night, having known each of them since our stay at Shawnee, and having joined them in marriage about one year ago.

Reese has a most beautiful allotment of forty acres of Canadian bottomland, one-half of which he has already sown to alfalfa grass, while every acre of it is capable of producing this valuable crop.

Here everything indicated much forethought and care both in doors and out. Cannas, sweet peas and other beautiful flowers were in evidence in the yard, while a beautiful bouquet of the peas graced the dining table, and gave off their sweet perfume to all in the room.



After spending the evening and morning in social converse and religious opportunity, we began our trip home, calling at the home of two Indian families as we passed. Pete Washington and family were the first we visited. Here we found all at home except such as are married or away from home attending school. Pete was plowing in the field nearby and on noting our arrival he came to the house at once and under the covering of their summer kitchen, we had a very enjoyable visit. Several children from this family have been in our Shawnee school, and again we found this a door of access for us into the good graces of the family. After a time of scripture reading and prayer, we resumed our journey, stopping next at the home of Aaron Wilson, but finding all away from home, we resumed our journey home, where we arrived about two o'clock p.m., tired and hungry, but glad of the opportunity we had enjoyed of carrying the gospel of good cheer into all these various homes.

W. P. and A. C. Haworth.

Shawnee, Oklahoma, June 26th.

#### FRIENDS IN DENMARK

In continuation of the reports printed in last week's Current News, E. Harold Marsh sends us the following particulars of his Scandinavian tour:

"After the Danish annual meeting a party of twenty-one Friends, of whom about half were from Norway, England and America, visited some fishing villages and farms in a distant corner of the island of Sjaelland (Zealand). Three public meetings were held, and the visitors had a very much appreciated opportunity for social intercourse and a glimpse of home life and hospitality in rural Denmark. The party left Copenhagen by train at an early hour and finished the journey in a little steamer which took them to the extremity of the island. Lunch was served at a temperance inn and there was then a few hours to spare for rest, bathing or exploration. In the evening a Friends' meeting was held at a mission room and some eighty or more people were present. The meeting lasted nearly two hours, and the vocal ministry was shared by Johan Marcusen, Max I. Reich, Wilhelm Pedersen (from Stavanger, Norway), Joseph Elkinton, John F. Hansen and others. A particularly satisfactory feature of the meeting was the spontaneous public testimony of the local shoemaker who had been admitted into membership the day before. The visitors were much impressed with the way that the villagers entered into the spirit of a form of worship quite new to them. There

is no regular Friends' meeting in the district, and never has been, but it is quite possible that Hundested will soon be added to the list of places where meetings are to be found."—*London Friend*.

#### FAVOR CONFERENCE OF MEN

In the Minutes of California Yearly Meeting for 1914, on pages 16, 17 and 18, are found the following resolutions which were adopted unanimously at a men's meeting on Social Service held on Tuesday evening, June 23, at 6:30 o'clock. Following an interesting program in the interests of Social Service, Absalom Rosenberger presented these resolutions which are as follows:

"Whereas, THE AMERICAN FRIEND is endeavoring to obtain a consensus of opinion of the Friends in America on the subject of a General Convention of men to be held in the near future to consider matters of the most pressing moment to the Friends' Church,

"Therefore, be it resolved, That the Meeting for Social Service Among Men of California Yearly Meeting, now assembled in its annual conference, hereby give its hearty indorsement to the proposed convention and urge that steps be taken for holding such meeting at an early date upon some equitable basis of representation among the Yearly Meetings.

"Be it resolved, That it is the sense of this body that the time is ripe and the demand imperative for a better qualified and more efficient leadership, and that the most strenuous efforts should be put forth for the development of leaders who can carry on the work of the church in a more efficient manner, and that better provisions should be made whereby the young Friends may be able to qualify themselves for such service of divinely appointed leadership.

"Be it resolved, That greater unity of purpose and activity and a more careful selection of fields of labor are among the vital problems for an immediate solution, both as to the home and foreign work, and that the above proposed convention should provide in its program for a consideration of the same.

"Be it resolved, That our colleges should receive more ample endowments, should provide for larger opportunities for imparting instruction in the Holy Scriptures, and be kept upon a high intellectual, moral and spiritual basis, in order that our youths may have opportunity to qualify themselves fully for the work of the Master in the Society of Friends.

"It is furthermore the sense of this

body that the membership of the church should yield the most loyal and faithful support to all the organizations of the church and pray daily for our 'Zion,' that 'her cords may be lengthened and her stakes strengthened,' and that our work may be prospered of the Lord, the condition now confronting the Friends being a challenge to continued faithfulness in work and prayer."

Hearty endorsement of these resolutions were expressed by Robert C. Root, Los Angeles; Andrew F. Mitchell, Long Beach; Levi Gregory, Oakland; Lewis Stout, Wichita, Kansas, and Charles E. Tebbetts, Richmond, Indiana. The resolutions were unanimously approved.

#### WILMINGTON ENDORSES ALSO

It will be noticed by reading the account of Wilmington Yearly Meeting in this issue of THE AMERICAN FRIEND that that body endorsed the proposition of holding a Men's Conference such as has been advocated at various times in the columns of THE AMERICAN FRIEND.

#### WESTERN YEARLY MEETING HOUSE DEDICATION

As announced last week the dedicatory exercises of the new Western Yearly Meeting House at Plainfield, Indiana, will be held on September 19 and 20, at the time of the holding of Western Yearly Meeting. It is announced that Joseph John Mills, of Pasadena, California, General Secretary of the Five Years Meeting; Edmund Stanley, President of Friends' University at Wichita and Clerk of Kansas Yearly Meeting, and Robert L. Kelly, President of Earlham College and Clerk of Indiana Yearly Meeting, will be the speakers at the dedication services on September 20th. These Friends are "Indiana Boys," Joseph John Mills and Edmund Stanley having spent their young manhood within ten miles of Plainfield; while Robert L. Kelly lived in the vicinity of Bloomingdale, Indiana, and is a former principal of Central Academy located near the Yearly Meeting House grounds at Plainfield. This trio will be the special honored guests of the occasion, but along with them all others will be given a special welcome who may have attended the first Yearly Meeting held in 1858, or who are otherwise prominent in church affairs.

Dalton H. Lewis, pastor of Friends' Church at New Castle, Indiana, has been secured as musical director at the dedication services on both days. The choir will be made up of delegates appointed from the various Sabbath Schools, Young People's Societies and



the different congregations of the Yearly Meeting.

These dedicatory services will be one of the leading features of the coming Yearly Meeting, and it is expected by the Promotion Committee that Friends generally will be in attendance from the different Quarterly Meetings, and that there will be numerous visitors from other Yearly Meetings.

#### INDIANA YEARLY MEETING PROGRAM

Editor THE AMERICAN FRIEND:

There are several new features in the Yearly Meeting program for this year. The Meeting on Ministry and Oversight has two sittings on Second day, Ninth month 21st, and the Yearly Meeting opens at ten o'clock on Third day, the 22d. An entire sitting is given to Temperance, to Foreign Missions, to the Consideration of the State of the Church, and to the Evangelistic, Pastoral and Church Extension Work. An evening is given to the Young Friends' Movement, one to the Bible School, and one to the Young People's Society of Christian Endeavor. The committee on Devotional Meeting is asked to provide for at least one eight o'clock morning meeting to be held on the basis of spiritual guidance and without a prearranged program.

By the new schedule one-half day more can be given to business, and there need not be that haste that sometimes has seemed to characterize the dispatch of business. The business sittings will end on Seventh day and the closing minute is to be read at the conclusion of the evening meeting for worship on First day. It is believed that there will be no descending climax in interest or attendance by the new arrangement, and Friends are asked to come to Yearly Meeting this year with that spiritual preparation which is so necessary, that the meeting be of the greatest profit to all. Copies of the program will be sent in advance on application to Charles G. Carpenter, Richmond, Indiana.

Sincerely,

ROBERT L. KELLY,  
Clerk, and Chairman of  
Committee on Program.

#### FOR SALE.

##### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

#### ROOMS FOR RENT.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

## BIBLE SCHOOL LESSON

September 6

Subject—The Great Commandments.  
Lesson—Mark 12: 28-44.

Golden Text—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10: 27.

Time—Tuesday, April 4, A. D. 30.

Place—Temple Court, Jerusalem.

The day had been full of questionings of the Master. With malice, and with a purpose to trap Him, the Jews had sent one man after another with catch queries, and Jesus had answered them all with superb tact.

Now comes a scribe, evidently an honest inquirer, who perceiving the aptness of Jesus' answers, puts to Him a question which no doubt had been troubling his own mind as a legalist.

What commandment is first of all? This is not a query about a particular commandment, but the Greek word used indicates a purpose to know the character or the subject matter of the most important commandment.

The Herodians had come to Jesus with questions political. The Jews had come with hair-splitting questions about theology, and now comes a lawyer making inquiry about the more fundamental problems that had to do with the everyday moral and religious life of the people.

See in what masterful way Jesus has met every test. In this lesson His reply is no less masterful. He quotes a command which was upon every faithful Jew's tongue every day, one that was bound upon his forehead and his arms while at prayer.

There is one God, and all are commanded to love Him with their whole being, but as a part of this fundamental relationship, there is another side to the problem. Thou shalt love thy neighbor as thyself. Man's dual responsibility is thus set forth with startling clearness. Love and obedience to God and love to man, cover the entire scope of human obligations.

This doctrine of human brotherhood was a new one to the Jews, but Jesus means to teach that if one loves God, that love must of necessity beget an interest in humanity. In one supreme, sovereign law, Jesus sums up the ethical duties that belong to all mankind.

The scribe is quick to see the value of the answer. At a glance he comprehends that it is not by outward ceremony and observance that human obligations must be met, but that human conduct springs from the heart experiences of life. "Obedience is better than sacrifice." Read Jeremiah 7: 4-7 and 22, 23.

Jesus gives another lesson in comparatives, a lesson needed today as much as then. The measure of any service or gift lies not in its size, but in the motive which prompts it and in the love and sacrifice which it expresses. No one, however limited in capacity or ability to give or do, is shut out from the field of Christian

service. They who give all they have to the Lord are more acceptable than they who give their millions but withhold something which belongs to the Lord.

## CHRISTIAN ENDEAVOR

September 6

Topic—Twelve Great Verses. IX. The Prayer Verse. Matthew 21: 22. (Consecration Meeting.)

"Plan to fill this meeting with prayer. Call for sentence prayers early in the evening, naming some one to open them and some one to close them. Before the meeting go to many of the society and obtain their permission to call upon them to offer prayer. In this, try to get hold of a number who are not in the habit of public prayer. Form prayer trios, the inexperienced member being sandwiched in between two experienced members in a planned series of prayers. Have a moment of silent prayer on some subject of common interest. Sing a prayer hymn with bowed heads. Print a prayer Psalm on a large sheet of paper or a blackboard, and have the society read it in concert. Call for prayers on different subjects, as for the society committees, the officers, the work of the month, the church and the pastor. Get some Comrade of the Quiet Hour to talk for five minutes about the blessedness of this observance."—Christian Endeavor World.

Ask some of the members to speak briefly about the value of prayer.

Ask others to read texts in which prayer is commanded.

Ask still others to read texts in which blessings are promised.

Ask others to read texts showing why answers fail and under what circumstances.

#### NOTICE

The Friends of Iowa Yearly Meeting and other interested Friends may obtain a daily report of the sessions of the current yearly meeting, September 1-6, by sending 15 cents to the Oskaloosa Herald for their special edition covering the entire yearly meeting.

#### Married

Montgomery-Gregory—At the home of the bride's parents at Alton, Kansas, August 6, 1914, Herbert S. Montgomery, Studley, Kansas, and Leda F. Gregory, A. M. Gibson officiating.

#### Died

Davis—Stanton Davis, son of David and Caroline Davis, was born in Randolph County, North Carolina, November 22, 1844, and died at his home near Marlboro, North Carolina, July 22, 1914. He was a birthright member of Friends and not only a valuable member of Marlboro Monthly Meeting, but also a prominent citizen of Randolph County. He received his education at New Garden Boarding School. He leaves a wife, one brother, four daughters and two sons. Funeral services were held at Marlboro Meeting House conducted by George Welker, pastor of Friends' Meeting at Archdale. A large congregation was present.



**Jewell**—Samuel V. Jewell was born in Mercer County, Ohio, February 15, 1841, and died at his home in Palacios, Texas, May 20, 1914, aged seventy-three years. He was married to Lucretia A. Redman in 1866. While in the employ of a railroad company about thirty-five years ago, he was converted on his engine while waiting on a siding for a passing train. He united with Friends and soon after was recorded a minister, in which capacity he labored successfully in different states. He died as he lived, triumphant through Christ.

**Myers**—Israel Myers was born January 23, 1842, in Mahoning County, Ohio, and died at his home near Weldon, Iowa, August 13, 1914. He moved with his father's family to Iowa at the age of eighteen, and was married to Asenath Cox in 1865. He was converted in early life under the ministry of Amos Kenworthy and became a member of the Friends' Church at Smyrna. He took active interest in the work of the church and was present at the organization of Iowa Yearly Meeting. He also attended the fiftieth anniversary of the Yearly Meeting last year. A wife and seven children survive him. Funeral services were conducted at Smyrna Friends' Church on August 15, by the pastor, LeRoy K. Hawks.

**Newby**—Herbert Newby, son of Jason W. and Nancy Newby, died at his home near Fowler, Kansas, March 6, 1914, aged forty-three years. He was converted in early life and was useful in the church and community. He leaves a widow and five brothers.

**Stanley**—Lydia Maria Hawks Stanley, daughter of William and Martha S. Hawks, was born in Portland, Maine, in the year 1827, and died at Cleveland, Ohio, April 28, 1914, in her eighty-seventh year. In 1853 she moved with her parents to Salem, Ohio, and in 1859 married Jehu Stanley, their home being near Damascus. For many years she was a recognized minister in the Friends' Church, and in all the ministrations of her life, her sweet Christian spirit was a benediction. She moved to Cleveland in 1895, where she was devoted to the work of the Lord in all of its phases. For many years she was an efficient superintendent of the Department of Peace in the W. C. T. U. She was deeply interested in both home and foreign missionary work, and was remarkably gifted in visiting families and individuals.

#### YEARLY MEETINGS, 1914

**Iowa**—At Oskaloosa, Iowa, September 1. Clerk, Stephen M. Hadley, Oskaloosa, Iowa.

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umalla Street, Denver, Colorado.

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A. B., PRINCIPAL.

#### FOR SALE.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest wherever investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



SAVES ROOM  
ST. KISCO.

# The American Friend

Old Series.  
Vol. XXI., No. 36.

NINTH MONTH 3, 1914.

New Series.  
Vol. II., No. 36.

## A Hymn of Peace\*

BY W. CARLETON WOOD

Eternal God, the Dwelling-place  
Of Saint through ages past,  
Who thus were sheltered by Thy grace—  
Secure from every blast.

Eternal calms from out Thy throne,  
Beside the crystal sea,  
On pinions to their souls have flown  
To bring them peace from Thee.

So grant us, Lord, Thy saving grace—  
In love and mercy giv'n—  
And show, in every storm, Thy face,  
Lest our frail bark be riv'n.

Impart to us Thy healing balm  
To soothe the throbbing pain,  
And let Thy canopy of calm  
O'er every heart remain.

Our weary souls would, like a dove,  
Fly upward unto Thee,  
And nestle in Thine arms of love  
To rest eternally.

A thousand years are as a day  
To Thee, the Changeless One;  
So guide our footsteps in the way  
Till our short day is done.

Winthrop Center, Maine.

\* Tune, "Dundee."



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Slow Valley Meeting

We want just a final word about the publication of the "Slow Valley Monthly Meeting Chronicle" in booklet form. Orders are still coming in, and up to the time of going to press 233 copies have been ordered. This is not sufficient to justify us in going ahead with the publication. If we fail, it will be a great disappointment to many.

One person has ordered ten copies for use in a practical consideration of the work of the church in one of our leading colleges. Another order has come for copies to be used in connection with the book and tract work of one of our important Yearly Meetings, a copy to be placed in each Monthly Meeting.

This has been referred to as a pamphlet. It is far more than that. It will be a book of 84 pages with paper cover, and the price is insignificant. It is a work which, in the judgment of many, is sure to be an inspiration to hundreds of our meetings, if only it can get into the hands of Friends generally.

As orders are still coming in, we have decided to hold the offer open for a few days longer. Orders will be accepted which are mailed as late as September 12, after which date we will have to decide upon the printing. Send in your order today. Single copies, by mail, 15 cents; ten copies, \$1.00; 25 copies, \$2.25.

## Friends and the War

Members of the Society of Friends, precluded by the traditional testimony of the Society against all war from volunteering for naval or military service, are being urged to recognize the duty of bearing the fullest share of which they are capable in different forms of national service at home.

At all Friends' meetings on Sunday a communication from the central committee of the Society was read, and names of those offering themselves for service were enrolled. The response has been quite unexpectedly encouraging, and an office will be opened to-day (at 58, City-road, E. C.) to deal with the correspondence involved. It is intended that the volunteers offering themselves in this way, some for whole-time and some for part-time work, shall, to promote co-ordination, place themselves at the disposal of the local branches of the committee administering the Prince of Wales's Fund. The Society of Friends has behind it an honourable record of philanthropic service, and the promptness with which the present movement has been organized and the volume of response forthcoming are in full keeping with its traditions.

Applications have been received for nearly a hundred thousand copies of the statement on the war issued by the Society of Friends, and published as an advertisement in our present issue.—*London (England) News and Leader.*

## Miscellaneous

The Scofield Correspondence Course has been purchased by the Moody Bible Institute of Chicago, by which it will be conducted hereafter. This Course was founded more than twenty years ago by C. I. Scofield, famous as a Bible teacher, and the author of the Scofield Bible. Thousands of students have been enrolled in the Course all over the world.

The Commission on Evangelism of the Federal Council of Churches calls attention to the fact that December 14th next will be the two hundredth anniversary of the birth of George Whitefield, who is described as "one of the mightiest ministers this land or any other has ever known." It is suggested by the Commission that the anniversary of his birth be celebrated by all the various denominations in some appropriate way. Various biographies of Whitefield are cited and also a publication of the Commission, issued by the Glad Tidings Publishing Company, 602 Lakeside Building, Chicago, Illinois. Price, twenty-five cents.

Mabel T. Boardman, Chairman of the Executive Committee of the American Red Cross at Washington City, has sent out an appeal under date of August 18th for funds for war relief work in Europe. The appeal says that there are already thousands of sick and wounded men and there will soon be tens of thousands, perhaps hundreds of thousands, of them. The appeal asks that all contributions be sent to the American Red Cross, Washington, D. C. While Friends believe that this is a thoroughly useless war, as all of them are, they have never failed to respond to appeals for the relief of human suffering, no matter how it has been caused.

God has promised forgiveness to those who repent, but he has not promised repentance to those who sin.—*Augustine.*



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 36

RICHMOND, INDIANA, NINTH MONTH 3, 1914.

New Series.  
Vol. II. No. 36

## Being Workers Together With God

No one who believes in the power of the Omnipotent Jehovah can doubt the ultimate triumph of righteousness in the earth. Human greed and human propensity to wrong may delay the triumphal march of truth, the unworthy ambitions of men may turn back the dial of civilization, the diabolical processes of hate and avarice may transform Eden into a charnel house wherein there appears no gleam of a better day, but God sitteth still upon the circle of the heavens, and the destinies of the universe are in His hands.

In the midst of disobedience and national decay, Jeremiah was enabled to peer into that long future wherein a thousand years are as one day, and behold events in their final reckoning, wherein nations are but fragments in the general plan of God. Israel, self-satisfied, defiant of truth, ignored the element of Omnipotence in human affairs and dared to expect prosperity upon the basis of disobedience to the Divine law. But Israel learned by many sad experiences that it was "not by might, nor by power, but by my spirit" that success is guaranteed to national and individual life.

The world today may ignore God's program for its government and control, it may set at naught the Divine element in the affairs of men, it may arrogate to itself the powers of dictatorial supremacy over all things material and spiritual, it may fatten itself upon greed and avarice and lust and forget that the "wages of sin is death," it may overturn the principle of human brotherhood and establish as the law of nations the doctrine that "might makes right," the struggle between man's expediency and God's righteousness may go on for centuries, but in the end the Eternal God will win out, His program will prevail, His law will be supreme.

The Psalmist had "seen the wicked in great power, and spreading himself like a green tree in its native soil, but one passed by, and, lo, he was not." "He that sitteth in the heavens shall laugh." In the midst of the turmoil and the wickedness of earth, of bloodshed and fratricidal strife, of tyranny and the oppression of the weak, in the midst of the wreck of systems and orders, we may confidently look beyond the chaos and the distortions of life and see God still standing in the shadow, "keeping watch above His own."

God's program has been builded for the ages and through all of human history may be found the tracings of His great purposes.

But the operations of Jehovah in His world are largely revealed through human instrumentality. We are to be workers together with Him. That is the Divine law of co-operation, without the practical realization of which the world must go limping through ages of its history waiting for the dawning of a better day. Why this bloody scourge of war? Why the reign of evil in the social order? Why the handicaps upon the perfection of a Christian civilization? Largely because Christian ideals have not yet become the ideals of the world, because business and society and government have not yet yielded themselves to the Divine law of right.

What is the matter with the world? Nothing, except that it has not yet been Christianized in any vital sense, that it has not yet been made to feel that a vital piety, manifesting itself in all human affairs, is the embodiment of all that is highest and noblest and best in human life. Not until governments have been transformed by the power of Christian idealism, will they be safe from the call of the battlefield; not until business has felt the Divine touch and is willing that its standards shall be measured by the exact standards of Christian truth, will it merit the confidence of all men; not until society as a whole and in its separate parts feels the inflow of the Divine life will it escape the punishment which sin always inflicts upon its devotees.

But this sets forth only half the problem. It will not be until Christianity has been made the ruling force in the every-day affairs of human life, until conduct is governed by religious ideals, and men are made to feel the binding force of the edicts of Jehovah, that Christianity will have had its severest test or served its highest purpose.

Wherein has Christianity fallen short of its own ideals? Because of the imperfection of human workmanship. Upon the Church is laid the obligation of carrying the gospel unto the ends of the earth, until all men shall know the Lord from the least to the greatest. But the church cannot prevail by dress parade rehearsals, or by formal professions of piety, or by



dividing into hostile camps, or by canonizing the technique of procedure, or by establishing aristocracies of religion.

Power does not lie in legalisms, in the vesture or in the observance of ceremonies. Power is the necessary consequence of the application of spiritual life. In spite of its baptisms of fire and blood, the Church of Christ has yet to meet its severest tests. What will it have to offer to Europe, when bleeding and torn and impoverished, she returns to the hearthstones of her fathers to take up again the frayed and tangled ends of a broken civilization? What has it to offer to the toiling millions who feel that there is nothing in common between them and organized Christianity?

What contributions has it to make to the world of trade and commerce, governed now so largely by the laws of grasping avarice and selfishness? What message has it for the millions of young men and women who today have failed to hear the call to the Christian life?

These are gigantic tasks which the church is facing in this generation, and which it must continue to face for generations to come. Workers together with God. Not alone for its own sake, but for the sake of establishing the Kingdom of God in the hearts of all men, and thereby helping to hasten the day of the universal reign of Christ in the earth, must the church hasten to be about the Father's business.

## Christian Education in State Universities

ROBERT L. KELLY

Richard C. Hughes, Secretary for University Work of the Board of Education of the Presbyterian Church, has made a careful investigation of religious conditions in the American State Universities. There are eighty-seven state universities and state colleges in the United States, and during the year the comprehensive survey which Dr. Hughes reports was made of religious conditions of fifty of these institutions. Of the fifty institutions sixteen have no chapel exercises, thirteen conduct chapel only once a week, and twenty-one from two to five times a week. The majority use the chapel exercise for occasional addresses and college announcements without the reading of the Bible or singing of hymns. Twenty-one report some curriculum instruction in the Bible; twenty-nine report no such courses offered. The courses offered are in the Bible as literature and in Biblical languages. Forty-seven of these institutions have a total faculty membership of 7,545, of whom 4,073 are affiliated with local churches while 3,472 are outside all churches. The tendency is for the institution to grow away from the church as the number of students increases. The larger the institution the smaller the number of faculty members associated with the religious life of the community.

I select a few facts of especial interest to Friends since the universities reported upon are in states where Friends colleges are located. Five chapel exercises per week are held at Iowa State College of Agriculture, Iowa State Teachers College, Miami University, Pennsylvania State College and the University of Pennsylvania. Two chapel exercises per week are held at the University of Kansas. One chapel exercise per week is held at Purdue, Ohio University and Ohio State University, while no chapel exercises are held at the University of California, University of Iowa, University of Nebraska and Indiana University.

Of the six hundred seventy-seven faculty members in the University of California ninety-one are affiliated with local churches and five hundred eighty-six are not. In Indiana University ninety-five are affiliated and one hundred fifty-five are not, while at Purdue, also located

in the state of Indiana, two hundred seventeen are affiliated and fourteen are not. The number affiliated with churches and not affiliated, respectively, in certain other universities follow: Iowa State College of Agriculture and Mechanic Arts, one hundred seventy-two and seventy-eight; Iowa State Teachers College, seventy-seven and thirteen; State University of Iowa, one hundred forty-five and eighteen; University of Kansas, one hundred two and eighty-five; University of Nebraska, one hundred fifty-one and seventy-seven; Ohio University, twenty-eight and twelve; Ohio State University, ninety-seven and one hundred fifty-three; Miami University, fifty-four and two; University of Oregon, thirty-six and forty-five; Pennsylvania State College one hundred thirty and ninety-three.

It appears that Friends are enrolled in state institutions in considerable numbers and this without any perceptible relation to the religious atmosphere of the institutions. In the University of California there are ten Friends, in Indiana University fifty-three, in Purdue thirty-six, Iowa State College ten, Iowa State Teachers College thirteen, University of Kansas sixteen, University of Nebraska nine, Ohio State University nineteen, Miami one, University of Oregon two, Pennsylvania State College twenty-nine, University of Pennsylvania twenty-seven.

It is the purpose of this article merely to state a few significant facts. What can be done to cure the situation no one knows. The universities are not likely to do much or attempt much. A State University President, well known among Friends, recently remarked to the writer that everything he had undertaken along religious lines had been blocked and that he had practically given up trying. The Association of Church Workers in State Universities, backed by leading denominations, and the Council of Church Boards, is giving the situation careful attention, however, and some progress has already been made.

ROBERT L. KELLY,

*Chairman Board of Education of the*  
Earlham, Ind., August 26, 1914. *Five Years Meeting.*



## OUR WEEKLY SERMON

### The Meaning of Christianity

BY CHARLES R. AXTON

Text, I Corinthians 13: 13.

What does Christianity intend, imply, involve? What is it trying to do in this modern world? Does it mean any one thing that can be stated? Or, does it mean everything, and therefore nothing?

All of us could describe the house key we carry in our pockets. We are perfectly familiar with its size, shape and use. We can define the house to which the key admits us, but when we try to define the family that dwells therein, to set forth the nature of the parental affection to describe its full relation to the community and the state, at once we are moving among magnitudes too big for human tongue to fully explain. It is happy for us, however, that we do not have to define Christianity before we can live it, any more than we have to define the X-ray before we can use it. And yet there are some things which may be said in answer to this great question.

What then is Christianity?

(1) It is not simply ritual. Both rational and spiritual religion affirm that no material object carried in the pocket or worn next to the skin can possibly affect the spiritual life of man. Putting on the uniform does not make the soldier. No physical object is of any spiritual value, save as by using it a man enters into new experiences. In the presence of anything that would forever enchain the conscience we must be guided by what St. Paul said about the most sacred ceremony of his race, "Circumcision availeth nothing" (Gal. 6: 15).

Three facts stand out clear: No ritual can change the soul of man; no command to perform a ritual act can ever rank with the command to maintain spiritual attitudes and relations; no ritual can remain in its exact original form since we can never be sure what that form was.

(2) Christianity has a Creed, but is not Simply a Creed.

Religion comes before theology, just as stars come before astronomy, as flowers before botany. Theology is the effect, religion is the cause; theology is simply the religious experience analyzed and traced back to its causes.

(3) Christianity is not Merely History.

The Christian faith entered the world at a definite time and place and took its position in the historic order. It is expressed through a crucifixion, a resurrection, a pentecostal assembly, a series of missionary journeys. The history of Christianity covers the most important section of the world's history, but Christianity is something more than all these.

What are the abiding realities of religion? Note out text. It is of the abiding things I wish to speak. These abiding elements are not stationary, dead like the pyramids, set up as landmarks of a remote an-

tiquity. But they are abiding like the constant river which ever moves toward the sea, or the vigorous oak which rises toward the sky.

(a) Now Abideth Faith.

Faith has an enduring quality. It is no modern virtue. It was present at the birth-hour of Jewish nationality. I know that some tell us that civilization has outgrown the Old Testament, and that the Twentieth Century cannot sit down at the door of Abraham's tent for instruction in righteousness (Gal. 3: 14-29). Faith stands with us today as the representative of that which is fundamental and distinctive in the Christian world. It stands for God as the Creator of the universe, for Christ as the world's Savior and Teacher, for the Holy Spirit as man's Comforter, for the Bible as God's inspired Book and man's sufficient Guide. It stands for the Bible School and the home.

(b) Now Abideth Hope.

Hope is the atmosphere where faith has its life. The Bible is the book of hope. From Genesis to Revelations it means progress, preparation, expectation. There is a sound of events approaching. There are steps in the distance. They draw nearer. Some one is coming. It is the Word of the God of hope. If you have lost confidence in it as the Word of God, you have lost the title deed of hope, for the Bible is the only book that gives you a sure hope.

In Heb. 6: 17-19, the blessed hope is described and illustrated: "A hope set before us"; not uncertain, but confirmed by an oath. "A hope sure and steadfast"; rest on the promise of a God that cannot lie. "It enters within the veil"; the writer of this Epistle never lost sight of the priesthood and the sanctuary. "It is the anchor of the soul"; the folly of going to sea without an anchor. Think of a life that has no anchorage, no sure refuge, no abiding place.

(c) Now Abideth Charity and Love.

That this heaven-inspired charity is a vigorous reality is indicated by the presence of this God-like love in the world today. But, says some one, how do I know there is a God? I have never seen Him. A French philosopher said in the days of the Revolution, "If it could be shown that there was no God, we should have to invent one." He felt that God was a necessity. In Him we can see the adequate Cause and Creator of all things, and in His wisdom and power and goodness the mind finds rest.

Hear Paul on this matter. He was the Apostle of brains, scholarship, high culture. In I Cor. 13: 1-3, he speaks of the things most prized among men: eloquence, knowledge, faith, self-sacrifice.

(1) Eloquence, verse 1: "Though I speak with tongues."

(2) Knowledge, verse 2: "Though I understand all mysteries and all knowledge."

(3) Faith, verse 2: "Though I have all faith and could remove mountains."

(4) Self-sacrifice, verse 3: "Though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, I am nothing."

Kokomo, Indiana.



## The European Conflict from Various Angles

Friends in America cannot fail to enter into deep sympathy with Friends in England and Ireland, and the widely scattered Friends on the Continent of Europe, who are already beginning to realize at close hand something of the horrors of war. Perhaps in most instances their conscientious testimony against war will safeguard them from personal danger, yet universally they have been dipped into sorrow as they see their cherished peace principles trampled under feet, and they are made to realize that the ideals of Christian brotherhood for which the Society of Friends has ever stood are yet far from becoming the ideals of so-called civilization.

We give below two viewpoints of the war from two of our well known American Friends now in Europe. The first is from Allen C. Thomas, Clerk of Baltimore Yearly Meeting and for many years Librarian at Haverford College, who writes us from Kendal, England, under date of August 10th. The second is from John F. Hanson, a well known minister and member of Oregon Yearly Meeting, who is now visiting his native land of Norway.

These letters are followed by a strong statement issued a few days ago by the Meeting for Sufferings of London Yearly Meeting, which we are glad to bring to the attention of American Friends. Our readers will not fail to notice the note of optimism running through this document. Our English Friends are already looking beyond the war, and are seeing the time when the shattered ends of a Christian civilization must again be gathered up. They will not fail to have our earnest prayers as they face their tremendous tasks, now made doubly hard by this cruel war.—THE EDITOR.

### England at War

KENDAL, ENGLAND, August 10, 1914.

*Editor The American Friend:*

As I sit I have only to raise my eyes and see one of nature's very beautiful landscapes. In the foreground is a trim English garden—lawn as we should call it in America—with its unsurpassed turf of brilliant green, its beds of gay flowers, its trellises of roses, its hedges of evergreen laurel, its winding walks, now in the open and now concealed by closely growing shrubbery. Beyond are the fields with cattle and sheep peacefully grazing on abundant verdure. Still further are the hills, and beyond them the mountains, while every now and then in the distance the escaping steam of a locomotive indicates a railway, while the striking of a town clock tells of the existence of a town nearby.

In this almost ideally perfect peaceful scene, it is almost impossible to realize that a terrible war is being waged not many hundred miles away, and that all around us every preparation is being made for offensive and defensive warfare.

We left London on the 31st of July. War had begun on the Continent, but it was hoped and indeed confidently expected that England would not feel

forced to join in the conflict. Those hopes have been rudely shattered. War was declared against Germany on August 4th. The speech of Sir Edward Grey, the Foreign Minister, that of Mr. Asquith, the Prime Minister, and finally the publication of the correspondence with Germany, have in the eyes of the vast majority of Englishmen justified the action of the British Government. There seems no doubt that Germany's real object in declaring war was to crush France, and if possible annex Belgium or Holland or any small defenceless country she might choose, and so make Germany the arbiter of Europe, and thus establish still more securely an Empire based upon force and ruling by military authority.

Independently of any understanding with France or treaty obligations to Belgium, England was compelled to meet this issue. The question to decide was, shall England interfere now or later? For, that England, owing to Germany's stand, would be forced to take an active part sooner or later, was felt to be inevitable. Such was the position of the English Government, and taking everything into consideration, from their point of view, it is not to be wondered that war was declared. There can be no question that, so far as our knowledge goes, Germany after breaking deliberately her treaty obligations to Belgium and laying down conditions which she could not expect England to accept, in her pride of military prowess and believing in its efficacy, has begun a war full of ominous possibilities. Germany's unprovoked attack on Belgium at peace and anxious only to keep her neutrality which had been granted by Germany herself, is to be matched only by the selfishness and greed of Napoleon I.

So far as may be judged from the newspapers without regard to party, and from conversations with men of different political opinions, the general feeling almost without exception is that England has been forced into this war. At the same time it is gratifying to see the respect with which the newspapers, even those politically opposed, have spoken of Lord Morley and John Burns, and of Mr. Trevelyan, the former two of whom resigned from the Cabinet and the latter from an important government office, because they could not support the war policy of their colleagues.

This place is a small town in the north of England, but from what can be gathered, the attitude of its inhabitants is that of the rest of the country. During the past few days the town has been full of the signs of warlike preparations. Royal proclamations of various kinds, notices to alien Germans to register at once under pain of severe punishment, calls "To arms," orders to "Territorials" and other military organizations to report to headquarters at once, notices that One Pound and Ten Shilling notes and Postal Orders must be accepted as legal tender, have been posted in prominent places. All sports, games and strictly political meetings have been postponed indefinitely,



and religious services for prayer are held. All through one night railway trains were passing continuously, conveying troops to Dundee, a military station in Scotland. There have been many "Territorials" in the town answering the call to arms and hastening to join their regiments, but there have been no bands playing, no shouting, no noise, but all persons looking on with grave, almost solemn faces. Crowds have been in the streets, but all were quiet and subdued.

"What terrible times we be living in," I heard one rough looking man say to another, and the countenances of both and the tone of their voices showed that they felt what was said. In the mill, in the shop, in the home, everywhere, England is feeling what war means in a way that she has not felt it for a century. Already suffering in one way has begun. The neighboring lake region, at this time of year usually crowded with visitors, is almost deserted; railroad trains have been put on the winter schedule, lodging house and hotel engagements have been cancelled, and those who count on the summer visitor as their chief source of income for the year are left with their houses empty. I heard of one hotel with sixteen employees and no guests. The company which carries on the largest coaching business has had fifty of its hundred horses "commandeered."

The railroads estimate that on last Saturday, the 8th, 20,000 summer visitors returned home from Blackpool, the great summer seaside resort of Northern England, leaving the place empty and hundreds deprived of their means of livelihood. Such are some of the baleful effects of war which one hardly takes into account in comparison with the horrible direct loss of life and suffering.

The situation in which Friends find themselves placed is no easy one, but they are earnestly and prayerfully striving to take that part which will help the suffering and make for peace, and which in no way will compromise their belief that Christ is the Prince of Peace. The readers of *THE AMERICAN FRIEND* will have seen the admirable paper which the Meeting for Sufferings has issued and published in the great newspapers of England. The true position and duty of Friends in the present crisis could hardly be better stated, and it is needless to add anything except to say that those Friends with whom we have come in contact are quietly and trustfully awaiting whatever may be for them in the future.

No doubt the plight of Americans on the Continent has been fully described in the American newspapers. In England the closing of all banks for several days and the impossibility of getting drafts and travelers' cheques cashed caused great apprehension, aggravated by the fear of not being able to return to America. Though the banks will now cash drafts and cheques, the risks of a homeward passage are by no means removed, as to sail in a British ship may mean capture by a German cruiser. The steamers sailing under the American flag are too few to accommodate those who are eager to go. Those who have sailing dates later on are waiting the course of events in the hope that some reasonably safe means of transit will be available.

Up to the time of writing this letter, the war has been most unfavorable to Germany. The check which she has received in Belgium must have been a great surprise to her. Her selfish and ungenerous treatment of France in 1871 has brought its legitimate result in the revengeful feeling in France, as shown by the proclamation of yesterday, August 9th, to the Alsations by the French general, in which he says: "Children of Alsace: After forty-four years of sad waiting the French soldiers are treading the fresh soil of your noble country—the first workers in the great work of revenge."

Germany with her vast army and great resources may prolong the struggle for months, but in any event suffering and carnage and terrible loss of life seem inevitable.

ALLEN C. THOMAS.

### The Beginning of the Struggle

STAVANGER, NORWAY, August 2, 1914.

*Editor The American Friend:*

Not since the days of Napoleon has Europe been so shaken up as by the events of the last ten days. Like the distant rumbling of a coming storm were the incipient confabs of Austria and Servia, and but few know their import. Events have developed with great rapidity these days. The first peal of the brewing storm broke when Kaiser William of Germany, who was supposed to be rustivating in Hardanger Fjord near here, and whose fleet of war ships was leisurely practicing markmanship just outside the coast of Norway, received a telegram while out on a walk posing as a tourist. Instantly turning back to his steamer, he ordered all on board, and set out with all possible haste for Germany.

By wireless he commanded his fleet to follow with all possible speed. Vessels in port could not even take on their full measure of coal. As he left the landing he said with a wise wink to a friend, "I have been known as a man of peace; now I will be known as a man of war." In a few hours he had declared war on Russia. Rustivating in Norway allayed suspicion while the Kaiser perfected his plans, and worked his wires, until he was ready to strike. By overriding every rule of neutrality, Luxemburg and Belgium were at once invaded. One million men were put on the French frontier, and another great force on the Russian line. One of the first acts of the Kaiser was to put the leading Socialists in prison to forestall their influence. All this is regarded as fine tactics in military circles, stratagems of a high order. Following in quick succession came the closing of ports, the driving out of foreigners, the stopping of the exportation of coal and foodstuffs, the extinguishing of lights on the coast, the demoralization of business and trade, the consternation and pallor upon the strongest faces. It was like the dead calm just as a tornado bursts upon the landscape.

Such is the rule of the despot. The people are bewildered, the priest at the cathedral is destitute of vision and cannot help the people. Paid by the State he must be subject to its military policy. The small states are mobilizing to defend their neutrality. No-



body seems to know what the next move in the game will be. But we know that the whole machinery of European civilization is stopped, a bomb has been thrown in among the fine wheels. The hydra-headed monster, Barbarism, is in the saddle, riding roughshod.

The door knobs of thousands of homes already wear the black crepe. The butcher business is the chief occupation of the nations. Religion, philosophy, literature, education, all are flung aside as so much tinsel. Millions of young men, the flower of the nations, are in the slaughter house. The captain of a vessel is brought up in court to answer the charge of incompetency and neglect for steering his vessel on the rocks and is deposed from his position. When will the nations awake to the need of deposing the human monsters who engineer and execute the war crime on humanity?

JOHN F. HANSON.

### Statement by English Friends

*To Men and Women of Goodwill in the British Empire:*

A MESSAGE FROM THE RELIGIOUS SOCIETY OF FRIENDS

We find ourselves to-day in the midst of what may prove to be the fiercest conflict in the history of the human race. Whatever may be our view of the processes which have led to its inception, we have now to face the fact that war is proceeding upon a terrific scale and that our own country is involved in it.

We recognise that our Government has made most strenuous efforts to preserve peace, and has entered into the war under a grave sense of duty to a smaller State towards which we had moral and treaty obligations. While, as a Society, we stand firmly to the belief that the method of force is no solution of any question, we hold that the present moment is not one for criticism, but for devoted service to our nation.

What is to be the attitude of Christian men and women and of all who believe in the brotherhood of humanity? In the distress and perplexity of this new situation, many are so stunned as scarcely to be able to discern the path of duty. In the sight of God we should seek to get back to first principles, and to determine on a course of action which shall prove us to be worthy citizens of His Kingdom. In making this effort let us remember those groups of men and women, in all the other nations concerned, who will be animated by a similar spirit, and who believe with us that the fundamental unity of men in the family of God is the one enduring reality, even when we are forced into an apparent denial of it.

Although it would be premature to make any pronouncement upon many aspects of the situation on which we have no sufficient data for a reliable judgment, we can, and do, call ourselves and you to a consideration of certain principles which may safely be enunciated.

1.—The conditions which have made this catastrophe possible must be regarded by us as essentially unchristian. This war spells the bankruptcy of much that we too lightly call Christian. No nation, no Church, no individual can be wholly exonerated.

We have all participated to some extent in these conditions. We have been content, or too little discontented, with them. If we apportion blame, let us not fail first to blame ourselves, and to seek the forgiveness of Almighty God.

2.—In the hour of darkest night it is not for us to lose heart. Never was there greater need for men of faith. To many will come the temptation to deny God, and to turn away with despair from the Christianity which seems to be identified with bloodshed on so gigantic a scale. Christ is crucified afresh to-day. If some forsake Him and flee, let it be more clear that there are others who take their stand with Him, come what may.

3.—This we may do by continuing to show the spirit of love to all. For those whose conscience forbids them to take up arms there are other ways of serving, and definite plans are already being made to enable them to take their full share in helping their country at this crisis. In pity and helpfulness towards the suffering and stricken in our own country we shall all share. If we stop at this, "what do we more than others?" Our Master bids us pray for and love our enemies. May we be saved from forgetting that they too are the children of our Father. May we think of them with love and pity. May we banish thoughts of bitterness, harsh judgments, the revengeful spirit. To do this is in no sense unpatriotic. We may find ourselves the subjects of misunderstanding. But our duty is clear—to be courageous in the cause of love and in the hate of hate. May we prepare ourselves even now for the day when once more we shall stand shoulder to shoulder with those with whom we are now at war, in seeking to bring in the Kingdom of God.

4.—It is not too soon to begin to think out the new situation which will arise at the close of the war. We are being compelled to face the fact that the human race has been guilty of a gigantic folly. We have built up a culture, a civilisation, and even a religious life, surpassing in many respects that of any previous age, and we have been content to rest it all upon a foundation of sand. Such a state of society cannot endure so long as the last word in human affairs is brute force. Sooner or later it was bound to crumble. At the close of this war we shall be faced with a stupendous task of reconstruction. In some ways it will be rendered supremely difficult by the legacy of ill-will; by the destruction of human life, by the tax upon all in meeting the barest wants of the millions who will have suffered through the war. But in other ways it will be easier. We shall be able to make a new start, and to make it all together. From this point of view we may even see a ground of comfort in the fact that our own nation is involved. No country will be in a position which will compel others to struggle again to achieve the inflated standard of military power existing before the war. We shall have an opportunity of reconstructing European culture upon the only possible permanent foundation—mutual trust and goodwill.



Such a reconstruction would not only secure the future of European civilisation, but would save the world from the threatened catastrophe of seeing the great nations of the East building their new social order also upon the sand, and thus turning the thought and wealth needed for their education and development into that which could only be a fetter to themselves and a menace to the West. Is it too much to hope for that we shall, when this time comes, be able as brethren together to lay down far-reaching principles for the future of mankind such as will insure us for ever against a repetition of this gigantic folly? If this is to be accomplished it will need the united and persistent pressure of all who believe in such a future for mankind. There will still be multitudes who can see no good in the culture of other nations, and who are unable to believe in any genuine brotherhood among those of different races. Already those who think otherwise, must begin to think and plan for such a future if the supreme opportunity of the final peace is not to be lost, and if we are to be saved from being again sucked down into the whirlpool of military aggrandisement and rivalry. In time of peace all the nations have been preparing for war. In the time of war let all men of goodwill prepare for peace. The Christian conscience must be awakened to the magnitude of the issues. The great friendly democracies in each country must be ready to make their influence felt.

5.—If this is to happen it seems to us of vital importance that the war should not be carried on in any vindictive spirit, and that it should be brought to a close at the earliest possible moment. We should have it clearly before our minds from the beginning that we are not going into it in order to crush and humiliate any nation. The conduct of negotiations has taught us the necessity of prompt action in international affairs. Should the opportunity offer, we, in this nation, should be ready to act with promptitude in demanding that the terms suggested are of a kind which it will be possible for all parties to accept, and that the negotiations be entered upon in the right spirit.

6.—We believe in God. Human freewill gives us power to hinder the fulfillment of His loving purposes. It also means that we may actively co-operate with Him. If it is given to us to see something of a glorious possible future, after all the desolation and sorrow that lie before us, let us be sure that sight has been given us by Him. No day should close without our putting up our prayer to Him that He will lead His family into a new and better day. At a time when so severe a blow is being struck at the great causes of moral, social, and religious reform for which so many have struggled, we need to look with expectation and confidence to Him, whose cause they are, and find a fresh inspiration in the certainty of His victory.

Love, hope, fear, faith, these make humanity, these are its sign and note and character.—*Browning.*

### Suicide of Militarism

The war lords of Europe are now engaged in proving the necessity for depriving them of their present powers. They are demonstrating as never before the ancient wisdom, which declared that "War is a game which kings could not play at if their subjects were wise," and they are preparing for all nations the greatest opportunity that has ever been provided for the final abolition of war as a means of settling international disputes or promoting personal or national ambitions.

For unnumbered centuries the wisest and best of mankind have been striving to impress upon the minds and hearts of their fellowmen a realizing sense of the horrors and suffering, the sinfulness and uselessness of war. But although there has been a wonderful increase in the number of their followers and co-laborers during the last 20 years, it has seemed until recently that it might be a long period before their propaganda could be so extended as to secure in all the leading countries the majorities necessary to control the policies of their respective governments. These conditions have been totally changed by the events of July and August, 1914.

The educational propaganda, which might otherwise have required another decade, has been unconsciously assumed by a power which cannot be denied or evaded. The rulers who control the most powerful of human agencies are now forcing upon every nation, every class and every individual a practical, personal knowledge or experience of the sufferings, the misery and the losses, which are the inevitable consequence of great armaments and great wars. No peace or arbitration societies could compare with these kings of the earth in the rapidity and thoroughness with which they are now convincing all men everywhere, that such world-ruining conflicts as are now raging must and shall be made impossible for all time to come.

Can any one doubt that when the demons of war and famine, and disease and financial ruin have done their worst, and the surviving combatants can fight no longer, there will be a world-wide demand for some new form of organization that will make another war between civilized nations forever impossible. Whoever and whatever may stand in the way of that demand will be swept aside like straw before a hurricane.

To discuss and agree upon the wisest plans for submission to the war-worn nations is an urgent and imperative duty for those who are best fitted to perform it. Under present conditions no proposition should be rejected because it seems too radical, unless something better can be devised.

Even a plan based upon the abolition of all armies, except one international force, controlled by an international commission and used for the protection of every co-operating nation, may be found worthy of consideration.

CHARLES RICHARDSON.

Philadelphia, August 13, 1914.

—*Philadelphia Ledger.*

Subscribe to THE AMERICAN FRIEND.



## THE GENERAL SECRETARY

### The Boards of the Five Years Meeting

#### WANTED—SUPPORT FOR THE BOARDS OF THE FIVE YEARS MEETING.

The need is urgent at the present time that we, as a denomination, revise our estimate of the relative importance of our various departments of church work. During a recent period in our history the evangelists largely occupied the field of our denominational endeavor in this country. Their chief, not to say exclusive method of work was the revival meeting. The life of the Church, at that time newly awakened, came to express itself predominantly through that one channel. Prominent among the great results of that revival era was the birth of the zeal for foreign missions which occupies so large a place in the interest of our members today. These two elements, revivalism and foreign missionary work, have become established as fundamental and central in our church life. So must they always be held. But it is of vital consequence to the future of them both that the contributions to their success which are now rendered by other departments of our work shall be fully recognized. The evangelist at home and the missionary abroad are no longer the unrelated instrumentalities in the conversion of the world to Christ that they were conceived to be a generation ago. In the promotion of the Kingdom of Heaven the specific preaching of the Gospel must always be the supreme force, "the cutting edge," of all Christian effort.

The evangelist and missionary must always be in the van. But behind them today are certain great contributory agencies that have come into positions of essential importance. The fountain-heads of future Quaker devotion to evangelism, whether in the home or foreign field, are at present to be sought within those agencies. The Bible School, the Young People's Organization, the College and the Academy have become the indispensable allies of the pastor, the evangelist and the missionary. The Bible School is no longer the nursery of our church membership alone; it is the recruiting station of our future evangelistic and missionary forces as well. Every live Christian Endeavor Society is a training school for future preachers and missionaries. The foreign missionary cause cannot say to the denominational college "I have no need of thee"; no more can the cause of evangelism at home. Neglect these springs of life and power in the Church and the channels of evangelistic and missionary effort will soon run dry. From this viewpoint it may almost be said that the fundamental problem of our Church today is to charge our Bible Schools, Endeavor Societies, Colleges and Academies with spiritual life and practical efficiency.

Special attention should be made here of the need of money for the work of the Evangelistic and Church Extension Board. Under our present organization it is the

Home Mission Board of our denomination in America. In order, in some measure to set forth the seriousness of the prevalent indifference of Friends toward this department of work, a single illustration of the place which it holds the interest of other denominations may be mentioned. The United Presbyterians of this country, as a separate body, have been in existence only a little more than fifty years. Their membership is only seventy-five per cent. greater than our own. The average wealth of their members is probably not greater than that of Friends. Yet in the year 1913 they raised the substantial sum of \$189,719 for the support of their Home Mission work alone. Some months ago our own Home Mission Board made a general appeal for funds throughout the Yearly Meetings and the total response was less than \$100! From the beginning of its history the sister denomination just referred to has made the work of Home Missions "not only its supreme missionary responsibility and endeavor, but its carrying out of that purpose has always involved sending ministers of Jesus Christ to preach the Gospel, organize churches, nourish and help them until they become helpers of other needy fields."

As a result of this unvarying loyalty to the home field that denomination has planted and aided toward self-support 752 Home Mission churches, more than the total number of our congregations within the limits of the Five Years Meeting. In so doing it has spent over \$2,000,000. At the same time it is to be remembered that their liberality toward foreign missions exceeds that of our own Church. It is stated on official authority that the entire church history of that denomination is attributable to its zeal in Home Mission work. Here is abundant food for Quaker reflection, ample room for searchings of our denominational heart. In the light of such facts as the foregoing, is it unreasonable to insist that the claims of the Home Mission Board of the Five Years Meeting for financial support ought to receive like recognition in all our congregations with the claims of the Foreign Mission Board? Shall it not be so in the future?

It is gratifying to record that two Yearly Meetings, Nebraska and California, have this year undertaken systematic measures for enlisting their component meetings in the assistance of the Boards of the Five Years Meeting. The former of these is the youngest among the Yearly Meetings. It is struggling nobly against heavy odds as a pioneer in a difficult field. Yet its General Superintendent in a recent letter states that he is urging the meetings wherever he goes to respond to the Five Years Meeting work and has secured pledges for the same from each meeting thus far visited by him this year. Harmony Church, a meeting of only sixty members in South Dakota, made an offering of five dollars, an exhibition of splendid loyalty to the Boards of the Five Years Meeting. When a like spirit comes to be manifested by the congregations generally throughout our Church a great denominational advance will have been made.

JOSEPH JOHN MILLS,

Pasadena, California.

General Secretary.



## PERSONAL MENTION

President Robert L. Kelly of Earlham College, gave an address before the Marion County, Indiana, Teachers' Association last week.

Walter W. and Mellie M. Brown have accepted the call of the meeting at Paoli, Indiana, to remain as pastors for another year.

J. I. Phillips, of Converse, Indiana, has been secured to serve as pastor of the meeting at New London, Indiana, the coming year.

Fred Harris and Earl Alkire have been recorded ministers of the gospel by Gate Monthly Meeting, Oklahoma, within the past year.

Augustus Dwyer, of Philadelphia, was present at Poughkeepsie Monthly Meeting, New York, on August 20th, and spoke very acceptably.

William J. Cleaver, who has been serving as pastor at New London, Indiana, has accepted a call to the meeting at Sugar Plain, Indiana.

J. H. Peele has been appointed editor of the Friends Messenger of North Carolina Yearly Meeting, and Clara I. Cox editor of the news department.

Joseph John Mills, the General Secretary of the Five Years Meeting, is expecting to attend the coming sessions of Western and Indiana Yearly Meetings.

George W. Bird, who has been serving the meeting at Pennville, Indiana, as pastor, has accepted a call to the pastorate at Portland, Indiana, the coming year.

Richard R. Newby, pastor of the meeting at Des Moines, Iowa, has joined his wife in a visit at West Liberty. Harry R. Keates will have charge of the Sabbath services in his absence.

Mary C. Lindley, the Intermediate Christian Endeavor Superintendent of Paoli Meeting, Indiana, will leave in the near future to enter the Thomas Training School at Detroit, Michigan.

Fred C. Lebert since leaving Hartford Theological Seminary, has been supplying the pastorate at Elkader, Iowa. He has accepted a call to the pastorate at New Providence, Iowa, for the coming year.

William B. Harvey, of Philadelphia, planned to join William C. Allen in California, on August 30th, and they together were to sail from San Francisco for Asia on the steamer Siberia, on September 5th.

Robert E. Pretlow presided at a public mass meeting held at Seattle, Washington, on the afternoon of August 16th, in the interests of peace. In presenting

the resolutions he said that the argument that great armaments are the surest guarantees of peace had been disproved by the present conflict in Europe.

Melissa S. Fellow, of Beaver, Oklahoma, is busy with W. C. T. U. conventions, and piloting the public speaker of that organization, Mrs. Judge Grimstead, over Beaver County in the interest of national prohibition.

Robert W. Douglas was a caller at the office of THE AMERICAN FRIEND last week on his way to attend Dublin Quarterly Meeting at Rich Square. He is in good health and has some prospect of attending Western Yearly Meeting.

M. L. Swafford, who for the past year has been the pastor of the meeting near Carthage, Missouri, has moved back to Haviland, Kansas, where his children will be in school the coming year. This leaves the meeting at Carthage without a pastor.

Henry C. Fellow, county superintendent of schools in Beaver County, Oklahoma, is expecting in the near future to issue a book of his poems for sale and distribution. He intends to visit his father in Howard County, Indiana, this autumn.

Joseph Elkinton and family, of Philadelphia, who left America last spring for a trip around the world, and who were caught in Norway at the beginning of the war, have crossed over to Norway, and are anticipating an early return home.

J. Edgar Williams, of Carthage, Indiana, preached a strong and inspiring sermon on Sabbath morning, August 23, at the last service in the old First Friends' Church at Marion, Indiana. The pastor, Charles E. Hiatt, was ill and unable to be present.

Alexander C. Purdy and wife, who had gone to Europe for a year's study in Germany, sailed for America from Rotterdam on the steamship Ryndam on August 22. They were due to arrive in New York on the 31st. This information came in a cablegram to Mr. Purdy's father, Ellison R. Purdy, of Wilmington, Ohio.

Charles E. Hiatt, pastor of the First Friends' Church at Marion, Indiana, has been quite ill for the past month, and unable to attend to his duties. The meeting realized his need of a complete rest, and so unknown to him, the members raised a fund of \$100.00, which was presented on August 16th, \$50.00 being presented to Mr. Hiatt in bills, and \$50.00 to Mrs. Hiatt in gold. As soon as he was able to make the trip, he and his wife left for Winona Lake, where it is hoped he will soon grow strong again.

## NEWS ITEMS

We have received word that the recent West Branch Quarterly Meeting held at Ludlow Falls, Ohio, on August 15th, was unusually good.

On account of the European war, Professor Roderick and Mrs. Scott will not plan to go to Europe for their mission work this autumn, as had been originally intended. Their plans are uncertain for the present.

The meeting at Paoli, Indiana, has been much improved under the pastorate of Walter W. and Mellie M. Brown. The Sabbath School with Eva Millis as Superintendent, has had a fairly good attendance during the warm summer. On a recent Sabbath, John J. Copeland brought in a new class of men from the street with six in attendance.

Prospects are bright for a large attendance at Laurence Academy, Gate, Oklahoma, the coming year. Mabel Salman, of Friends' University, has been chosen as Principal, and Mabel Wright, of Penn College, as Assistant. The latter has been teaching music in Gate the past year. Lora Mendenhall will continue as matron of the hall.

The new recreation grounds on the rear lawn of the Friends' meeting house at Poughkeepsie, New York, are proving a great success. The tennis courts are in great demand. The Sabbath School of the meeting held its annual picnic at Tyrell Lake near Washington Hollow, on August 24th. A basket lunch was enjoyed on the shores of the lake.

The commodious basement of the new Western Yearly Meeting house at Plainfield, Indiana, is being put in order and equipped for Yearly Meeting week. Meals will be served on the lines of economic ideals for those desiring to patronize the service. This department will be a practical asset to the public comfort. The rest room and the check room in the basement will no doubt be welcomed by many.

THE AMERICAN FRIEND desires to acknowledge receipt from Dr. Henry T. Hodgkin, of London, England, of the statement on the war situation issued by the Meeting for Sufferings of London Yearly Meeting, and published as an advertisement in all the great English daily newspapers. Demands for nearly 1000,000 copies have already been made. We are glad to be able to present it before AMERICAN FRIEND readers in this issue.

As has been the custom for many years, the Women's Foreign Missionary Society of the meeting at Danville, Indiana, held an all-day missionary meet-



ing on August 21, at the home of Charles Hollowell. Thirty-five were present to enjoy the feast spread at the noon hour. Members of the Society, assisted by little Doris Dean Howell, Edith Barker and Helen Parker, gave an interesting program, beginning at two o'clock.

We learn from the *Philadelphia Friend* that Western Quarterly Meeting was held at Westgrove on August 21st. Several persons not in membership with them were present, also a number of visitors from other meetings. In the business sessions a concern arose that the members should not allow themselves to depend alone upon the spoken word. An impressive appeal was made that "Our meetings should be in the Life, that they may be in the Power"

Des Moines Quarterly Meeting was held at Des Moines, Iowa, August 22 and 23. There were no ministers from other meetings present. Harry R. Keates, Yearly Meeting Superintendent, preached on Saturday morning. After a noon lunch, the regular business of the Quarterly Meeting was transacted. A resolution was directed to be sent to the President, commending his persistent attitude toward the peace question, and expressing sympathy for him on account of his recent bereavement.

Meade A. Kelsey preached his farewell sermon at Oskaloosa, Iowa, on August 23. On the following evening a farewell reception was held in the meeting house for the Kelseys and also for Elbert and Ida Hill, who leave within a few days to spend a year in California. Meade Kelsey and family left last week for their new field of work at Spiceland, Indiana. Their many friends at Oskaloosa regret to have them leave. Their work the past three years has been very helpful and was much appreciated.

Gate Quarterly Meeting, held at New Point, Texas, was attended by about thirty members who had to travel from thirty-five to sixty miles. The church was strengthened and souls entered into deeper experiences. Some accepted Christ for the first time. Family altars will be erected and the children trained for Christ. Talks for Friends' periodicals were given. Some subscriptions were taken. The missionary study class was urged, with the suggestion that a chapter be read at the time of each monthly meeting if no other time seemed suitable. The church in the west is awakening to its own needs.

The First Friends' Church at Marion, Indiana, is now holding services in a tabernacle, which has been erected on the rear of the church lot. The taber-

nacle is about fifty by eighty feet, and was constructed by the volunteer labor of the men of the congregation, the Ladies' Aid Society furnishing free dinner to the workers each day. Services will be held here until the new building is ready for occupancy. The old building is partially torn down; it is being entirely remodeled, and will be utterly changed in its appearance, and will have almost double the seating capacity of the old one. This work was made necessary by the greatly increased membership and attendance the past year.

The series of Sabbath evening union open air meetings held on the courthouse lawn in Paoli, Indiana, closed on August 16th. The sermon was given by Mellie M. Brown, associated with her husband as pastor of the Friends' Church, and was greatly enjoyed by the audience. The song service was unusually fine. Miss Fern York, of French Lick, sang a beautiful solo. The union meetings have been very beneficial to the community. On the morning of August 23, a three weeks' union tent meeting campaign was begun, with C. A. Barrett, an evangelist from Delaware, Ohio, in charge. He is attracting large crowds, and the churches are hoping for great results from this union effort.

#### WESTERN YEARLY MEETING

The Committee on Order of Business of the approaching Western Yearly Meeting has announced some changes in the program for Yearly Meeting. On Saturday afternoon, September 19th, the report of the Building Committee will be heard, as will also that of the soliciting committee. Other parts of the program are as follows:

On the 15th, the Meeting on Ministry and Oversight will convene at 2:00 and 7:30 o'clock. In the afternoon, Mellie M. Brown and Thomas C. Brown will lead in the discussion of two important questions. Joseph John Mills will give an address at the evening session.

The Yearly Meeting will hold sessions on Wednesday, the 16th, at 10:00, 2:00 and 7:30 o'clock. At the Social Purity meeting in the evening, Truman C. Kenworthy will give an address. The 10:00 o'clock meeting on Thursday will be Memorial hour, followed by the report of Peace and Literature, with an address by Leanna Hobson. During the afternoon there will be reports on Indian Affairs and on Earlham College. In the evening there will be an address on Prohibition by Elizabeth Stanley.

Friday forenoon will be devoted to the Evangelistic and Church Extension report, while in the afternoon the State

of the Church will be considered. In the evening the reports on Bible Schools and Education will be given, with an address by Albert J. Brown. Saturday forenoon will be devoted to the foreign mission reports, with the afternoon given over to matters connected with the new Yearly Meeting house, as above stated. The Christian Endeavor session will be held in the evening, with an address by Thomas E. Jones.

On Sunday as previously announced, Joseph John Mills will give the dedicatory address at 10:00 o'clock. Edmund Stanley will speak at the 2:00 o'clock meeting in connection with the dedication, and Robert L. Kelly at the 7:30 o'clock meeting. All these meetings will be in the house. Other meetings will be held in the tent.

On Monday morning the final session will be held, and will be devoted to the closing business of the Yearly Meeting.

### CORRESPONDENCE

Carthage, Missouri,  
August 24, 1914.

Editor THE AMERICAN FRIEND:

I have lately returned from a sojourn in Arkansas, visiting our two sons and doing some gospel service both in meetings and in Bible Schools. We found an open door for service. Our youngest son is superintendent of a school with an average attendance of seventy-five, located in a valley surrounded by the Ozark mountains. I found the people hungry for the gospel. I preached and delivered a Sabbath School talk nearly every Sabbath.

As the different Yearly Meetings are convening this year, I have felt an unusual desire that the leading of the dear Master may control the issues that are forcing themselves upon us as a branch of the church. I would like to send a kind remembrance to the many friends that I have met in these Yearly Meetings. While my body is becoming weak through age, I can say that my interest in the church is not lessened.

PARKER MOON.

#### INDIANA YEARLY MEETING NOTICE

Ministers of other Yearly Meetings with credentials to attend Indiana Yearly Meeting will please inform Timothy Nicholson, Richmond, Indiana, promptly, in order that suitable provision for their board and lodging may be provided. Please give post office address.

All others who desire assistance in finding board and lodging will please write to Robert W. Randle, 1234 Main Street, Richmond, Indiana.



### CELEBRATING NINETIETH BIRTHDAY

Sarah B. Woodard, of Fountain City, Indiana, is known far and wide both among Friends and others, formerly as one of the first teachers in Earlham Friends' Boarding School, and later as a minister and active member of Indiana Yearly Meeting of Friends. In company with her children who were all present, and other relatives and friends, she celebrated her ninetieth birthday anniversary at her home in Fountain City on August 26.

The day was an ideal one, and the occasion will not soon be forgotten by any one who was privileged to attend. A feature of the day was the presence of all five children: Charles, with his wife, from California; Dr. Thomas R., and daughter, from Knightstown, Indiana; Mary, who lives at home with her mother; Harry, from Boston, and Herbert with his wife and two children, from Chicago. Other grandchildren and great-grandchildren were present from Marion, Indiana, as were also her brother-in-law, Luke Woodard, and his wife, Elvira, from Fountain City. Other relatives were in attendance from Chicago, Ohio, and various places in Indiana, including nephews, nieces, cousins and others.

In all, about fifty persons sat down at one o'clock to a bounteous repast, served in the shade of the lawn. During the afternoon a number of residents of Fountain City called to pay their respects. A splendid but informal program of exercises was rendered on the lawn in honor of the occasion.

Herbert, the youngest son, with an excellent and well trained baritone voice, rendered several selections in song, with his wife presiding at the organ. Dr. Thomas R., the next to the oldest son, read a well prepared account of the life of his mother, which contained a well deserved and touching tribute to her motherly care and her womanly graces as they had been manifested throughout her long life.

Luke Woodard read an appropriate original poem which he had prepared for the occasion, descriptive of the characteristics and progress of civilization during the past ninety years.

Anna Kelly, a granddaughter, who has just returned from a prolonged service in rescue and mission work in China, gave an interesting account of her work and conditions in that country. Several other relatives and friends joined in the general tributes that were being paid to the worth and work of this beloved minister.

A number of presents were given,

tokens of love and affection. Sarah B. Woodard, who is still able for many of the active duties of life, expressed her appreciation of the kindness of all who had remembered her with well wishes and other expressions of their love and esteem.

### THE PROPOSED MEN'S CONFERENCE

In view of the interest taken in the proposed Men's Conference announcement should be made of the progress of the investigation of the subject which is being carried on by the Executive Committee of the Five Years Meeting.

From letters received from different parts of the country, it is clear that there is approval of the calling of the Conference by many Friends, and equally clear that many other Friends who are no less enthusiastic in regard to the future of the Friends' church are doubtful as to the wisdom of such a course at this time.

One Yearly Meeting has expressed unanimously the judgment that a Conference such as has been proposed should not be held; other Yearly Meetings are unanimous in approving it. But even in the case of the Yearly Meetings approving it there is much doubt expressed by some members as to the probability of a large or even representative attendance.

In view of these conditions as reported, it therefore seems clear that no action favorable to the calling of the Conference can be taken before the time of the annual meeting of the Executive Committee in October.

ALLEN D. HOLE,

Chairman of the Executive Committee.  
August 27, 1914.

### PEACE PRIZE ESSAYS

Editor THE AMERICAN FRIEND:

In an issue of THE AMERICAN FRIEND of a few weeks ago, you gave a notice of the cash prizes amounting to five thousand dollars offered by the Church Peace Union for the best essays on international peace. But an item of information very important to would-be contestants, which was given in The Christian Herald for July 22, was omitted by you,—the address of the Secretary of the Church Peace Union, from whom needed literature can be obtained by those who will compete.

Will you kindly reprint the list of prizes, with this addition, as given below. I think that one or more of these prizes should be won by members of our Society.

"1. A prize of \$1,000 for the best monograph of between 1,500 and 2,500 words on any phase of international peace by

any pastor of any church in the United States.

"2. Three prizes, one of \$500, one of \$300, and one of \$200, for the three best essays on international peace by students of the theological seminaries in the United States.

"3. One thousand dollars in ten prizes of \$100 each to any church member between twenty and thirty years of age.

"4. Twenty prizes of \$50 each to Sunday School pupils between fifteen and twenty years of age.

"5. Fifty prizes of \$20 each to Sunday School pupils between ten and fifteen years of age.

It is hoped that pastors will make the announcement of these prizes in all of the churches and Sunday Schools of the United States.

All essays must be in by January 1, 1915. Further particulars, as well as literature to be used in the preparation of the essays, and lists of books, can be secured from the Secretary of the Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth Avenue, New York City."—(From The Christian Herald, July 22, 1914.)

JENNIE E. HUSSEY,  
Henniker, New Hampshire.

### THE ENGLISH DEPUTATION

The deputation of young English Friends to this country hastened their departure for home on account of the war. Four of them sailed for England on August 6th, the other three having sailed previously. It is to be regretted that they were unable to finish their work in this country. American Friends will retain pleasant memories of their visit here, and will hope that they may be privileged to come again.

### YEARLY MEETINGS, 1914

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a.m. and 7:30 p.m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

"I do not see how any Friend can do without THE AMERICAN FRIEND," says a writer in a letter. \$1.50 per year.



### FAIRMOUNT EFFICIENCY GATHERING

It was an interested assembly of Friends from the various meetings of Fairmount Quarter that met in the Friends' Church at Fairmount, Indiana, August 19th. A good program had been prepared in charge of the Efficiency Committee. As the program proceeded from session to session, the interest was quickened and deepened into a fire of enthusiasm, leaving a burning desire in the hearts of all present to take a firmer grip upon the vital message of Christianity and make it a moving force in hearts and lives.

The address of the Evangelistic session on Wednesday afternoon with Hiram Harvey presiding, was given by Aaron Napier, of Amboy. He said that though the old time methods of evangelism were strikingly suited to the needs of former days, they could not be fitted to present day needs. The special revival effort so strongly emphasized in this day has failed to give the foundation which would hold the new converts. The follow up work has not sufficed. Special revival efforts should be preceded by intense personal work, so that a real need for Christ shall be felt. Too much stress has been placed upon emotional experience, and not enough upon the fact that salvation calls for the exercise of the noblest in man.

At the Missionary session in the afternoon, Charles Sweet, of Muncie, in discussing "The Call of the Church from Non-Christian Lands," made a most stirring appeal. To the Church has been committed the ministry of reconciliation, and the Church heretofore has not felt sufficiently her responsibility. She must now feel the honor that has been placed upon her, and set about the salvation of the world if she herself would be saved.

In the discussion which followed, Thomas E. Jones said that fifty-two student volunteers who are Friends are now waiting to go to the mission field, but there are no funds with which to send them. Friends pay only an average of seventy-eight cents per member for foreign missions. A most talented young woman Friend went under the Board of another denomination in order to get to go.

One is not often permitted to hear such an address as was given Thursday forenoon at the Bible School session by Wilbur K. Thomas, of Boston, on "The Church of Tomorrow." The church of tomorrow is the product of the church of today. The children of today are the church of tomorrow, and their religious training today determines the status of

the church to be. The Bible School is the greatest agent in this training. More time must be given than the present half hour; teachers must be trained and the best helps furnished. Our children must be given a guarded education; they must be made Friends. More attention must be given to the commonplace things of life. Children must be taught a devotional attitude, also our inheritance as Friends which includes the quiet communion of the individual soul with God without the intervention of creed or minister or sacrament. We must teach the child to think for himself, and that in time of trouble he can always reach up his hand and touch God.

There is not the official connection between the Bible School and the church that should exist. The funds should be divided between preachers and teachers to secure the best efficiency in religious training.

At the afternoon session, Garfield Cox, winner of the intercollegiate peace prize, presented in a striking address the necessity for peace and its promised fulfillment. He pointed out the strange inconsistency of science that would use its utmost skill in inventing horribly destructive implements of warfare with which to slay multitudes of the flower of manhood, while at the same time preparing some wonderful serum in order to prolong the life of some old man. The economic life has bound the nations together so sensitively that no one part can suffer without the whole suffering also. The time has come when we should broaden our national patriotism into a world loyalty. Then shall war cease to be a necessity. Labor will not permit it. Such work as is being done by Pasteur, Edison, Jane Addams, will challenge the noblest effort of man, and give outlet to his highest impulses of loyalty and patriotism.

The concluding address of the convention was given by Thomas E. Jones, in an enthusiastic appeal to young Friends to get into the movement which has spontaneously grown up among young Friends all over Quakerdom. Various independent groups need to get into touch with each other, and under the leadership of the Five Years Meeting Board, join in a united effort to bring to the world the distinctive message of Quakerism in all the corresponding lines of social service and missions. The young people's organizations heretofore have been interdenominational. The demand now is for the undenominational, yet each denomination giving its distinctive contribution to the forwarding of Christianity as a whole. The Friends have a message

that no other denomination has, and this message is called for by the religious world today as never before.

There was appropriate song service and prayer at each session, and pointed discussions following the addresses helped to make these two days a season of inspiration to all the workers. Among the visitors present were J. Edgar Williams, of Carthage; Gervas Carey, of Wichita, Kansas, and Ina Ratliff, missionary from Cuba.

The prevailing thought of the convention was that the Friends' Church is now stirred as never before to a sense of the world's need of her peculiar message, and that now, largely through the enlistment of her young people, she is better equipped than ever before for bearing the Light to those who sit in darkness.

### THE BIBLICAL SCHOOL OF FRIENDS' UNIVERSITY

By WILLIAM L. PEARSON

Biblical instruction was a prominent feature of Friends' University from the opening in 1898. In 1907 the work was reorganized into the present Biblical School, when, by the help of generous friends, the Board of Directors provided for the principal and one other professor. They planned also for other professorships with the further expansion of the department. Some professors in the College of Arts and Sciences also teach collateral subjects in the Biblical School. Thus, while there are only two regular professors, there is a total of six professors who offer the wide range of thirty subjects in this department.

The plan of organization, which will doubtless long obtain, includes a curriculum of many subjects in three courses: The Graduate Biblical, the Classical Biblical, and the English Biblical courses, defining three phases of instruction necessary to meet the demands of the churches of all denominations of Christians. The religious movements of our time and of this territory strongly emphasize the importance of all these lines of biblical instruction.

The marked growth of the work and of the number of students during the past few years has been most encouraging. Some of the students came from distant states and yearly meetings, and from a dozen or more Christian denominations. Last year there were 21 Classical Biblical students, those who, among other subjects, take Greek with the purpose of thorough interpretation of the New Testament; 26 English Biblical students, resolved upon the most thorough biblical instruction upon an English basis. These 47 were the regu-



lar biblical students of last year. Sixty-seven others took one or more subjects towards the ten hours of biblical work required of every under-graduate in the College, and some of them elect much more than is required. Thus 114 individual students were in the classes of the Biblical School, and a total by classes of 190. It should be noted here, that the work is never allowed to narrow down to mere Bible classes. Strictly biblical under-graduate students take all the work required of other regular students in the College of Arts and Sciences, but they may also complete before graduation a year to a year and a half of their biblical studies.

The growing interest in the heavier, more fundamental subjects is very impressive. In the History of Israel, five hours weekly, 44 were enrolled, the average being lower of course, yet making a record in this basic subject for number, time and thoroughness, with few if any parallels. In the Life of Christ there were 35; in the Gospel of John 22; in the Minor Prophets 22; in Apostolic history 16; in Missions 11; in the Doctrines of Friends 7; in New Testament Exegesis 7; in Biblical Literature and Canon 7; in Hebrew 6; in Biblical Theology 4; etc. At the re-organization of the Biblical School seven years ago, there were only seven or eight students of Greek in Friends' University, none of them, not even the lone minister, interested in his Greek Testament. Last year ten of the students had taken Greek New Testament Exegesis extensively, the most practical study, as it may now be taught, the properly prepared Christian student may elect.

Until the revival of the ancient classics in the colleges as an essential of the best scholarship in biblical and some other lines, the call for Classical Biblical undergraduate work will necessarily be more insistent. For twenty years Bible study in the colleges has greatly increased. But genuine biblical scholarship has correspondingly decreased, and superficial theories have generally prevailed, the Holy Scriptures being often discredited by professors and students on no better ground than sheer conjecture, and with no better authority than Wellhausen's naturalistic tradition. Over against this educational trend the Biblical School is impelled to more thorough historical, exegetical and sound critical study. Well prepared Christian students generally will strive at least to master the New Covenant of our Lord by the aid of the language in which He was pleased to reveal himself. Thanks to recent scholarship we now know that the New Testament was

written in the common Greek of Greek-speaking peoples, not in a single dialect.

The Graduate Biblical courses are coming more into demand for advanced work, as was anticipated in the reorganization of the Biblical School. Graduates from two or three colleges will enter the coming year. Some of them will complete about two years and a half of a comprehensive theological course and receive the degree of Master of Arts at the end of the year. The Graduate department will be extended when there is demand for it. The present demand for theological instruction in the Midland is already met in the Biblical School of Friends' University, and Friend ministers may here find practical training and the most important parts of the ordinary theological education.

Last year there were fourteen active ministers of five Christian denominations in the classes, and more than twenty others will doubtless become ministers or missionaries. The Gospel Band devoted to Christian work in and about Wichita numbered twenty-six, and the Volunteer Missionary Band numbered twenty-three. These three groups are the chief efficient forces for applied Christianity affiliated with the Biblical School. One more fact is very significant, the Edward H. Budds Professorship of New Testament Literature and Exegesis is believed to be the first Biblical chair regularly endowed in a Friends' institution.

Wichita, Kansas.

## BIBLE SCHOOL LESSON

September 13

**Subject**—The Ten Virgins.

**Lesson**—Matthew 25: 1-13.

**Golden Text**—Watch, therefore, for ye know not the day nor the hour.—Matthew 25: 13.

**Time**—Tuesday, April 4, A. D. 30.

**Place**—On the way to Bethany.

It was now toward the close of the last day of Jesus' public ministry. He had gone out from the temple and from the city, and, seated upon the Mount of Olives, had addressed His disciples in that remarkable discourse recorded in the 24th of Matthew.

He had failed in the effort to get the Jewish rulers to accept Him as the Messiah, and now He foretells the destruction of the temple and the signs that should precede it.

In today's lesson He emphasizes strongly the need of preparation. This may be applied to any duty of life or to the time of death, or to the day of final destruction of the world.

We have the picture of the bridegroom spending the evening with his

comrades, perhaps at his own home. They have gathered to escort him to his bride. At the home of the latter the bride with her virgins await the coming of the bridegroom.

Apparently it is known that the coming will be in the night. Five of the virgins have their vessels filled with oil. Five of them foolishly have omitted this necessary service. While they slept, the cry goes forth of the coming procession. While the foolish virgins go out to buy the needed oil, the bridegroom arrives, and they are shut out from the festivities.

What a true picture of human life! How many there are who are never prepared for any service! While they wait to get ready, the opportunity is gone. How many there are who come to the close of life unprepared! While in their agony they are seeking forgiveness, the chord of life is snapped and they have missed the goal. How many there will be at the end of the world, who have failed to prepare themselves for the great event, and who will be shut out from the presence of the Lord!

This lesson affords a fine opportunity to impress upon the pupils the great need of deciding for Christ.

The wedding, which is the initial step in the founding of a home, typifies the kingdom of heaven, wherein Jesus is head of the household, and love and affection characterize all relationships.

The foolish virgins were the Pharisees and other leaders who in their adherence to formal observances imagined they would have a place in the Kingdom of God. The wise virgins were the disciples and other followers, who had prepared themselves for citizenship in the new kingdom.

**Watch therefore.** It was the final command which called the attention of the disciples away from their present gloom to the hope of a better day. It is a command no less for us of the present day. Happy and thrice blessed is he who is ready for any emergency.

## CHRISTIAN ENDEAVOR

September 13

**Topic**—What Is a Good Education? Prov. 1: 1-9, 20-33. (School and College Meeting.)

This ought to be a popular meeting. Many schools will have begun and college students will be on the eve of departure for the fall term. The subject will be uppermost in the thought of most young people.

Education is training for life.

Education means the acquirement of knowledge.

Education teaches how to think and to be self reliant.

Education teaches the art of observing.

Assign to various members the preparation of a brief talk on various phases of education, as the value of religion in education, the importance of the church looking after the welfare of the schools, value of education in business, in farming and in the professions.



## Married

**Clark-Thompson**—At the Montgomery Street Friends' Church, Poughkeepsie, New York, August 25, 1914, C. Ralph Clark to Lida T. Thompson, the pastor, William J. Sayers, officiating. The bride is the granddaughter of the late well known Friends minister, William Thomas Willis.

## Died

**Newlin**—Arthur P. Newlin, the eldest son of Harlan B. and Jane H. Newlin, died at the hospital at Niles, Ohio, August 14, 1914, aged thirty-six years. He lived with his parents at Bloomingdale, Indiana, until fourteen years ago when he became a member of the Mahoning Valley Interurban Company, later becoming Division Superintendent. He met with a serious accident on August 14th by slipping and falling under the wheels of a car which he was trying to board. He was hurried to the hospital, but death came within two hours. He leaves a wife, a little son and daughter, together with his parents, two sisters and two brothers.

**Townsend**—Murray J. Townsend, son of Albert and Amelia Townsend (both deceased), died at Liberal, Kansas, May 10, 1914, aged twenty-four years, six months and ten days. Although life and loved ones were dear to him, yet when he realized he could not recover he smilingly said, "Jesus will take me soon and I am so glad." He leaves a widow and a little daughter.

## WANTED—A LIBRARY

Any Sunday School having a Library that has been discarded, and wishes to pass it on for a missionary work, will do well to write for particulars to **LESLIE G. SICKLES**, Cashmere, Washington.

## FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with **E. HOWARD**, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL**, 1117 Lamont St., N. W.

## CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to **A. W. LEONARD**, Agent, Fair Oaks, California.

## Florida Citrus Fruit Lands

We can refer to Indiana people, making more money out of ten acres of Oranges and Grapefruit, in the Highlands of Florida, than they formerly did farming 160 acres in Indiana and, at the same time, they are enjoying robust health. Located away above the Ocean. No catarrh, rheumatism, asthma or lung trouble. Superb air, without humidity; warm in winter, cool in summer. Thermometer averaged twenty degrees below Indiana during July. Inexpensive, personally conducted excursions, in our private car, first and third Tuesdays of each month, including two days' free automobile tour through the finest Orange and Grapefruit Groves of Florida, and side trips to most interesting points. For full particulars, address

**FLORIDA HIGHLANDS CO.**  
28 South Meridian Street  
Indianapolis

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 16, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

**WALTER H. WOOD, A.B., PRINCIPAL.**

## FOR SALE.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address **J. L. Gant**, Box 76, Glendale, Arizona.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

## Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN, Principal,**  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest promptly. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Rents Safe Deposit Boxes, \$5 upward.  
Assignee, Receiver, Agent, Etc. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

## OFFICERS

**ASA S. WING**, President  
**T. WISTAR BROWN**, Vice-President  
**J. BARTON TOWNSEND**, Vice-President  
and Assistant Trust Officer  
**J. ROBERTS FOULKE**, Trust Officer  
**DAVID G. ALSOP**, Actuary  
**SAMUEL H. TROTH**, Treasurer

**C. WALTER BORTON**, Secretary  
**J. THOMAS MOORE**, Mgr. Insurance Department  
**WILLIAM C. CRAIGE**, Assistant Trust Officer and Title Officer  
**JOHN WAY**, Assistant Treasurer  
**J. SMITH HART**, Insurance Supervisor

## DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERIC H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



# The American Friend

Old Series.  
Vol. XXI., No. 37.

NINTH MONTH 10, 1914.

New Series.  
Vol. II., No. 37.

## Disarmament

"Put up the sword!" The voice of Christ once more  
Speaks, in the pauses of the cannon's roar,  
O'er fields of corn by fiery sickles reaped  
And left dry ashes; over trenches heaped  
With nameless dead; o'er cities starving slow  
Under a rain of fire; through wards of woe  
Down with a groaning diapason runs  
From tortured brothers, husbands, lovers, sons  
Of desolate women in their far-off homes,  
Waiting to hear the step that never comes!  
Oh, men and brothers let that voice be heard.  
War fails, try peace; put up the useless sword!

Fear not the end. There is a story told  
In Eastern tents, when autumn nights grow cold,  
And round the fire the Mongol shepherds sit  
With grave responses listening unto it:  
Once, on the errands of his mercy bent,  
Buddha, the holy and benevolent,  
Met a fell monster, huge and fierce of look,  
Whose awful voice the hills and forests shook.  
"Oh, son of peace!" the giant cried, "thy fate  
Is sealed at last, and love shall yield to hate."  
The unarmed Buddha looking, with no trace  
Of fear or anger, in the monster's face,  
In pity said: "Poor fiend, even thee I love."  
Lo! as he spake the sky-tall terror sank  
To hand-breadth size; the huge abhorrence shrank  
Into the form and fashion of a dove;  
And where the thunder of its rage was heard,  
Circling above him sweetly sang the bird:  
"Hate hath no harm for love," so rang the song;  
"And peace unweaponed conquers every wrong."

—John G. Whittier.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Slow Valley Meeting

We will decide on next Saturday from the orders in hand, whether or not we will be justified in printing the Chronicle of Slow Valley Monthly Meeting. Several additional orders have been received, but we trust that many others will come in within the next few days. It will be a rare opportunity to put a booklet that is full of inspiration for any meeting into the hands of Friends generally. Single copy, 15 cents; ten copies, \$1.00; twenty-five copies, \$2.25. Address Manager of The American Friend, Richmond, Indiana.

### The Homiletic Review

"War clouds hang over Europe" was a phrase we were accustomed to hear before the outbreak of the present conflict. The clouds have certainly dissipated, and we are face to face with the stern reality. No one is capable of saying anything of a constructive character on this great conflict unless he is familiar with conditions in Europe. David Jayne Hill, LL.D., Ambassador Extraordinary and Plenipotentiary to Germany, 1908-11, in his article in *The Homiletic Review* for September on "The Gospel of Good Will—An Influence for the World's Peace," sheds considerable light on things as they exist in Europe today, and he also suggests what may be done to ameliorate present conditions.

Mankind is split up into two mighty forces—peace and war. War is now having its innings and surely there never were greater reasons for international peace than today. Evidently the editors had this in mind when they gave the first pages of this number to an account of the life and service of "The Uncrowned Queen of the Peace Movement—Baroness von Suttner," by Lyra D. Trueblood, Washington, D. C.

Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

### Church Peace Union

*Report and Declaration of the American Delegates at the International Conference of the Church Peace Union, held at Constance, Germany, August 2d, and at London August 5th, 1914, to the Federal Council of the Churches of Christ in America, and its Commission on Peace and Arbitration:*

It is significant that this first International Conference of the Churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God Our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our Conference. There is a general consciousness that now more than ever we are called to co-operate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do His will in the world—waiting upon the Lord.

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are unchristian. We are witnessing the *reductio ad absurdum* of unchristian civilization; for peace is not to be secured by preparations for war (even if unchristian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so too our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the Cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing from this Conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

Faith is tested by proving God, and we prove God best by working together with Him.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 37

RICHMOND, INDIANA, NINTH MONTH 10, 1914.

New Series.  
Vol. II. No. 37

## The Unity of Friends—III

In the face of the gigantic tasks which are confronting the forces of righteousness in the world today, it is deplorable that these elements find themselves in divergent if not wholly unsympathetic camps. But when these divergencies are found to characterize bodies of the same generic name, each professing to proclaim the same message of saving grace for lost humanity, the condition is calamitous, and should call for urgent attention.

Without question there is a tendency, theoretically at least, toward federal unity in church life. How far this development has become practical is open to grave question. Something has been gained when the church is willing to talk in terms of Christian brotherhood. But it must be confessed that the church as a whole has a long road to travel before the ideals of Christian unity in practical operation will have become a living reality.

That Friends in common with all other churches have failed to live up to their best ideals must be apparent to all. That they have done a noble work through two and a half centuries of history and have made their impress upon the world will be freely admitted by men and women of every faith. We are frank to confess that it would be far more pleasant to declaim upon the goodly heritage which has been handed down to us as Friends of this generation. We would all delight to spend our time in paying tribute to our honored denominational ancestry.

But every generation has its own problems, and no generation can thrive upon the virtues of the dead. While this age is debtor to every age that is past, our responsibilities as actors upon the present stage are no less binding than were those of our fathers.

When we consider the deplorable discrepancy between the teachings of the Master and the average conditions of life which exist in this so-called Christian age, we are appalled at the magnitude of the tasks which yet confront the Christian church. So long as the business world is governed largely by the rule of selfishness and unholy greed, so long as the social order must suffer from the blighting contamination of the legalized rum curse, so long as the public conscience will sustain systems of graft and governmental corruption, so long as the tragedy of bloody war can be precipitated into the peace of so-called Christian

nations, so long as wrong can rule triumphant in any sphere of human life, so long will the church have failed to accomplish its highest purpose, and Christianity must stand defeated in the arenas where it was entitled to realize its greatest conquests.

As Friends we have from the beginning idealized the experience of intensive personal religion, and it is our proud boast that other denominational faiths have been raised to higher planes because of our testimony. But a Christianity that does not transform itself as a vital ruling force into every phase of human conduct both individual and collective has fallen short of its mission. It was William Penn's belief that the faith of the Society of Friends would serve as the successful foundation of a Christian state, and so long as the tenets which he advocated were practiced, his conviction was realized.

In this age there is a loud call that the church shall get away from professionalism and that it shall become an instrument of truth for the regeneration of human society in its varied relationships. The demand that the church shall make good upon its teachings of a gospel that calls for the uplift and betterment of all men, was never greater than it is today. The world itself has gone on in its quest after knowledge, and, through science and philosophy, through culture and æstheticism, by the cultivation of the materialistic spirit, is constantly erecting new standards of civilization. What of the church and its teachings? All too often it has turned aside to quarrel over dogmas and the fine points of theology, and has failed to keep step with the spirit of the generations which it should have been trying to serve. All too often its vision of revealed religion adapted to the demands of the present age has been clouded by traditions and the dreams of ages long ago. All too frequently it has been the trailer of civilization when it should have been its leader and its strongest support.

By no means do we limit the operations of God's spirit in human affairs. The upward trend of civilization is the marking of God's finger upon the affairs of men, but too frequently the church has been wrapped up with conventionalities and so engrossed with its formalisms and ordinances that it has often failed to be an important factor in the upward toiling of the



race, when it ought to have been leading the procession. The church is an agency, an instrument to be operated for human regeneration. It is a means and never an end. The purposes of its existence will never have been realized until the transformation of the life of its members shall have become the occasion for the regeneration of human society and the quickening of national and international life by the power of the Divine spirit.

In this transforming process the ideals of the Society of Friends should play a commanding part. Its policy is democratic and should appeal to the masses. In turning aside from the ritualistic, it has appealed for purity of soul and for complete regeneration of life. It has stood for the essence of righteousness. It has preached a pure gospel. It has ignored professionalism and has even repudiated it. Theoretically at least and in the main practically it has stood for the doctrine of applied Christianity. Without the intervention of priest or ritual it has proclaimed the sovereignty of Jesus the Son of God in direct contact with every human soul that will acknowledge Him as Lord and Master. No less interested in every phase of moral reform, it has taught that human conduct in all its varied forms should be governed by the teachings of the Master. Judged by its professions the religion of the Society of Friends ought to be the religion of the masses.

It must be confessed, however, that the outlook is not altogether assuring. From the days of Fox, Friends have proclaimed the doctrine of universal peace. We have lived to see large elements in the church regarding it as an obsolete tenet, looking upon it as a wearisome topic which no longer called for advocacy as a denominational principle. In the minds of many the peace report was considered dull, the peace meeting was poorly attended, and the whole subject was apparently distasteful. Let us hope that the tragedy of Europe will stir our church to its foundations until the membership will rally to the support of its Peace department as one of the most important divisions of the activities of the church.

Friends have ever stood for temperance reform, yet, comparatively speaking, have had little to do in a constructive way toward the formation of the present movements for saloon annihilation. We have stood for political probity and governmental integrity, yet as a body, so far as America is concerned, have had a strange inclination in later years to avoid the intricacies of the political arena. In other directions, in recent decades, we have scarcely lived up to our professions and have fallen short of our ideals.

What other could we expect from a body whose entity has been so badly shattered? Whatever may be the causes, we have been allowed to drift into separate camps, and today we have Eastern Friends and Western Friends, conservative Friends and radical

Friends, older Friends and young Friends, liberal Friends and orthodox Friends, Five Year Meeting Friends, Philadelphia Friends, Ohio Yearly Meeting Friends, London Friends and Irish Friends, each body having its special and not always sympathetic characteristics, until it seems as though we had become the church of the broken fragments. Having the profound belief that the message and tenets of the Society of Friends are needed in the world today as virile and quickening agencies in the uplift and Christianization of the race, and believing also that the solidarity of Friends is essential to our usefulness and the fulfillment of our mission, we are forced to the conviction that the unity of Friends is a problem demanding urgent attention.

Perhaps organic union is yet only a dream, but were we united in purpose and in spirit, were we striving for the same definite attainments, were we bound together with chords of love in a common effort to interpret the gospel in terms of human brotherhood, were we all dominated by a consuming purpose to do our full share in helping to make Christianity the ruling power in all human affairs, were we willing to sacrifice the non-essentials of procedure and cultivate the spirit of a broad charity as brethren in Christ Jesus, the Society of Friends would soon stand in the advance line of the forces of righteousness that are bent upon the task of carrying the gospel to every creature.

We can at least afford to cultivate the spirit of sympathetic co-operation and surrender ourselves to the conscious leading of the Spirit of God. We can at least seek to know each other better, and in doing so we will be astonished that we have so much in common. It is a time when self-seeking should be abandoned, when pride of position should be lost to view, when, conscious of a common inheritance, we together should strive for once to do our best. May we not in America make a recent utterance of our English Friends our own utterance as we face the future together?

"In all humility, in all childlike simplicity, as those who know but the outskirts of His ways, who have hitherto but dipped their tiny buckets into the ocean of His love, we are to ask ourselves whether again today our Father is not waiting to do a new thing. If once we put ourselves alongside His purposes of love, if we may but so company with Jesus as to catch the contagion of His faith, if we can be given such a sight of Him upon the Cross as to know our whole souls abandoning themselves in the reckless sacrifice of a self-forgetting love—may we not rightly expect the Divine resources will be put at our disposal for the service of mankind in a measure altogether unprecedented in our meager experience?"

In humbleness before the Lord, and through earnest, prevailing prayer, let us seek to know the Divine will, remembering that we are all brethren in Christ.



# THE HIGHER LIFE

## The Prayer Life

Prayer is the hand that catcheth hold on peace;—  
Nay, 'tis the very heart of nobleness,  
Whose pulses are the measure of the stress  
Wherewith he doth us, we do him possess.  
If these should fail all our true life would cease.

Who live in prayer a friend shall never miss;  
If we should slip, a timely staff and kind,  
Placed in our grasp by hands unseen shall find;  
Sometimes upon our forehead a soft kiss.

—H. S. Sutton.

## Earnest Prayer Answered

It was a very cold evening some years since, when a number of young men and women started for a village in one of the Middle States, on a sleighing party, in high glee for the dance and entertainment. A mother sat by the hearth as her beloved daughter and sons jumped with joyous step into the sleigh, and soon the sound of the whip and bells were no longer heard in the distance. She proposed to their father—who was looked upon as a patriarch in Israel—to put the horse to the sleigh, and go to her brother's house, and spend the evening in united prayer with his wife and himself for their children. He denied her not, but took her there at great risk of their lives, between one and two miles, through deep snow-drifts. The evening was spent in prayer and supplication, and this devoted couple returned again to their home at a late hour of the night. A few months after this, their prayers were fully answered, even beyond their highest expectations—nearly every member of these two families became the subjects of Divine grace. It was the commencement of a powerful revival of religion in that region of the country.

These fathers and mothers have gone home to receive the blessed plaudit, "Well done, faithful servants, inherit the kingdom which is prepared for you;" but their children are still living, a number of whom are in the ministry, the others elders in churches or consistent members of the church. What does this lesson teach parents? Be in earnest—ask—wrestle, as did these Christian parents, and ye shall prevail!

The great need of the church is intercessors—men and women who know how to prevail with God in prayer. In Romans 8: 26, 27, we read: "For we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Too few know anything about the indescribable passion for souls and how to "pray in the Holy Ghost."—*Times of Refreshing*.

"Christ is risen!" This is good news, and also the old, old story. Believe it! Accept it! Tell it!

## The Example of Christ

Christ's own use of prayer is a guide to our understanding of prayer and a sufficient warrant for our practice of prayer. If he needed to pray, found comfort in prayer, received guidance in answer to prayer, how much more do we need such aid, comfort, guidance. We are told, specifically, in connection with the great crises of his life that he went apart at those times to pray. But on one occasion, at least, we find that what he desired—not his supreme desire but, nevertheless, what he asked for in prayer, was not granted. In Gethsemane he asked that "the cup might pass" from him. But greater than this desire was the predominant desire that the will of his Father, whatever that will might be, be done. And he received strength to drink the cup, in all its bitterness. So with us, the thing we ask for may not always be granted. But with every prayer the dominant desire should be, "Father, not my will but thine be done." This is true, humble, childlike, Christlike prayer, when we present our petitions, very earnest they may be, but always with the feeling supreme in heart and mind, "Not my will, but thine, be done."—*The Congregationalist*.

## "Christ Died for You"

There are persons who seem to go through life with comparatively little sense of the weight of sin. It may be only an apparent unconcern, however. Often behind a smiling face there is a heart that is sad and fearful. We can never tell what secrets lurk in each others' souls. A man can laugh sometimes even with the undying worm gnawing at his vitals. We are convinced that in every person's experience there comes sooner or later, that day when the soul stands before God stricken with the dreadful consciousness of sin, bending under the weight of the awful burden. In that day the soul needs Christ and can be satisfied with no one else but Christ. There is no message for that tragic hour but the message of the cross; the message which says, "Christ died for you."—*United Presbyterian*.

Let me but live my life from year to year,  
With forward face and unreluctant soul;  
Not hastening to, nor turning from, the goal,  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart that pays its toll  
To youth and age and travels on with cheer.

So let the way be up the hill or down,  
Through rough or smooth, the journey will be joy,  
Still seeking what I sought when but a boy,  
New friendships, high adventure, and a crown;  
I shall grow old, but never lose life's zest  
Because the road's last turn will be the best.

—Henry Van Dyke.



## OUR WEEKLY SERMON

### The Well-Spring of Satisfaction

BY ENOS HARVEY

Text, John 7: 37—If any man thirst let him come unto Me and drink.

Jesus was attending the Feast of Tabernacles at Jerusalem. All Israelites dwelt in booths during this Feast, according to God's direction, "That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt." This would remind them of the early days of their freedom when God was directly known to be their deliverer, the supply of their need and their dwelling place.

This feast was also a national thanksgiving, the Feast of Ingathering, commanded to be held when they had gathered in the fruits of the land. Here all rank of wealth, official or social distinction, was set aside, as rich and poor, high and low dwelt side by side in their fragile booths, thus acknowledging that, apart from God, there was not more than a leaf-covering between them and destitution. And whether He supplied their need miraculously as in the wilderness, or by blessings upon their labors in the fields of Canaan, He was alike the Great Provider, and they all were dependent upon His bounty.

The occasion was one of mingled thanksgiving and social enjoyment. The people came in holiday attire, bearing palm branches and fruit of goodly trees, and rejoiced before the Lord.

This rejoicing reached its climax at the time of the morning oblation, when, accompanied by trumpet blasts and loud hallelujahs from the people, the priest poured upon the altar a pitcher of water from the pool of Siloam, singing the words of Isaiah, "With joy shall ye draw water out of the wells of salvation."

There were those present who saw a deeper meaning in this ceremony than the celebration of the abundant supply of water their fathers had received in the wilderness, or the rains that had rendered fertile their lands from which they had gathered their harvests. With perplexed and longing hearts they were seeing more in Isaiah's words than the drawing of water from the Pool of Siloam. Joel also had prophesied that "A fountain should come forth from the house of Jehovah." But as yet no healing waters had flowed from the temple to give life to their famishing souls. They had come up to this feast hoping almost against hope to see the "consolation of Israel" in the fulfillment of the prophet's words. Were they to return again to their homes disappointed, as oft they had returned before, to await another year before their longings could be satisfied? It was to such expectant thirsty hearts that Jesus made one of the most clear and startling revelations of Himself as the fulfiller of prophecy. With a far-reaching, soul-penetrating voice He cried saying, "If any man thirst let him come unto Me and drink." Many must have re-

freshed their souls that day as they slaked their thirst at the fountain of living waters. They believed and testified, "This is of a truth the prophet"; "This is the Christ." The text incidentally mentions three essential conditions to soul satisfaction, viz.: Thirst, Come, Drink.

1. Thirst, in the sense of an eager desire after God, is of divine origin. As He who created man to thirst physically also created water to satisfy that thirst, so He who made us to yearn after Himself has given Himself to satisfy that yearning.

The psalmist who prayed, "Bow down thine ear, O Jehovah, and answer me, for I am poor and needy," could later testify, "Jehovah hast helped me and comforted me." The young ruler seeking eternal life, the publican pleading for mercy, the Greeks with their request to see Jesus, the thief on the cross praying to be remembered, must have all been impelled by an unsatisfied craving after God and His righteousness. "Blessed are they that hunger and thirst after righteousness."

2. Come. How full of tender compassion are the Scripture invitations to come. "Ho every one that thirsteth, come ye to the waters. . . ." "Come unto me all ye that labor and are heavy laden." "He that is athirst let him come." Couple with these invitations the assuring words of Jesus, "Him that cometh unto me I will in no wise cast out," and we have a strong encouragement to any who thirsts to come. What assurance to those who are ready to say with the prodigal, "I will arise and go!" What a welcome home awaits them! What feasting and joy! "If any man thirst let him come unto Me and drink."

3. Drink. Perfect satisfaction awaits those who take this third step. Jesus said to the woman of Samaria, "Whosoever drinketh of the water I shall give him shall never thirst; but the water I shall give him shall become in him a well of water springing up unto everlasting life." And again, "He that believeth on me . . . from within him shall flow rivers of living water."

The Holy Spirit as the indwelling Spirit of Christ is the explanation of this fountain springing up and flowing forth within us, ever fresh and satisfying.

Bloomington, Indiana.

### God is Love

BY GEORGE C. LEVERING

There is nothing more fundamental than the character of God. All our philosophy, all our religion, the very essence of our life, springs naturally from our idea of the character of God. We become like that which we worship. The Greeks worshiped Venus, the personification of sensuous beauty, and they became beautiful but sensuous; the Romans worshiped Jupiter, the personification of irresponsible power, and they developed power untrammelled by conscience; the Christian worships the God and Father of our Lord and Savior Jesus Christ, the perfect embodiment and practical expression of pure and holy love, and all our philanthropies, all our hospitals and schools, the



great enterprises of home and foreign missions, are the legitimate result.

And God is love. This is the final word, the last, the fullest, the deepest revelation of the character of God. Here we have found bed rock. There is no more fundamental word which can ever be spoken than this.

And whence comes this revelation? John, the beloved disciple looked into the loving face of Jesus Christ. He walked and talked with his Master as he went in and out among the villages of Galilee. He saw him feed the multitude, cleanse the leperous, give sight to the blind. He saw the tenderness with which he restored that sweet bud of womanhood to the sorrowing home of Jairus, and the firm hand with which he gave back the strength of young manhood to the heart-broken widow of Nain. He stood in the presence of those matchless eyes when crowned with cruel thorns; he followed out to calvary and saw enacted the supreme tragedy of the ages. He studied the empty tomb and considered the person, the power, the words of authority of the risen Christ; and as he pondered there was borne in upon his quivering soul by the Holy Spirit Himself, this final revelation of the character of God,—God is love.

The love of God is without limit. It is unlimited as to time. The verb is here in the historical present. Love is not a passing characteristic but the fundamental and eternal character of God. With Him there is no change. In the beginning, before ever the morning stars sang together, and throughout the illimitable reaches of eternity, both past and future, God is love. As the sun, by its very nature, constantly sends forth in all directions and under all circumstances, its life-giving rays of light and heat and power, so God sends forth His love. It is unlimited in its scope. He loves the good and the bad, the fortunate and those who are crushed with sorrow. There is never a night so dark but this one star shines clear and bright from out the gloom. He loves the white and the black and the red, the yellow and the brown; the most repulsive as well as the beautiful and attractive. He loves the world and He loves me, even me, with all my sin, my weakness and my woe.

Throughout eternity the mainspring and motive of all God's activity is love. In love He created the heavens and the earth, not for "His own glory" in any selfish sense, but as the expression of His own unselfish love. In love He has formed the earth as a dwelling place for man, adorned with infinite beauty and perfectly suited to our every need as only infinite love could suggest. In love He has established the moral government of the world, making suffering the necessary consequence of sin. In love He spoke from Sinai, warning mankind to avoid the ways of death. And not content with this, the great heart of God moved out for the redemption of sinful men. "God so loved that He gave." In love He created man in His own image, godlike in his capacity for joy and for sorrow, free in his will to choose either good or evil, free to enter into the closest fellowship with God Himself. And when, in his short-sighted folly, man turned his back on life and light and joy, thus plunging him-

self into hopeless night, it was the love of the Father which gave the Son to follow him out over the mountains of sin, to patiently win him back to heaven and eternal life. And throughout the entire sweep of redemptive activity, "God was in Christ, reconciling the world unto Himself."

Even in judgment God is still love. No human parent is fit to inflict punishment who acts in anything less than love; no judge is fit to try a criminal case who does not have a tender heart. And shall a human judge surpass God? With infinite pathos then, and with infinite pain, those awful words of doom fall from the lips of infinite love, "Depart from me ye cursed, into the eternal fire." This is the inevitable weakness of omnipotent love. Even God is powerless to make a wicked man happy while still he clings to his wickedness.

Friends, our God is our ideal, our life. We are commanded to be "imitators of God as beloved children." We are begotten into his likeness, and in all things are to "grow up into Him." As love is the fundamental character of God, so the love of God is fundamental in the character of every true man; as God's love is unlimited, so will ours be limited only by our capacity for loving; and as love is the mainspring of all God's activity so, in the heart of every true man, will love be the mainspring of all our activity. And as always, so in our Christian consecration, love will ever inquire, not "How much must I do?" but "How much may I do?" for God and for my fellows.

Xenia, Ohio.

### Missionary Conference on Mexico

At the Conference of the Foreign Missionary Boards of the various denominations operating in Mexico held in Cincinnati, June 30 and July 1, an account of which was given in *THE AMERICAN FRIEND* recently, the report of the Committee on General Education after some consideration was adopted in the following form:

1. That Domestic and Manual Arts be taught in all schools, as far as practicable.
2. That an Elementary School be carried on, as far as possible, wherever there is an organized congregation, and in the larger places that there be added the fifth and sixth grades, so that pupils may be prepared for admission into the higher institutions.
3. That there be High Schools established, at least one for boys and one for girls, within each Mission territory. The course of study in these schools should include vocational training.
4. That the various Missions working in Mexico appoint a Committee on Education, the committee to be composed of one person representing each Mission, to be appointed as the Mission shall determine. It shall be the duty of this committee to study the question of education and make suggestions for the curriculum, conduct and correlation of our schools.
5. The consolidation of the higher grades of the primary schools in such places as are occupied by two or more denominations.
6. That a union college for men and women be established at some central place, and that in connection with this college there be established Normal, Industrial and Kindergar-



ten training schools. The Committee also recommends the consolidation of Normal schools where two or more exist in one center, and that where only one Normal school exists, the question of its continuance or discontinuance be left to the discretion of the denominations concerned.

7. The Committee recommends the appointment of a Committee on Ways and Means for the founding of the College and affiliated schools, this committee to be composed of two members, representing each denomination, to be appointed as each board or denomination may determine.

8. The Committee recommends the appointment, either by the Committee on Ways and Means or by the Boards, of a financial agent for the Union College and affiliated schools.

The following report of the Committee on Press was adopted:

Present conditions in Mexico make opportune a readjustment of the work of producing an evangelical literature in the Spanish language. Every indication points to a greatly increased demand for such literature in the immediate future. The newly and deeply aroused minds of the people of that country will insist upon something to feed on. The pabulum which is supplied them, the reading matter which is disseminated through the country, will have much to do with the future welfare of that Republic. Here is a wide-open door to the gospel.

In the past our activities in producing Christian literature, conducted as they have been largely along independent lines, have been attended by much duplication of effort and consequent waste of resources. This is not necessary. In perhaps no other department of our work is co-operation so easy as in this.

The production of literature involves two branches of labor, the editorial and the manufacturing. The literature itself also naturally falls into two classes, books and periodicals, the permanent and the temporary, including tracts and leaflets with the periodicals. In no department of this work is co-operation impossible. In some, as for example in manufacturing, it may perhaps be accounted difficult. Yet we believe that the difficulties involved even in the community ownership and direction of publishing plants are by no means insurmountable. Certainly there should be no serious obstacle in the department of editing. Our denominational beliefs are sufficiently near to identity with each other and the taste of Mexican readers so indifferent to the distinctions which may still persist among us, that authorship and supervision by those of one church for readers of another offer no obstacles that need give us pause.

In view of these considerations, your Committee on Literature and the Press offer for your approval the following recommendations:

1. That a Joint Depository and Selling Agency be established at Mexico City.
2. That all the present church papers be united into one.
3. That an illustrated young people's paper be established.
4. That a joint publishing plant be established in Mexico City on the basis of a proportionate sharing of expenses by the denominations. This enterprise we should expect to be under the direction and control of a joint board, the members to be named by the co-operating churches.

The general committee reported upon a number of matters which were adopted; among these it was decided to appoint a committee of five, with Robert E. Speer of New York as chairman, to prepare a paper

entitled "A Message to the American People," which shall set forth in brief the fundamentals of the Christian faith and life, laying special emphasis on general principles of Christian living. This message, the report says, should make it very clear "that it is our profound conviction that only through personal discipleship to Jesus Christ are the moral and spiritual problems of Mexico, both individual and national, to be solved and the expectations of every heart satisfied." The committee reported further as follows:

#### *The Mexican Church—Its Life and Growth*

(a) The various Evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the common appellation of "The Evangelical Church of Mexico," with the special name of the denomination following this common designation in a bracket, when necessary, e. g.: "The Evangelical Church of Mexico" (Presbyterian), or etc.

When statistics are used, it is advised that whenever possible and convenient, the whole body of the Evangelical church be counted with the number of the special denomination following in a bracket, e. g.: Sunday School Scholars "Evangelical Church of Mexico," 10,000 (Methodist Episcopal 4,000).

#### *Interchange of Membership*

(b) In view of the proposed distribution of territory, the probable transfer of membership from one community to another, and the constant moving of the people of Mexico from one province to another, your Committee recommends the following form of letter to be used between the churches making the transfer:

This certifies that \_\_\_\_\_ is a member in good and regular standing of the Evangelical Church (\_\_\_\_\_) in \_\_\_\_\_, and we earnestly commend \_\_\_\_\_ to the fellowship and Christian watchful care of \_\_\_\_\_ Church.

\_\_\_\_\_  
\_\_\_\_\_  
Pastor.  
\_\_\_\_\_  
Church.

#### *Self-Support*

(c) Realizing that the permanence of a congregation and its thorough establishment in the Christian faith is most surely indicated by its becoming entirely self-supporting, and realizing that the future life and growth of the Evangelical Church in Mexico wait upon the time when the native members shall be able to stand by themselves, we recommend that the strongest possible emphasis be placed upon the matter of self-support, that all existing congregations be brought to that standard as soon as possible and that all new congregations be started only upon the basis of a diminishing scale of subsidies.

It was recommended that one month of each year be observed as a simultaneous and nation-wide season of special prayer and evangelistic effort. Some time each year shall also be devoted to the promotion of Christian education. Emphasis was laid upon the necessity of increasing the number of medical missionaries, and upon the importance of sending to Mexico the very best missionaries which the churches have at their command. It was recommended that no missionary be sent without some previous preparation in Spanish language. It was recommended also that



there be constituted a permanent field committee, composed of missionaries representing the several denominations and one representative and one alternate from each missionary board.

It was recognized that the action taken is not binding upon any denomination, but it is earnestly hoped and expected that the various missionary boards will at once give favorable consideration to these plans which have been worked out with such care and after the fullest consideration.

### Encouragement

BY BERNICE E. HAWKINS

"They that trust in Jehovah are as Mount Zion which cannot be moved, but abideth forever."—Psalms 125: 1.

Faith and trust in biblical parlance are synonyms in the working. Faith is objective, trust subjective—faith is abstract, trust concrete.

Nothing in all our lives is quite so reasonable or practical as trust or faith. We exercise this virtue every day, on the street-car, in the taxi, in our business dealings, even with the milkman at the door. The late J. P. Morgan, when interviewed by a commission of our national congress, stated in unmistakable terms that faith and integrity were the keystones of business. Upon them credit is built and the recent war scare reveals only too plainly how powerful a thing national credit is.

What is our faith any way? That about which our own personal life adjusts itself. We have our idiosyncrasies, our peculiarities, our whims and notions. These serve to distinguish us from our fellowmen and only those who know us intimately learn to know what our faith is, for we consciously keep our true selves in the background, laboring under the mistaken idea which has enthralled the world for centuries that conventionalities count for most, when it is character alone that is truly worth while—its vehicle is unimportant, a shell, merely a conveyance. Truth always has been crippled from time to time by the paraphernalia of personality—carrying as it were ever a taste of the dish, yet ever reasserting itself, reestablishing its ground, rejoicing the heart of its seeker by its redundancy and freshness.

Even if the Psalmist had known of the phrase of the modernists, "The Indestructibility of Truth," he could have used no better symbolism than Mount Zion. The everlasting hills are a constant token even as the rainbow, that the god of chaos is the god of order and fixity, nor will the hills be moved until God gives the word. Wordsworth felt this when he wrote:

"My heart leaps up when I behold  
A rainbow in the sky.  
So was it when my life began;  
So is it now I am a man."

How strong our faith should be to be commensurate with the foundation for our trust! Bryant "To a Water Fowl" says:

"He, who from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the dark path that I must tread alone  
Will guide my steps aright."

Proof of God's care and guidance comes to us daily. We are slow enough in thanking God for His blessing, but oh, how pitifully dull to realize that He whose hand is so evident in the past is shaping the Future! Who of us a hundred times over has not known, felt or seen God's power and felt his own impotence? Why not then link ourselves up in the very simplest of ways with this great source of strength and infinitude? How puerile it is to try to live without it. Psychologically we need it for our daily life. This conquering faith is the most practical thing in the world. All that is good that has ever been used is found in this application of the psychological principle, but how much more, infinitely more, do we need spiritually faith and trust in the goodness and mercy of God! How satisfying and restful to know our lives are in His hands; how easy and simple, how full of benediction are the lives so open to His working, forming, guiding purpose! For He does have a purpose, a grand, glorious purpose, which expresses itself as the great though simple theme of a symphony or a reverie, played through different keys by different instruments, allegro or dulce, yet none the less true and complete. The great purpose of God must be worked out in your life and in mine. May He grant to us wisdom and strength that we may so order ourselves in accordance with His plan that our tiny notes may ring true in the grand symphony—the music of the spheres!

May we renew our faith like

" . . . The eagle of the crag, that nothing fears,  
But still is young after a hundred years."

And in the light of enraptured vision mount on wings; in the fresh glow of enthusiasm, run and not grow weary; in the plodding affairs of every-day existence with the vision in mind, the goal of "Well done" ever before us, let us walk and not faint.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me,  
On ocean or on shore.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee.

—Whittier.

New Burlington, Ohio.

Never, never wait for postmortem praise. Speak the kind words which love prompts, and remember that words of loving kindness are the best possible tonic which can be given, even to the happiest of the mortals.—*Kate Tannatt Woods.*



## THE GENERAL SECRETARY

### North Carolina to the Front

North Carolina Yearly Meeting at its recent session fell into line with Nebraska and California by the adoption of an eminently practical and business-like system for financing its work. Wilmington Yearly Meeting went so far in the same direction as to order a communication from the General Secretary upon the subject to be printed in its minutes with instruction to its delegates to report upon it next year.

The following details of the North Carolina plan are commended to the careful attention of Friends throughout all our Yearly Meetings.

(1) *The Financial Year.* The Yearly Meeting's financial year runs from August 1st to August 1st and that of the Monthly Meetings from July 1st to July 1st, thus allowing thirty days in which any deficiencies to the Yearly Meeting may be made up.

(2) *The Monthly Meeting Finance Committee* to be appointed at the first of the financial year, to consist of from five to eight representative Friends, the most capable in the meeting, who are to organize for the year's work by the appointment of a chairman, secretary and treasurer.

(3) *A complete list of members*, preferably to be arranged alphabetically and by families, to be placed in the hands of the Finance Committee.

(4) *The Budget* to be arranged by the committee after a discussion by it of the financial needs of the meeting for the year. This should embrace practically all the money that is to be raised during the year. It will cover such items as Yearly Meeting stock, care of house and grounds, fuel, lights, water, pastoral support, care of aged ministers and the poor, fire insurance, repairs of buildings, missions and other purposes (including support of the work of the Five Years Meeting Boards, the General Secretary ventures to suggest).

(5) *Classification of the Membership.* After the amount to be raised has been determined, the membership roll should be taken up and each member classified according to his or her ability and liberality. For example: List No. 1, five cents per week; No. 2, ten cents; No. 3, twenty cents; No. 4, fifty cents; No. 5, one dollar; No. 6, two dollars. Five cents per week is recommended as the minimum to be asked of any able-bodied man or woman. Avoid making too many lists, as it is confusing.

(6) *Pledge Cards.* A simple card printed and filled out for each person may be used on which to designate the amount of weekly offerings.

(7) *Envelopes.* A supply of small envelopes, either plain or printed, should be ordered. If not otherwise available, these can be obtained by parcel post from the Duplex Envelope Company, Richmond, Virginia. It is suggested that the chairman order sample envelopes in advance to submit to the committee at its first meeting. Envelope racks should be placed upon the backs

of pews and kept well supplied. The canvassers should leave envelopes in every house and ask that they be used, the name of the contributor always to be written on the envelope so that the treasurer may give proper credit.

(8) *The Every-Member Canvass.* The list of paying members should be divided up among the finance committee and a house to house canvass made to acquaint the people with the needs of the meeting and the new business-like way of meeting them. Inform each Friend of the amount the committee has thought fitting to place opposite his or her name, insisting on the weekly offering plan and always giving opportunity to increase the amount voluntarily. If serious objection is raised by anybody assure them that it may be reconsidered at the next meeting of the finance committee and ask them to meet with the committee. These visits can also be productive of a good fellowship feeling if the general interests of the church are talked over. The result will be a larger attendance at church services and a stimulation of interest.

(9) *Public Announcement.* At a Sunday morning service just before the new system is inaugurated let the chairman of the finance committee announce the new plan for raising funds—explaining that the needs of the church cannot be properly met without careful calculation and the application of systematic business principles. The co-operation of Friends should be asked for by the minister or the head of the meeting.

(10) *The Sunday Morning Offering*, to be taken by the ushers, should be considered just as important a part of the service as song or sermon.

(11) *Delinquents*, if any, should be notified quarterly either by mail or verbally by some one of the committee as to just how much has been received from them with a courteous request for prompt payment of back dues in order that the church work may not be hindered.

(12) *General Suggestions.* Do not ask the treasurer to do all the work. Let the committee stand back of him and with united front meet the petty excuses and any possible unpleasant experiences that may arise with a few individuals. No good work out of the ordinary routine of custom can be established without some criticism being made. Get a good man for treasurer and keep him in harness for several years or until the new system is well established. The taking up of the offering each Sunday morning will also give opportunity for the children to contribute with the advice and encouragement of parents, thus inculcating duty and privilege. People of the congregation will appreciate and make use of the opportunity to contribute toward the work of the church in the community.

North Carolina Yearly Meeting gave a splendid exhibition of progressiveness and church enterprise when, with entire unity, it adopted the plan above outlined and commended it to all its component meetings.

JOSEPH JOHN MILLS,  
General Secretary.

525 South Catalina Avenue,  
Pasadena, California.



### The Westtown Letter

Westtown School opens on Ninth month 8th, and the recitations begin on the morning of the 9th. As each school year proceeds both the need and the opportunity for changes develop. Some of these can be acted upon at once, but many of them have to be undertaken at the beginning of a new year. Westtown opens with various readjustments, one of which, at least, is of vital importance.

The adequate care and oversight of the boys in the building has been for many years one of our most important problems. In earlier days, when a rigid system of discipline was customary and generally approved, a single governor, with a little help, could fairly control the situation. But that system has been condemned for a generation, and more and more the schools depend upon the personal influence of the teachers, who must live in close touch with their boys. The governor therefore, has given way to the house-master, who should really be a house-father; and this generally means that he must be a married man with a home of his own so near to them, that both he and the home exert a steady influence on the current of their daily lives.

Where the cottage system is in vogue the man and wife will preside over the small group committed to their care. Where the boys live in large buildings, as they do in Westtown, convenient quarters are usually made for a few of the married teachers; and these soften, as best they can, the rougher customs and manners which always tend to develop in a region exclusively given to masculine youth.

For many years we have desired to have a real house-master, but a real home was an essential part of the idea, and we had no home to offer. During the past year, however, we have decided that the proper development of the school must not be hindered by any difficulty dependent upon the character of our building; and, therefore, we have fairly faced the problem of providing adequate accommodations, in spite of the fact that they will occupy valuable space and cost considerable money. The class-room, heretofore known as number 9, and the three rooms over it on the second floor were withdrawn from school use, and incorporated with a two-story projection in front giving the apartments side light and air. Architecturally the addition relieves the rather severe lines of the long boys' wing, and its arrangements are such as to furnish a delightful home for a small family.

While this movement does not depend upon any one person for its successful accomplishment, the fact that we had an admirable person, who was ready to undertake the office of house-master, was an important element in determining the improvement at this time. George L. Jones, who has been assistant principal for the boys during the past year, will, with his wife, occupy these quarters; and he will assume such duties as the position naturally implies. We are particularly fortunate in having one in that position who brings years of experience to guide a scholarly mind and a character admirably fitted, both by nature and by grace, to direct and influence boys.

It is our united policy to cultivate in our pupils that frame of mind which tends to prevent disorder and wrong doing. By living close to the students we can foresee much of coming trouble and quietly turn it aside, and when untoward events happen we can detect them in the beginning, before they have become serious, either to the school or to the boys. The preservation of order by the detention and punishment of offenders is a crude and wasteful method, compared with the plan outlined here. It must not be considered, however, that we are adopting a new policy. We are merely putting ourselves in position better to carry out those ideas on which we have long been attempting to conduct the School.

This autumn will see the revival, after many years intermission, of some formal instruction in agriculture. It comes in as a part of the new Department of Orchards and Forests, and will be conducted by the manager of that department, James F. Walker, who is a graduate of the Ohio State University in Agriculture. We do not expect to be able to do much actual teaching of agriculture, which properly belongs to the college and not to the preparatory school, but some instruction can be given and we can do a great deal to keep the agricultural idea alive among our people.

Much more important to my mind than the actual teaching of agriculture, is the exemplification of it which our whole farm gives, and the opportunity to work under skillful and sympathetic direction, which our new department will afford. All through the open weather, but particularly in the spring and early summer, there will be opportunity for the boys to work on the farm. Last spring it would frequently happen that a dozen or fifteen would spend a Seventh-day afternoon setting out strawberry plants, or weeding the rows of vegetables, or otherwise working on the crops which had been planted between the rows of young trees. This work was all paid for at a reasonable rate. One boy has been working all this summer and saving most of his wages to go toward his school bill for the coming year. If the plan is found feasible it is our intention to establish other working scholarships for next year. In these cases the School will grant outright a scholarship of \$100, and will guarantee to the young man the opportunity of earning \$100 more, over and above his living expenses, by working during the summer vacation and in the shorter vacations during the year and probably some on the holidays; so that \$200, out of a total of \$275 can thus be provided for. I shall be glad to hear from any farmer's boys who are interested in such a proposition for another year. I can promise nothing definite at the present time, but our expectation is as above outlined. Such an arrangement would begin about Sixth Month 20th of next year and run for twelve months, taking the vacation first and then the following school year. In such an arrangement it is rather essential to have those who are accustomed to farm work and who are able to stand up to some of the heavier parts of it.

THOMAS K. BROWN.

If interested in the School please send for our catalogue.  
—Adv.



## PERSONAL MENTION

Rufus P. King attended the sessions of Iowa Yearly Meeting last week.

Charles Mesner will serve the meeting at West Branch, Iowa, the coming year.

Willis Beede has been serving the meeting at Maricopa, Arizona, as pastor during the summer.

Leanna Hobson has accepted a call to remain as pastor at Fountain City, Indiana, for another year.

Murray S. Kenworthy, of Richmond, Indiana, attended the sessions of Iowa Yearly Meeting last week.

Charles Haworth has been elected Principal of Pleasant Plain Academy, Iowa, for the coming year.

Andrew F. Mitchell, of Long Beach, California, addressed the W. C. T. U. at Whittier on August 28th.

William I. Kent, of Rhode Island, will do pastoral work in Richland Monthly Meeting, Iowa, for the coming year.

William J. and Flora T. Sayers have resumed their work in the Poughkeepsie Meeting, New York, after a vacation spent in Indiana.

Frederick J. Cope, who has been pastor at Watseka, Illinois, for some time, has accepted a call to the meeting at Emporia, Kansas.

Professor Harlow Lindley of Earlham College has spent the summer in Indianapolis, where he has served as Assistant State Librarian.

Thomas E. Jones, Secretary of the Board of Young Friends' Activities, attended Iowa Yearly Meeting last week and rendered efficient service.

Charles E. Tebbetts addressed a Sabbath evening union service at Whittier, California, on August 23d. His subject was "The World That is to Be."

Professor Elbert Russell, of Richmond, Indiana, is conducting a very active campaign in his race for Congress in the sixth Indiana district.

Cyrus H. and Amy B. Hawkins expected to begin their new pastoral work on September 1, in Calvary Monthly Meeting, Sterling Quarter, Kansas.

Herbert McCarthy, who has been serving the meeting at Hughesville, Pennsylvania, will go to South Starksboro, Vermont, for the coming year.

Mary Miars Harold, of Indianapolis, Indiana, who has been serving the meeting at Greenfield, Indiana, as pastor, has accepted a call to the meeting at Danville, Indiana.

Lewis G. and Mary B. Pim, of Adrian, Michigan, have an invitation from the

meeting to remain another year. They attended the sessions of Ohio Yearly Meeting, and have been having a short vacation since that time.

E. Howard Brown, who has served the meeting at Earlham, Iowa, for several years, has accepted a call to the pastorate of the meeting at Westfield, Indiana, and will take charge soon.

Homer J. Coppock has accepted a position in the Milbrook Memorial High School which will enable him to continue the excellent work he has been doing in the Milbrook Friends' Meeting.

Miss Bena Knudson, of Minneapolis, President of the Christian Endeavor Union of Iowa Yearly Meeting, is in Norway, and on account of the war, was unable to return for the Yearly Meeting.

Charles E. Tebbetts and wife, who have spent the summer in California, attended the sessions of Iowa Yearly Meeting. They returned immediately afterwards to their home in Richmond, Indiana.

Vincent D. Nicholson expects to continue his law studies as Junior in Harvard University during the coming year. He has just completed a year's service as Endowment Secretary of Earlham College.

Bertha E. Day, the converted catholic of Rockford, Ohio, is engaged in a series of evangelistic services at Barbers Mill, Indiana. The crowds are increasing each evening. Marie Cassell is pastor of the meeting.

Lyra D. Trueblood, daughter of Benjamin F. Trueblood, of Washington City, has a valuable article in the Homiletic Review for September on "The Uncrowned Queen of the Peace Movement, Baroness von Suttner."

Clark Brown and wife, of Cummings, Iowa, have been selected by the Associated Executive Committee on Indian Affairs, to take the superintendency of Friends' Indian work in Oklahoma, succeeding William P. and Abigail C. Haworth, who retire from that work. They will take charge about the first of October.

## MESSAGE FROM THE CHILSONS

Port Said, Egypt,  
August 12, 1914.

We arrived here from Palestine yesterday to find that boats are tied up here because of the war, and the prospect of our getting away soon is not very bright. It is expensive staying here and we hope to get away soon.

ARTHUR CHILSON.

The above has been received at the office of the Friends' Foreign Missionary Board, and has been handed to us by the Secretary, Edith Tebbetts.

## NEWS ITEMS

The union meetings in the new auditorium at Pleasant Plain, Iowa, were times of blessing to the community.

Friends in California are quite active in the campaign to make that state dry, an issue which will be decided at the November election.

The annual picnic of the Whittier, California, Bible School was held at Sandford's bridge, San Gabriel River, on August 13th. There was a good attendance.

From the Pacific Friend we learn that Bunji Kida, the Japanese missionary, is settled at El Modena, California, and that through his ministrations three of his countrymen have already been converted.

The camp meeting at Hughesville, Pennsylvania, was a time of great blessing. Daniel Hodgkin conducted the evangelistic services, and Edward Mott gave Bible lessons each day from the book of Hebrews.

The presence and services of Augustine Dwyer, of Westchester, Pennsylvania, were greatly appreciated by Friends at Poughkeepsie, Milbrook and Stanfordville, New York, which meetings he visited recently.

The Summer School for Bible study at Raisin Valley Seminary, Michigan, followed the Quarterly Meeting the first part of August. The program as published in THE AMERICAN FRIEND, July 16th, was mostly carried out, and good interest was manifest.

Adrian Quarterly Meeting was held at Raisin Valley, Michigan, August 1 and 2. Rufus P. King, of North Carolina, was in attendance. He also visited several meetings in the Quarter. Isaac Stratton, of Beloit, Ohio, was also present, and both these ministers were favored to preach to the edification of the church.

The meeting at LaHarpe, Kansas, has a good commodious church house in good condition. There is no debt of any kind. There is a good farming community all around the town, and farms can be purchased at reasonable prices. We are not in the real estate business, but will be glad to answer inquiries regarding the community. Address W. H. Wheeler, LaHarpe, Kansas.

Sarah Coffin and Olive Newlin, of Whittier, California, gave a reception in honor of Imelda Tebbetts at the home of the former, on Saturday afternoon, August 22. The affair was largely attended by old friends and neighbors both in this and other states, members of the church, both in our own



and other churches, College auxiliary and W. F. M. Society. Mrs. William Pearson, of Wichita, Kansas, was also present to meet old friends and gain new ones.—Pacific Friend.

Western Yearly Meeting will convene at Plainfield, Indiana, next Tuesday. An unusually large number of visitors is expected on account of the dedication program of the new meeting house. There will be several delegates from other yearly meetings. On Sabbath, the 20th, the speakers in the house will be Joseph John Mills, Edmund Stanley and Robert L. Kelly. Dalton Lewis will have charge of the music and a singing choir of three hundred voices is being gathered from the various meetings of the Yearly Meeting.

A unique feature of the Bible School work of Nine Partners Quarterly Meeting, New York, is the annual field day. The plan is to have all the schools of the quarter come together for a picnic dinner which is followed by various contests, racing, jumping, baseball, etc. This year the affair was held August 26th. Each school was present with a large delegation and each participated in the events scheduled with the result that Clinton Corners, New York, secured first place; Milbrook, New York, second. Two of the most obvious benefits from the plan are, (1) the attracting of the indifferent to the picnic itself, which may be the first step toward the church, and (2) the incentive to organize groups in each school which get together to practise for the events.

A reception was tendered to Charles E. and Imelda Tebbetts at the church at Whittier, California, on the evening of the 24th of August. The program was arranged by the Missionary Committee of the Monthly Meeting. H. E. McGrew presided. After singing "Love Divine All Love Excelling," and prayer by A. N. Tomlinson, Thomas Armstrong spoke in behalf of the church, and recalled incidents in the early history of the work of the church on this coast—as did other speakers—with which the Tebbetts were largely concerned. Rhoda M. Hare spoke in behalf of the mission interests and Lydia J. Jackson of that of the College. Imelda Tebbetts referred to early experiences in the work and of continued interest. Charles Tebbetts followed with words of appreciation of old associations and the advantages of those living on the coast, and of his interest in the work in general.—Pacific Friend.

Buffalo Quarterly Meeting was held at LaHarpe, Kansas, August 21-23. All of the local meetings were well represented. The sessions from first to last

were deeply spiritual and inspiring. We had the very acceptable company of our Yearly Meeting Superintendent, L. Clarkson Hinshaw, who preached four sermons, which were fraught with that deep spirituality and earnestness that characterize his preaching. The business was conducted in much love and harmony. The reports of the different departments indicate a good degree of earnestness and interest. Dinner was served at the church and a social hour was enjoyed by all. The crowning meeting was on Sabbath morning, when the congregation broke out in song and praise, in which almost all present took part. Brother Hinshaw preached a very searching sermon from the life of Abraham, taking the text: "And I will bless thee and make thy name great; and thou shalt be a blessing." Many were led to desire to live a life of greater devotion to God than in the past.

#### LYDIA HEALD SHARPLESS COMPLETES HER 104TH YEAR

On the afternoon of the 22d of August an event of more than ordinary interest to Whittier Friends and many others, was the annual celebration of the birthday of Aunt Lydia Sharpless, who has now lived four years past the century mark. While there are times that she longs to leave this earthly career, when the time of her birthday draws near she looks forward to it with keen interest and pleasant anticipation of meeting her many friends and relatives who gather to greet her on her natal day.

This year the home of her grandson, Leonard Sharpless, 229 West Washington Avenue, Whittier, was the scene of a large and happy gathering of her children, grandchildren, great-grandchildren, nieces, nephews, and their children and grandchildren. Guests arrived throughout the afternoon from Long Beach, Los Angeles, Pasadena and other places, and many interested friends also called, all to bestow upon Aunt Lydia or Grandmother, as she is affectionately called, their love and best wishes and many tangible gifts were left as well. While she was the center of attraction many happy greetings were exchanged among those who had not met for years.

There was a short, informal program. Grandmother herself repeated a poem, "Waiting, Waiting," which was composed for her by Dr. Benson, of Pasadena, some years ago. Dr. Benson read another short poem composed for this occasion. Charles E. Tebbetts appropriately invoked divine blessing upon the company, and the guest of honor, and also reviewed some of the world's progress during the lifetime of Lydia

Sharpless. Thomas Armstrong and Edward Cook also made appropriate remarks. After the guests had departed Grandmother returned to the home of her daughter, Sarah Hiatt. She said she was not tired, and was very happy that so many had come to see her. She has entered upon her 105th year, eager to piece more quilts and in her simple way do all the good she can.—Pacific Friend.

#### FRIENDS AND THE WAR

Great trouble has come to the Society of Friends in England. By their creed they are opposed to war, and now they find their country plunged into the greatest of all wars. They face that fact in a recent statement of their attitude, in which they say: "We recognize that our government has made most strenuous efforts to preserve peace, and has entered into the war under a grave sense of duty to a smaller state towards which we had moral and treaty obligations." Therefore the present moment is one not for criticism but for co-operation, and ways are shown in which men of peace can help in this crisis, mindful always that in other countries there are men and women of similar faith. So the Friends are called upon not only to help the suffering and stricken in England, but to prepare for extending their services when the opportunity comes. A civilization in some respects surpassing any other has been built up on a foundation of sand, and was bound to crumble because force took the place of reason and humanity. At the close of the war will come a stupendous task of reconstruction, made more difficult by a legacy of hate, and the Friends are called upon to prepare for playing their part when this task of re-civilizing Europe begins. It is a message conceived in an admirable temper.—Springfield (Mass.) Republican.

#### NOTICE

The annual meeting of the Indiana delegates of the Five Years Meeting will be held at the rise of the afternoon session of the Yearly Meeting on Fourth-day, the 23d.

TIMOTHY NICHOLSON,  
Chairman.

FOR SALE—I want to sell my farm of 160 acres, located in Cherokee County, Kansas. A beautiful location, one-half mile from railroad station and Friends' Church. School, three-quarter mile. A ten room house with closets and other conveniences. Two barns and other out-buildings. Address  
W. H. WHEELER, LaHarpe, Kansas.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.



### \*\*\*\*\* A TRIP TO THE OREGON COAST \*\*\*\*\*

The state of Oregon is divided into three parts by two mountain ranges that run north and south across the state. The coast country is moist and cool and the grass grows all the year. This part of the state abounds in milk and honey, the leading products being butter, cheese and honey. The Willamette Valley and eastern Oregon have a long dry summer, and these portions of the state are much warmer than the coast country. As a result of these climatic conditions the shore of the Pacific or the mountain regions become the playground of the state.

Early on the morning of August 11, a party consisting of Charles O. Whitely, his wife and their two children, Esther and Robert, and Henry Wasson and wife, Mrs. Whitely's father and mother, and the writer and his wife, left Newberg for a two weeks' outing, and to hold revival meetings at Oretown on Nestucca Bay (pronounced Neztwek). The road, graveled the most of the way through Yamhill County, leads up the Willamette River till the Yamhill River is reached and follows the river and its tributaries to the summit of the coast range.

The towns passed were Lafayette, the former county seat, McMinnville, the present seat of justice, Sheridan and Willamina. Just before stopping for the night, we passed the buildings of the Grande Ronde Indian Agency. The cross above the church building indicated the influences that have moulded the character of the Indians and these show the evil effects of this influence.

The second morning we climbed the mountain, crossing the summit at an elevation of less than seven hundred feet, this being a very low pass. Two roads lead down the mountain side to the sea, one of them going down three rivers to the big Nestucca, the other down the little Nestucca. The reputation of the road down the little Nestucca was very bad, but a drink from the sulphur spring by the side of the creek renewed our courage, and we were ready for new experiences. The river runs between two mountains, only narrow valleys being found anywhere. In some places the mountains are rock-ribbed and bare; in others they are covered by a growth so dense and the species so numerous that a description is impossible. The road is very hilly and full of rocks of all kinds and sizes. We were pressing on, intending to reach Stella Falls before noon, when passing a peculiarly bad drop in the road one of the rear wheels of the

Whitely rig gave way with a crash. A new vehicle was obtained and Stella Falls was reached where the second night was spent instead of at our destination. This picturesque spot compensates for much hardship.

The next morning we finished the trip, reaching our destination before noon. On the way we passed a rotting log, upon which were six or more stumps of trees, the trees having been removed. These were from six inches to a foot in diameter. This is a common sight in this country. The seed falls on the log and germinates and then sends its roots to the earth sometimes on both sides, thus literally sitting on the log.

On Saturday morning we were joined by Albert Benson and Oliver Charles from Newberg. In the afternoon the entire party drove down to Fletcher's beach where a part of the company enjoyed a swim in the surf.

A ride over a steep, rocky hill was necessary in order to reach the fish cannery but the effort was well repaid when the knowledge thus gained is considered. Everything is kept perfectly clean and sanitary. Three of our party were permitted to ride on the gasoline launch on one of their trips to gather up the fish. Two trips are made each day, one up the big Nestucca River, and one up the little Nestucca River. The catch consisted of the Chinook salmon ranging in weight from fifteen to thirty pounds each.

One day our party, in company with some from the neighborhood, went to Neskowin (pronounced Nez-ko-in), one of the most popular beach resorts on this part of the coast. This place used to be known as plain plebian Slab Creek, but it now is known by the esthetic name given above. At this place stands proposal rock, a large rock perhaps more than one hundred feet high, covered on top by vegetation. The name was gained because a young couple scaled its side and reached the top, and then the loving swain, taking advantage of the occasion, obtained the important answer he desired. Here are seen at low tide a large number of spruce stumps encrusted by marine growth. No one knows how long they have been there, as little change has been noticed since the country has been settled.

The meetings were held in the new church building at Oretown, a country hamlet, consisting of a postoffice, cheese factory, Grange hall, and the church, surrounded by farm houses. The congregation is known as the Gospel Church of Oretown, and the declaration of faith is about as follows: "I believe in the Lord Jesus Christ as my Savior,

and accept the Holy Scriptures consisting of the Old and New Testaments as the only guide for my life and action." The building was nearly completed, so that it was dedicated Sunday afternoon, August 23rd. We began the meetings Thursday evening, August 13th, and held meetings every night till Sunday evening, the 23d. Three meetings were held each Sunday. On the afternoon of the 16th, we held a meeting devoted to Prohibition.

The services were well attended on Sunday, and fairly well attended during the week. A few found joy and peace in believing. One man well advanced in years said when asked to pray, "I do not know how, I have not prayed for forty years," but he did pray and seemed to find peace; he was the son of a minister. One young girl in her early teens found peace the last night. We left the place with regret that so many refused to yield.

We left for home about noon on Monday, the 24th, coming by the big Nestucca and the Three Rivers route to Dolph. We found this road much better than the other one. The rocks known as Castle Rocks are on the south side of this canyon and are situated up near the top of the wall and are so named because of their shape. Our camping ground was in a beautiful grove of alder. Attention was called to the fact that four alder trees, the largest about twelve inches in diameter, were growing within a large fir stump that had been hollowed out by fire, the massive shell and roots entirely surrounding them. Reinforced by the bedding carried along, the fine growth of fern near the camp ground furnished a fine bed for the company. We crossed the summit in a fog carried in from the ocean. The ground under some of the trees was wet, the foliage of the trees having condensed the moisture, which fell in drops to the ground. Sometimes autos were met in narrow places where passing was very difficult. Auto drivers were usually careful, but one reckless one came around a sharp curve so fast that if the brake had failed to work an accident would very likely have resulted. Our second camp on the homeward journey was by the Yamhill and the final drive ended about noon of the 26th.

Mrs. Wasson of the party was sick the last two days, but was able to continue the journey home. Although the writer and his wife have been here over twenty-six years this was our first trip to the coast. We trust the reader will enjoy in some measure the perusal of the story.

AARON M. BRAY.



## BIBLE SCHOOL LESSON

September 20

**Subject**—The Judgment of the Nations.

**Lesson**—Matthew 25: 31-46.

**Golden Text**—Inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Matthew 25: 45.

**Place**—Mount of Olives.

**Time**—Afternoon of April 4, A. D. 30.

Jesus had now completed His general mission and is giving some parting instructions to His disciples. He has gone out from Jerusalem and, seated on the Mount of Olives with the disciples around him, is giving them a picture of the final judgment when all human events will receive their exact reckoning.

Jesus Himself was about to be crucified. So far as outward demonstration went, His mission appeared largely to be a failure, but He looks forward to the end of time when in the last setting of all things material, Jesus is to come with all the holy angels to "sit on the throne of His glory." Now Jesus was to be judged; then He is to judge all men, including His accusers and those who here were to pass judgment upon Him.

Here on earth the wheat and the tares were to grow together until the harvest time, when the tares were to be gathered and burned. Here the sheep and the goats would graze from the same pasture, but the day would come when the inevitable separation must take place. Saint and sinner mingle together here as elements in the same social life, but the needle is not truer to the pole than are the judgments of God which operate with exactness for the future life. The sheep with their white coats were symbols of the pure and good. The goats with their black hair and stubborn disposition typified the sinner.

The destiny of every man for the future life is written by his own decision for himself in this life. "The proof that one belongs to the kingdom of Jesus is in doing the same kind of works that Jesus did on earth."

Those who have been selfish, who have failed to hand a cup of cold water in the name of discipleship, who have failed to serve humanity by useful, sympathetic deeds, who have not served their Lord and Master here, will receive the punishment which their own manner of living has entitled them to receive.

The S. S. World very fittingly quotes from "The Vision of Sir Launfal," in the words of the leper to the knight who was on the quest for the Holy Grail: "Lo, it is I, be not afraid!"

In many climes, without avail,  
Thou hast spent thy life for the Holy Grail.

Behold, it is here;—this cup which thou  
Didst fill at the streamlet for me but  
now;

This crust is my body broken for thee,  
This water his blood that died on the  
tree;

The Holy Supper is kept, indeed,  
In whatso we share with another's  
need;

Not that we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three,  
Himself, his hungering neighbor, and  
me."

## CHRISTIAN ENDEAVOR

September 20

**Topic**—Share your Blessings. Hebrews 13: 16-21.

Most people have blessings without number. Those who feel that they have but few have not really awakened to their opportunities.

There are the blessings of the home, of the community, of the Church, of social life, of the school, the college, the young people's society, blessings of friends, of health, of the farm, of business, of autoing, of camping, of visiting, of sight seeing, of a trip to the mountains or the lakes or the coast; blessings of the Christian life without number.

And why should not all of them be shared with others? We are all social beings, but we should never be satisfied to be always taking from others. "It is more blessed to give than to receive." It was the good Samaritan who won commendation because he shared his blessings with one who needed them.

Wise sharing calls for wise planning. Promiscuous giving is not a blessing. Share with those who need help and who will profit by the assistance.

There is no place for selfishness in the Master's kingdom. We belong to a brotherhood which includes all mankind. To help others, to let them have some of our own blessings is the most Christ-like thing we can do.

Our Lord came to earth to share heaven's blessings with all men. It is our business to pass these blessings on to others as Christ's representatives on earth.

We all ought to be share holders of heaven's bounty, and the shareholders in God's kingdom will never take advantage of others.

We are heirs of God and joint heirs with Christ, and as such we are bound to scatter our blessings wherever we go.

## SPECIAL SERVICES

The first week in September has been designated as the time for special services in the Friends' Church in Whittier. It was hoped by many that when Emma Coffin came as assistant pastor her work might begin with a series of meetings, but the way did not open at that time. But her discourses have been full of the thought and were leading up to such.

Those who have been away on vacation will be home, and teachers and students will be in by that time, and with the church and Bible School, this seems an auspicious time to have special services for the quickening of spiritual life, the renewing of covenants

and the consecration of lives for the tasks of the year before us and for the services of life. We are assured that all who love their Lord and are interested in the salvation of both young and old will continue steadfast in prayer for the Spirit's power upon the effort.—Pacific Friend.

## Married

**Cecil-Hodgin**—At the home of friends in Dodge City, Kansas, August 13, 1914, C. Myron Cecil to Esther Bernice Hodgin, the bride's father, Thomas C. Hodgin, officiating. The couple left immediately for High Point, North Carolina. They will be at home at Lexington, North Carolina, after September 1st.

**Coffin-Reid**—At the home of the bride's mother, Lillian E. Reid, Mankato, Minnesota, August 5, 1914, Roscoe C. Coffin to Isabelle G. Reid. After a trip through Yellowstone National Park, and a visit in Iowa, Mr. and Mrs. Coffin will be at home at 108 West Twenty-seventh Street, Minneapolis, Minnesota. Mrs. Coffin is a graduate of the Mankato State Normal School and has been a very successful teacher. Since graduation from Penn College Mr. Coffin has been engaged in Y. M. C. A. work. He is now assistant State Secretary of the Minnesota Association.

## Born

**Kenworthy**—To Osa F. and Edna Kenworthy, at Liberty, Indiana, August 28, 1914, a daughter, Margaret Esther.

## Died

**Beard**—Lucinda Beard, daughter of Jonathan B. and Matilda Macy, was born near Economy, Indiana, April 12, 1839, and died at the same place August 7, 1914, aged seventy-five years four months and twenty-five days. She was the last surviving member of her father's family. Her parents and her ancestors for generations were Friends. Her father was one of the first men identified with the anti-slavery movement in his community. She was married to Henry Beard in 1860. She was a woman of deep religious convictions and had accepted Christ when seven years of age. In her last hours she said, "I am ready"; "I am not afraid"; "It is all right." Five children survive her.

**Davis**—Samuel Davis was born in Cincinnati, Ohio, November 5, 1823, and died at his home in Cleo, Oklahoma, August 11, 1914, aged ninety years, nine months and six days. He moved to Iowa at an early day and was there married to Barbary Dill. He moved to Kansas in 1880, and then to Colorado, where his wife died. He then married Clara Warren, who died two years later. He moved to Oklahoma at the opening of the Cherokee Strip and lived there until his death. He married Junetta Hackney in 1896. He was a vigorous old man until the time of his last sickness. He was converted in early life and was a member of Friends. Funeral services were conducted by Lodi Bonser.

**Sherwood**—Malinda H. Sherwood, daughter of Eli and Ann Hale, was born near Clarks-ville, Ohio, February 27, 1825, and died June 24, 1914, at the home of her daughter, Mrs. Anna L. Morgan, near Spring Valley, Ohio. She was a birthright Friend and an esteemed member of Caesar's Creek Monthly Meeting, Ohio.

**Thompson**—Mary Eliza Thompson, widow of Thomas E. Thompson, was born in Har-



rierson County, Ohio, and died at her home in Chicago, Illinois, August 13, 1914, aged sixty-eight years five months and fifteen days. She was a birthright Friend and lived a happy, joyous Christian life. Even though not confined to her bed very much, she was a quiet sufferer, only few knowing of it. During the last night of her life she repeated over and over, "Praise God from Whom All Blessings Flow." She is survived by five adult children and three grandchildren.

#### YEARLY MEETINGS, 1914

**Western**—At Plainfield, Indiana, September 15. Clerk, George H. Moore, Westfield, Indiana.

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

No other Friends' paper has so much news about the movements of Friends and the work of their meetings as does THE AMERICAN FRIEND. \$1.50 per year.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Wesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

#### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

#### Florida Citrus Fruit Lands

We can refer to Indiana people, making more money out of ten acres of Oranges and Grapefruit, in the Highlands of Florida, than they formerly did farming 160 acres in Indiana and, at the same time, they are enjoying robust health. Located away above the Ocean. No catarrh, rheumatism, asthma or lung trouble. Superb air, without humidity; warm in winter, cool in summer. Thermometer averaged twenty degrees below Indiana during July. Inexpensive, personally conducted excursions, in our private car, first and third Tuesdays of each month, including two days' free automobile tour through the finest Orange and Grapefruit Groves of Florida, and side trips to most interesting points. For full particulars, address

**FLORIDA HIGHLANDS CO.**  
28 South Meridian Street  
Indianapolis

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A. B., PRINCIPAL.

#### FOR SALE.

FOR SALE—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, Principal,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE SAFEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest charges. Investors desire. Write for booklet and list.

**ELLSWORTH AND JOHNSON**  
IOWA FALLS, IOWA

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Rents Safe Deposit Boxes, \$5 upward.  
Assignee, Receiver, Agent, Etc. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERICK H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEWIS L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 38.

NINTH MONTH 17, 1914.

New Series.  
Vol. II., No. 38.

## President Calls for Peace Prayers

PRESIDENT WILSON on September 8th signed the following proclamation, calling on the people of the United States to pray for peace in Europe.

"By the President of the United States of America.

### "A PROCLAMATION

"Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice;

"And, whereas, in this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

"And, whereas, it is the especial wish and longing of the people of the United States, in prayer, in counsel, and all friendliness, to serve the cause of peace;

"Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children, healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this eighth day of September, in the year of our Lord one thousand nine hundred and fourteen and of the independence of the United States of America the one hundred and twenty-ninth.

"By the President.

WOODROW WILSON.

"WILLIAM JENNINGS BRYAN, Secretary of State."



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Correspondence

SILOAM SPRINGS, ARKANSAS, July 27, 1914.

*Editor American Friend:*

I have noticed several times that the question has been asked, "Is there a reason for the Friends to continue to exist?" It is plain that they have had a good influence on other churches in the past. As I read the Methodist publications I see how strongly they advocate the peace cause, temperance, the education of the colored man and are opposed to the use of tobacco.

Cannot Friends continue to live a vital, spiritual, every day Christian religion, that thereby all Christians may be drawn more closely together and that the world may see that Christians love one another? I was pleased to read in the proceedings of the recent conference of the M. E. Church South that the young people especially have a strong desire that the two great branches of Methodism should be united. May not the different branches of Friends learn a lesson from this too, and drop their little differences and stand shoulder to shoulder that the world may see that we are Christ's children and that we do not live for self, but for the spreading of the Lord's kingdom?

Although I am now more than three score and ten, and Friends are few and scattered, I am trying to get subscribers to THE AMERICAN FRIEND and other religious papers which will nourish the soul.

E. S. TIMBERLAKE.

## The Universal League for Peace

After the largely attended meeting in the Chamber of Commerce at Cincinnati, Sunday, September 6, 1914, a league was formed at a subsidiary meeting by certain of the attenders, entitled The Universal League for Peace in the United States of the Civilized Nations of the World. The meeting was called by a well known cosmopolitan writer, poet and journalist, who writes under the names of O'Connell Saxon and Horace Saxon, Professor Howard Swan, formerly of Imperial College, Japan, whose pen name here is Honorable Sir Horace Saxon-Bart,

Quaker poet, an American-Englishman, who lives in College Hill, Cincinnati.

The Chairman was "Sir Horace." No regular president was chosen for the first year. The true president of the union of nations it was urged should be "Justice" (Jesus), aided by his friends and disciples, "Friendship" and "Comradeship". Other members of the league are lecturers, professors and attenders of the Chamber of Commerce peace meeting, of whom a list will be issued in time. It was decided to invite Sir Edwin Grey to act as president of the embryo United States of the world in Europe during the war and pending the formation of the constitution. President Wilson will naturally preside at a peace congress and the league proposes Cincinnati as the place of meeting as being a German-American town. The permanent bases of the league are (1) Clear communication of ideas, preferably in English and French as well as the native tongue. (2) Comradeship, fraternity and friendship between members. (3) Justice. Further meetings will be announced. Resolutions have been sent through the Presbyterian Church at College Hill, Cincinnati, to the Federated Churches of Cincinnati and passed on by them to the national and international committees of Christian Churches in America, urging union of nations as followers of Jesus.

Important Catholics and certain of the Cincinnati Jews of the Hebrew Union College have been asked to join in the plea of "justice, truth and friendship" pure and simple, and have signified their willingness to do so.

The object of the Universal League for Peace is to provide a formal means to investigate and to carry out a practical attempt to frame a constitution or frame work for the union of civilized nations as the United States of the world, during or immediately after the conclusion of this war or at the Peace Congress in America which in all probability cannot be held before the early part of 1916.

\* \* \*

## Ohio Yearly Meeting

The session of Ohio Yearly Meeting just passed had a strong Evangelistic current running through the entire session. At the opening praise service on Tuesday morning, led by J. Walter Malone, the melting, quickening power of the Holy Spirit's presence was plainly manifest, and this was solidified by the sermon preached by Edward Mott, Clerk, and also Yearly Meeting Superintendent, at the opening session proper at 9:30 o'clock on Tuesday, August 25th.

The same persons were named as Clerks as last year, namely, for Presiding Clerk, Edward Mott; Recording Clerk, Ralph Coppock; Reading Clerk, Merrill M. Coffin; Announcing Clerk, Paul B. Lindley, and Bernard Mott for Page.

The reports of the State of the Church showed a growth of 492, though this report is very hard to secure accurately. The report of the Evangelistic and Pastoral Board showed much marked advance along this line.

Owing to impaired health and heavy labors in con-

(Continued on page 600.)



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 38

RICHMOND, INDIANA, NINTH MONTH 17, 1914.

New Series.  
Vol. II. No. 38

## A Great Opportunity for Friends

"In the time of war let all men of good-will prepare for peace."

This sentence from the recent statement of English Friends on the war situation ought to sound the call for a new day in the Society of Friends. Traditionally our denomination has been the apostle of peace since the days of Fox and Penn. Practically we have reached the ebb tide of our activities, until apparently multitudes have had little or no concern about the subject of peace as a vital part of our denominational life.

Probably the spirit of optimism which has seemed to possess the world in later years has lessened the interest which many would otherwise have had in the general subject of the pacification of the nations. Few men could believe that our twentieth century civilization had within it any possibility of a gigantic bloody strife. Passively the church of every name stood for peace as a principle, and both commerce and labor supported the doctrine of non-belligerency. To many Friends it seemed that the millenium of the peace propaganda had dawned, with the result that they had ceased to rally to the call of the faithful few, who with a seeing vision caught the gleam of danger signals in the distance.

Now that a rude awakening has come, and the most deadly and awful tragedy in human history is being enacted in the very center of European civilization, the problems of peace, of arbitration, of disarmament, of international agreements become issues of the first magnitude. It is practically certain that before the present strife has ended, great economic and religious forces will be at work to safeguard the future peace of the world. Whether or not the nations can be led to adopt the policy of disarmament and agree to the settlement of all differences by the arbitrament of an international judicial tribunal is a question which time alone can answer. Probably it is too much to hope that such a desirable change can be speedily realized.

This war will close, however, at a time when the pacifists of the world will be rallying with greater strength and determination than have yet characterized the peace movement, and it will be passing strange if all the nations are not made to feel the force of the peace propaganda, leading them to take advanced ground in their plans for settling international differ-

ences. The hope of some such accomplishment as this is the only gleam that lies across the pathway of the struggling nations at this time.

What part shall Friends have in the reconstruction of world policies following the present conflagration across the seas? It is a question of no small moment, and even now our members should be rallying to the support of our Peace Department as they have not done before. It will not suffice to conclude that other and greater forces will apply themselves to the problems of world peace. By the memory of our forefathers who suffered persecutions and death for the sake of their beloved testimony against war, Friends in justice should take a commanding place in the ranks of those who in the face of these changed conditions will attempt constructively to build a new civilization for the peoples of the world.

But it seems to us in this crisis that Friends face a more fundamental question than that which relates itself to the methods of international procedure. Out of the multiplicity of arguments for the pacification of the world, Friends have chosen to proclaim the gospel of love and the brotherhood of men as basic principles for the conduct alike of individuals, communities and nations. Our testimony has harmonized with the teachings of the Bible that in the last analysis peace between men must rest upon the peace of God, that Divine love is the only lasting curative for hatred and bloody strife.

The Uniform Discipline declares: "The Lord Jesus makes love to God and to man the guiding principle of action. \* \* \* We, therefore, as a Christian body, believe that we should live justly and peaceably with all men, and refrain from any participation in military service in peace or war. No danger or emergency, or even the command of our nations, can justify us in departing from this principle. \* \* \* Let us seek to conduct ourselves during times of excitement or of war, in all respects consistently with the gospel of love, endeavoring to encourage everything that makes for peace, and to do what we can to bring about the just settlement of disputes through conciliatory methods or arbitration."

Friends have now a masterly opportunity to help to raise the peace movement to a high plane. Peace is not a question of expediency or economics alone. It is



fundamentally a question of right, and the world must be made to see that war will not be an impossibility until Christianity has been incorporated as a vital, controlling force into the mechanism of international life. Questions of expediency, of economics, of the effect upon trade and commerce, are all important in relation to the practical solution of the problems of war, but until the ruling elements of the nations are governed themselves by the principles of the Prince of Peace, we cannot hope for a cessation of war.

May this not be the occasion of a revival in the Society of Friends, through which the impress of our testimony may be visited upon the church universal and upon human society as the voice of God speaking to the Nations? Great is our responsibility, but with it all is a great opportunity to speak to the world with prophetic voice, calling all men to higher conceptions of the Fatherhood of God and the brotherhood of all peoples.

## Symbols

BY AUGUSTINE JONES

A symbol is a sign by which one infers a thing; anything which suggests an idea or thing. "Symbols instruct the ignorant" (Plutarch). They are index fingers in the search for truth. "There are a good many symbols that are more expressive than words" (Holmes). But words also are symbols.

The Rainbow (Gen. 9: 13, 14) is an early notable symbol, the sign in the cloud, of the majestic Covenant. The sun shines on drops of water, like diamonds; our point of view catches the reflection from the sun. It is made a symbol at once of an everlasting promise in the sight of God and men.

The ancient "Ark of God" was a symbol in the Holy of Holies, in the Temple, and gathered within and without a coterie of symbols. The mercy seat and cherubim were above it, while beneath was the traditional stone upon which Jacob rested his head at Bethel, "The House of God," and dreamed of the ladder and open door to Heaven with angels attendant.

The Ark earlier suggested the thought, which has since haunted the minds of men, that the presence of Jehovah dwelt within it, guiding Israel in the wilderness, across Jordan to the Promised Land, and resting at Shiloh, from B. C. 1444 to B. C. 1116. The prophet Samuel was instructed before it here.

Solomon, "the wisest man the world e'er saw," built a house remote for his wife, the daughter of Pharaoh, because she was an idolatress, and he regarded the vicinity of the Temple too holy for her, by the presence of the Ark of God (II Chron. 8: 11). He was not always thus thoughtful. This dream and sacred stone at Bethel drew forth from the pen of Sarah F. Adams "Nearer my God to Thee."

Early Christian art is replete with symbols of Christ and the apostles. Their names were not required in the catacombs or elsewhere. Symbols still cherish their memory and Divine power from age to age. Life of Christ in Art (F. W. Farar). "As we go back in history," says Emerson, "language becomes more picturesque, until its infancy, when it is all poetry, and all spiritual facts are represented by natural symbols."

The Society of Friends has had little use for symbols or ritualism fitted to the childhood of the race. Like St. Paul, they had once thought as children, but they had now put away childish things. There is thought to be an occult peril in cleaving habitually to

ceremonies and symbols, until they draw to themselves a share of that worship which belongs to God only.

"Friends have striven with Divine help,  
To raise the soul above all earthly storms;  
For in it lies that purest harmony;  
Which lifts us over self and up to God."

Nevertheless they have had symbols: plainness of speech, behavior and apparel. The hat with extended brim, the bonnet of blessed memory, radiant within and sometimes without. All these and more have been outward symbols of inward grace. It is probable that this pure livery has sometimes covered false prophets. Symbols are easily imitated, but the record proves such to have been rare.

An honest record of fair dealing for centuries has entered the byways of trade. Efforts to imitate the clothing and merchandise of honest men is vigorous testimony to righteous character. Nobody counterfeits anything but genuine coin, or its real equivalent. Let us continue in individual faithfulness. Remember, we have entered into the labors of other men.

"All things are symbols: the external shows  
Of Nature have their image in the mind,  
As flowers and fruits and falling leaves."

—H. W. Longfellow.

War is upon the world, wild and furious. Wealth has been worshipped and made the symbol of law and might. The hour of reckoning is at hand, and some will certainly discover that God reigns.

There are revered footprints of scientists, scholars, authors, poets, teachers, benefactors and ministers of grace the world over. Their homes, hearth-stones, haunts, possessions dear to them, with every personal association are symbols and reminders of their life-work for humanity, to be cherished forever.

We may visit today with glowing enthusiasm, the venerable crypt under the ancient church of St. Peter and St. Paul, at Eisleben, where Martin Luther, an unconscious infant, was baptized in 1483. We may not regard this baptism as a symbol of salvation, but we cannot forget that we stand on the threshold of the Reformation. How it vitalizes our reading.

"The letter fails, and systems fall,  
And every symbol wanes:  
The Spirit over-brooding all,  
Eternal love remains." —J. G. Whittier.



## OUR WEEKLY SERMON

### The Friend That Stands By

BY JAMES E. C. SAWYER

The friend that always stands by us is God. He has said: "I will never leave thee, nor forsake thee." In his Second Epistle to Timothy Paul says: "At my first answer, no man stood with me, but all men forsook me. . . . Notwithstanding the Lord stood with me, and strengthened me." In his Epistle to the Philippians he says: "The Lord is at hand"—that is, near—and he adds: "In nothing be anxious."

God is always near; he never forsakes us; he always stands by us. He does not desert us when we are discouraged. He does not give us up when we have failed to realize our ideals and are tempted to discouragement. His sympathy is unfailing even when our nearest friends do not perfectly understand us, and accordingly can not adequately sympathize.

"Each in his hidden sphere of joy or woe,  
Our hermit spirits dwell and range apart."

God always understands us. According to our need he sympathizes with us, comforts and cheers us. In one of the Psalms in which David gives deep and intense expression to his trials and sorrows, we find also most hearty and beautiful expressions of his trust and confidence. He knows that God will stand by him. His "tears have been his meat day and night," "waves and billows have gone over him," but he has not lost the comfort of his assurance of Divine protection—he "will yet praise God for the help of his countenance." According to his changing needs will be the manifestation of infinite interest in his welfare: "Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life." The changes in our life are for our discipline and education. Those who have no changes fear not God. But there is more light than darkness in every Christian life. For the daytime we have his "loving-kindness," and for the darkest night his "song." In our deepest sorrow and loneliness God gives us the sweet melody of perfect peace. In prison God's saints sing praises at midnight. The night is light for those who have the comfort of the Divine presence. "When he giveth quiet, who then can make trouble?"

David says: "I showed before him my trouble." He realized the presence of God, and was comforted by the heart of God when he took to him his cares and sorrows. When other refuge failed him and no man cared for his soul, he cried unto the Lord: "Thou art my refuge, my portion in the land of the living." "The Lord is nigh unto all them that call upon him." Prayer is a human instinct, because humanity is the child of God, and naturally seeks refuge in his arms. We are God's "own bairns," and in one way or another we all fall down before him and pray. There are times when the most intimate friendship, the most devoted and tender human love, the sweetest, most sympathetic and unselfish, can not suffice; times when if we have not

the consciousness and the companionship of God we are alone. We are an infinite mystery to ourselves, and only God can make social our solitude. Without him we must be alone with our own spirit. That we can not endure.

Job's wife loved him, his friends loved him; but neither could get near him in the abysses of his agony. His consciousness of God carried him through. He could not have endured without it. Without God we must be forever lonely. His is the only love that answers our infinite need. The eternity in our heart he alone can satisfy. In his companionship is all comfort. So Job could say: "He knoweth the way that I take; when he hath tried me I shall come forth as gold." He was sure of God's interest in him. He was sure of his own soul, and that helped him to be sure of God. Because he had kept God's way and not turned aside from it, he could trust the Almighty, although he was so sorely troubled. He could understand, but he could say: "Though He slay me, yet will I trust in him." He that lives the life of the spirit, who is faithful to his best vision, is not thereby saved from mysteries that he can not fathom or from storms of trouble that almost break his heart; but he is not likely to abandon himself to the darkness of infidelity.

God is the constant and tender friend of the humble. He stands by the weak and the obscure. There are countless souls who are lights in dark places through their manifestation of the peace and joy which Christ gives them in sordid surroundings and severe afflictions. The same gospel that heroic heralds preach in far-off heathen lands they silently but effectually proclaim in lonely hamlets and in the slums of great cities by their patience, their peace, their unselfishness. We would have been awed to behold the face of Stephen when it was "like that of an angel," but are grateful that we have been permitted more than once to see the faces of men and women transfigured by angelic sunshine when they were wholly destitute of material comforts. The poor of this world who are "rich in faith," are everywhere. "The light shineth in darkness." The sunshine of the Divine love illuminates hovels and hospitals and prisons. God stands by the weak, the lowly, the obscure.—*Pittsburg Christian Advocate*.

### Unforgettable Things

BY J. W. DORLAND

There are occurrences in our lives that are unforgettable. They stand out like beacon lights along the shore line of life. In the early days of childhood, in that hazy indefinite period, when memory can scarcely attach itself to any one incident, things have happened that have helped much to shape our future lives, and these things are remembered when others have been forgotten.

How bright and golden are those early care-free days. Father and mother, brothers and sisters, have mingled happily together, and life seemed like a jolly game. Then came perhaps the tragedy of the broken toy, when the small heart thought it would break, and words of comfort seemed of no avail. It seems infantile now, but was real enough then.



There may be a difference between the lives of small children, but they have their milestones. Children that have traveled with their parents, and lived in many places, receive early impressions that remain always; impressions of strange lands and stranger faces—the great ocean liner forging her way through blinding spray and mountainous seas—the railroad train speeding its way, mile after mile, along the glittering metals—great cities full of noise and confusion, and quiet country places, where the cows graze in the broad green fields, and not far away the spire of the village church points heavenward.

Religion, the greatest force in the world today, should be a means of early and lasting impressions, an impression first, and afterwards a conviction. How much many of us owe to the lives of devoted Christian parents, how their prayers have arisen on our behalf oftener than the morning, and yet early religious impressions are sometimes strangely due to lack of proper teaching.

One little fellow as he lay in bed Sunday evenings, when all the house was still, listening to the church bells ringing for vesper service, used to think that it was Jesus coming to earth again, for the especial benefit of frightened little boys. "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," said the Master, giving the thought that all children naturally wanted to come to Him, but that they were being held back and hindered by the older ones, and, sad to say, often by the parents themselves.

Then came perhaps the first death in the family, when the curtains were drawn and the house was dark and still, and they told us that the loved one had gone away to a far country, and perhaps we were permitted to see that one, lying there in a long black box so pale and still, and wondered how they could be there, and in a far country at the same time.

The birth of a little brother or sister, always a marvelous thing to the child, whose question "Where did it come from?" is usually answered by "Oh, the Doctor brought it in his grip," or "A stork flew through the window with it," or some such foolish reply. It is time that the great vital questions of religion, birth, sex, death, etc., be intelligently explained to the child. Mother Goose stories and fairy tales are all right in their place, for the cultivation of imagination, but let the early impressions, the unforgettable things, be based on truth.

The finding of Jesus Christ as a personal Savior should be the great unforgotten event. Some one has said, "Most of us are only half Christian; we divide our lives into two compartments, the secular and the religious, and are always perplexed how to adjust their conflicting claims. When we realize that this is a false distinction, that Jesus was as religious when He was feeding the multitude, as when He was teaching them; that He was as religious when He was cooking breakfast for the disciples to eat after their night's fishing on the sea of Galilee as He was in His after-breakfast talk with Peter; that it is religious to give a cup of cold water to a disciple,—in the name of a disciple;

that we are sent into the world as Jesus was sent into the world, not to be ministered unto but to minister; and when we give ourselves to that ministering with the same singleness of purpose with which Jesus Christ gave Himself, we get rid of all that perplexity which comes from trying to serve two masters, and come into that peace of God which passeth all understanding. Some attain this simplicity by a sudden experience; some by a gradual development, and some never attain it."

In this day when the world has gone crazy over society, when selfishness is rampant, Christ needs as never before to be brought to the remembrance of the believer through the witness of the Holy Spirit, and the testimony of the Scriptures. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."—Mal. 3: 16.

All the unforgettable things from early childhood up till now are for a purpose; they are stepping stones to the building of a life and a character. May the pages of the book of our remembrance be white and fair to be presented to Him after a while, without spot and without blemish.

Pasadena, California.

#### Escaping From the War Zone

It is well known to many Friends that Alex C. Purdy, son of Ellison R. Purdy of Wilmington, Ohio, together with his bride, were in Germany at the outbreak of the recent war, Mr. Purdy having gone there for a year's study at Marburg. Having escaped from the war zone, and having returned to this country, Mr. Purdy has prepared an interesting statement of their experiences for the *Journal-Republican* of Wilmington. We are glad to reproduce this in THE AMERICAN FRIEND as a most interesting recital of the experiences of two Friends. In the second installment of the article, a pronounced German sympathy will be noted, which will be in contra-distinction to two letters recently published in THE AMERICAN FRIEND, written more from the English viewpoint.—THE EDITOR.

"America for me,

My heart is turning home again to God's country."

This sentiment of Van Dyke's poem never found such a hearty and genuine response as it did in the hearts of the thousands of Americans who found themselves temporarily shut away from their native land at the beginning of the war. I venture to say that many an American who was comparing his own country unfavorably with Europe on the day before the war was declared, would have cheerfully given his bottom dollar for the privilege of enjoying those same imperfections on the day after war was declared. It was a great lesson in patriotism for all of us who passed through those anxious days. I suppose our personal experiences were tamer than those endured by many, but they were plenty wild enough for us, and we feel very thankful to be out of the war terri-



tory. Our beautiful year of study in Germany is now a shattered air castle, but our troubles seem so insignificant compared with the real woes of the lands we have left that we can not complain.

There was scarcely a rumor of war in the quiet little university town of Marburg until a week before the actual declaration. The Austrian-Servian trouble was aired in the local paper, but who would have supposed that their quarrel would involve all Europe! The diplomats may have realized the seriousness of the situation, but the thousands of American tourists certainly did not. Until Friday, July 31, we did not even consider leaving Marburg. That evening the local garrison began to show signs of unusual activity, but there was no actual mobilizing. Saturday afternoon we went on a long walk into the country. We forgot all about wars and rumors of war in the beauty of the country. War seemed unthinkable with Nature so charming and peaceful. But as we came into town through the poorer quarters, we saw groups of women standing red-eyed and silent, or talking in low tones. It was as though some calamity, against which no man could or would lift a hand, had struck the village. To be sure the younger element were eager and almost joyous, but those who had lived through the war of 1870-71 and who had seen death and privation, who knew war as a reality, on these the blow fell heaviest.

Posted in the center of the town we saw the reason, the Kaiser's order for general mobilization. That night we held our own little council of war and decided to leave for England Monday morning. We planned to wait there until the war scare blew over, or if war actually came to spend the winter in England or Scotland. The next morning, Sunday, just as we were starting to church we were met by our landlady's son, who had just returned from Hamburg. As a soldier he had information that war with Russia had actually been declared. We abandoned our pious intentions and instead of going to church I went to police headquarters while Mrs. Purdy packed the trunks. I learned from the police that after 12 o'clock that night all regular trains would be used for the mobilization of troops. It was up to us to get out at once. We left with all our goods and chattels at 2:30 p.m. for Hamburg, since the escape by way of Holland was already closed. The next day we visited the American Consulate and were advised to leave at once on an English boat sailing for Grimssy. The Consulate deemed it wise to leave the country at once so we took passage on the S. S. "Bury." We had to abandon our trunks since they were buried somewhere in a mountainous pile of luggage in a railroad warehouse and there was no getting at them in a hurry. But two trunks seemed of small importance in these perilous times.

Just before the boat sailed I made a wild sprint to a nearby bank and succeeded very luckily in changing my German paper money for English gold. About 2:30, the officials of the port of Hamburg came aboard. They examined the passenger list with great care and took off a German, who lacked one month of being exempt from army service and who was just making a short visit in Germany with his wife and child after having been away for twenty years or more. They

then gave us our clearance papers and we sailed peacefully away from the Hamburg docks into the river Elbe, leaving behind us as we supposed all the uncertainty and depression and excitement of war-wracked Germany. It didn't matter that there were about one hundred more passengers on the little "Bury" than she had stateroom accommodations for, or food and water for, and that we were among the unaccommodated. We were too glad to get away to trouble about little things like sleeping and eating.

That night we anchored by the famous Kiel Canal, since no ships could leave the mined harbor at night. We did not feel at all worried over the night's delay. Just at sunset a whole line of torpedo boats steamed out of the Kiel Canal in the direction of Cuxhaven. Next day bright and early we set out for Cuxhaven, the open sea and England. Before we had gone far, however, a fussy little tugboat with a disgustingly important whistle turned us back and told us to wait. Well, to make a long story short, we spent three days moving back and forth between the Kiel Canal and Cuxhaven. Once we moved out past eight German cruisers and battleships. At the mouth of the river we saw an object that caused us to doubt whether we really wanted to go out or not. It was the wreck of an English oil steamer with her nose pointing to the heavens. The pilot who was bringing her in forgot the location of one mine. In the back of our minds we couldn't help wondering if that was to be our fate. Meanwhile we were reduced to two meals a day and the water began to give out.

At the end of the third day we were conducted back to Hamburg where we learned the true cause of our tribulations. While we were having our little pleasure cruise on the Elbe, England had declared war on Germany. Having returned to Hamburg, we were ready for the next move in the game. The more sedate and elderly among us refused to attempt any more wild flights, but a half dozen Americans, Mrs. Purdy and I being among them, and practically all the English, acting on the Consul's suggestion, tried to escape by way of Denmark. We left Hamburg that night at 12:34, and after traveling all night in a third class compartment we arrived in Flensburg, a town about an hour's ride from the border. After consulting the police there and learning that the escape by way of Denmark was not feasible, we decided to turn back once more to Hamburg. But the poor English were not allowed to turn back with us. On the steamship "Bury," the English had acted decidedly snobbish. They seemed to have gotten that curious notion that the boat was being detained because of the presence of Americans on her and they proceeded to petition the Captain that the Americans be put off the boat. Our revenge was ample at Flensburg, for while we hobnobbed with all the soldiers in sight the English were shut in a small room with a guard over them, really for their own protection. When we last heard from them, ten days later, they were still on the Danish border.

A perfect specimen of physical manhood is good; a perfect specimen of intellectual manhood is better; a perfect specimen of spiritual manhood is best.





### Helper's Bible School Class, Friends' Church, Wilmington, Ohio.

The Helper's Bible School Class, a class of young mothers, started about six and one-half years ago, was one year later organized in regular form as an "Adult Class" with twenty-five charter members.

Its first teacher, M. Emma Newby, now of Des Moines, Iowa, taught the class for two and one-half years, leaving it with a membership of forty-seven.

Its present teacher, Harriet Purdy, has been teaching for the past four years. The present enrollment is eighty-eight active, and sixteen associate members, with an average attendance for the last two quarters of forty-seven.

As its name would indicate, its members try in different ways to be helpful in Bible School and Church work. For instance, they endeavor to have each Sunday two supply teachers prepared, one to teach in the adult department, and the other in the elementary, in

### Ohio Yearly Meeting

(Continued from page 594.)

nection with the Cleveland Bible Institute, Edward Mott was released from the full duties as Superintendent of the Evangelistic work, and the work was divided into three districts, with a member of the board over each district. William Kirby, John Pennington and Edward Mott were appointed for these positions. A good collection was taken for this work in the face of the meeting.

The work of the Rescue Home at Columbus, Ohio, is outgrowing its plant, and calls were made for money to help in this needy field. The sum of \$258.00 was received. C. V. Williams of the State Board of Charities was present and spoke along the line of Rescue work and Child welfare institutions. He gives much helpful encouragement to the Children's Country Home at Amherst, Ohio.

D. C. Yoder, Bible School Secretary, of Cleveland, Ohio, gave a splendid address on Bible School work, and had many kind words about the work done at the Friends' School at that place in the course offered for Teacher Training Courses.

The advisability of continuing the publication of the Evangelical Friend was considered this year, and it was thought inadvisable for several reasons. First, the continued over-work of the editor made a change necessary and the financial burden was very heavy. It was also felt that the work which it had undertaken to do was about completed, viz., to bring to the attention of Friends of America the dangers which attend the promulgation of false doctrines within the ranks of the church and church schools. This has been done:

a faithful warning has been sounded and there are some evidences that the warning has been heeded. The promoters of the paper are ready to let the responsibility rest with those whose duty it is to take such action as will guarantee to our children a "guarded Christian education."

Ohio Yearly Meeting has a wide awake set of young people and they were much in evidence again this year. A strong feature of their part in this yearly meeting was the early morning hour's meeting, which took the form of a symposium on "The Christian Life." Speakers came from several different walks of life. The medical profession, the business man, the teacher and the minister were ably handled by prominent men from each vocation named. Charles Haworth was elected President, with Merrill M. Coffin, Vice-President, and Charles Mott, Secretary-Treasurer, of the Christian Endeavor Union.

The Cleveland Bible Institute gave an excellent report of the work done the past year, showing a year of growth in all departments. The courses offered are suited to college graduates or high school students, and take but two years to complete them, which will meet the need of persons who wish to obtain a thorough working knowledge of the Bible, and secure training in actual service in the missions in the city.

Foreign Missions have always claimed a large share of the attention of Ohio Yearly Meeting, and this year was given a prominent place in the sessions. The report showed a small deficit from last year, and on Saturday the meeting pledged \$3,421.00, over twice as much as last year's offering, for this department. The Yearly Meeting directed the Board to adopt the policy this





case the superintendent finds himself short of teachers. Also, they try to visit not only members of their own class, but anyone in the Church or neighborhood who can be helped in that way. Their largest visiting record for a year is 1,237. All work is under the direct charge of the president, committees and superintendents of the class. During the two quarters just passed they had four superintendents, each with one-fourth of the class under her care, to promote the attendance.

year of advancing the work just as the funds came in, without going in debt, instead of accepting the estimates, and the Board assuming any remaining deficit as a debt at the end of the year. A personal canvass for funds will be made in all the meetings in the yearly meeting on the third Sunday in October.

The officers of the Board were elected as follows: President, George E. Kent, Mt. Gilead, Ohio; Treasurer, E. L. Benedict, Marengo, Ohio; Recording Secretary, Carrie L. Chambers, Damascus, Ohio, and Corresponding Secretary, Rachel Pim, Alliance, Ohio.

The officers of the Evangelistic and Pastoral Board were: President, John Pennington; Secretary, Eliz. W. Ward; Treasurer, S. J. Santee; other members, Emma B. Malone, William Kirby and Edward Mott.

The services each evening and on the Sabbath day were of a deep and strong evangelistic nature. Many were blessed by the able ministry of the Word, which came with unction and with power. Several went forward to the altar of prayer.

The news from the seat of the war each day produced a spirit of serious solemnity, which aroused a spirit of deep intercession which will never be forgotten. Many felt deeply exercised for the spread of the Gospel of peace as the solution of the world's need at this time. The meeting adjourned to meet at Damascus, Ohio, in 1915.

GEORGE E. KENT.

Half the difficulty of fighting any severe battle or accomplishing any hard task vanishes when a man feels that he has comrades at his side fighting in the same cause, or that the eyes of those he loves are upon him, and their hearts praying for his victory:

Last Christmas they gave through the Home Mission Committee of the Church, to the poor of the town, thirteen comforts which had been made during the year.

Ten members of the class were received into membership by the Church during the past year. Two by request, four by certificate, and four by letter.

It may be interesting to note that the members of the class are the mothers of one hundred and forty-nine children.

#### Dickie Richmond and Martha's Feast

By RUWONE \*

"Say, mamma, I don't think it was one bit fair!"

"What wasn't fair, Dickie?"

"You know papa read this morning about Martha and Mary giving a feast to Jesus, and how Mary just sat down and listened to Him talk and left Martha to do all the work. I don't think it was fair, and I'm s'prised at Jesus too. Mamma, I just can't help being a little s'prised at Him."

"You are not the only person who has been surprised at Jesus," said Mrs. Richmond thoughtfully. And she slowly repeated the text, "And blessed is he whosoever shall not be offended in me." Presently she asked, "Dickie, have you seen the Lane sisters lately?"

"Oh, yes, mamma, I was going to tell you. Billy Jones and I were up there this morning. We went round the back way, and O my! how good it did smell when Miss Sadie opened the door. 'Boys,' she said, 'you're just in the nick of time. Phemie's been grumbling about her cookies being a failure, and threatening to dump the whole lot out to the chickens. But that savors too much of waste for her thrifty soul. So you see, if you'll just sit down here and eat as many of them as you can, you'll be doing her a real favor. And she can bake some more with a clear conscience.'

"She put a great big plate piled full on the table before us and said, 'Now begin, boys.'

"I put one in my mouth and it just melted. Bill said, 'Let's don't count, let's just eat.' And I said, 'All right.'

\* The writer is a member of Western Yearly Meeting.



"You needn't look so shocked, mamma, we did leave a few on the plate, but 'twas mighty hard work to do it, I tell you.

"Do you really think Miss Phemie thought those cookies weren't good?"

"Dickie boy, Miss Euphemia is very particular, and very proud of her skill, and if the edges of the cookies were not smooth, or they failed to rise evenly, she would consider them a failure."

"What was Miss Sadie doing?" asked Mrs. Richmond.

"She was mounting her pressed plants and her bugs. She has a great book full of plants and flowers, and she has, I don't know how many kinds of butterflies and beetles and other things. You must just go up and see them, mamma, they're pretty as pictures. And would you believe it! Miss Phemie was helping her and seemed to enjoy it. We may have looked astonished. Anyhow she said, 'Sadie hadn't neglected her work a bit, nor mussed things up as she expected, so she thought she'd help her.' You know she did her best to keep Miss Sadie from joining the class when they started to study and collect plants and insects."

"Mamma, Bill and I think Miss Phemie is just finicky."

"Be careful, my boy, I'm afraid the bridle is off your tongue."

"Well— In the early summer, Bill and I went up there to report some class work to Miss Sadie. It had rained that morning and was some muddy. We cleaned our shoes outside the gate, and kind of scraped them as we went up the walk. Miss Sadie was in the living room.

"We finished our work and started home, and when about half way to the gate we happened to look back, and there was Miss Phemie with a whisk broom and dust pan sweeping up the floor where we sat. We heard Miss Sadie say, 'Phemie, you're just sweeping the nap off the carpet. I noticed that the boys' shoes were especially clean.' And she said, 'Oh, they were very nice for boys, but it is better not to let any dirt get ground into the carpet.'"

"Now mamma, honestly, don't you think that's just a little too persnickity?"

Mrs. Richmond didn't express her opinion, but she couldn't help smiling. And Dickie continued:

"We went up this morning to tell Miss Sadie about Pat Nolan. He's one of the boys down at the mill. Bill says he thinks Miss Sadie does probably like her plant and bug work; but he thinks it's mostly to give her a chance to find out about people who are sick or poor or in trouble.

"She asks the mill children to tell her if they find a new plant or a strange insect. And she knows all their families and when any of them are sick or get hurt or anything. So when Pat Nolan got his leg broke, she told her Sunday School Class she'd just give him over to us. We were boys and we'd know better how to amuse him than she would.

"So we've been going, two together, to take him toys and books and to play with him awhile, when we had time. Bill and I showed him how to make a bi-

plane out of paper, like the *Christian Herald* told about. And he got so he could sail it clear across the room.

"And, mamma, we saw a lot of the children down there. And you never in this world could guess what they propose to do.

"Miss Sadie has been taking poultices and bandages and broths and all kinds of nice and necessary things down there. And she tells them her sister sends them. And they think her sister must just be a saint. And they propose forming a procession of the children and marching up to thank her.

"When they told us, we both said, 'Oh! o-o-o,' before we thought. Then we began to tell them they must be awfully clean and keep on the walks and—, but Bill stopped and said, 'Hadn't they better ask Miss Sadie?' and I said, 'That would be best.' And they said they would."

"Dickie," said Mrs. Richmond, "they came last week when you and Willie were out of town on your visit."

"Gee! What happened?" said Dickie.

"Miss Sadie marched them into the dining room. And every chick of them was clean as a pin. And when Euphemia came in, Sadie said, 'This is my sister who has sent you so many nice things.' The boy they had selected as foreman came forward, and said, 'Miss Lane, we all wants to thank you for all the good things you's sent us. You a sendin' 'em and Miss Sadie a bringin' and usin' of 'em on us, has just saved some of the lives of us. And we all thought—'

"Miss Euphemia didn't wait to hear any more. Her eyes were full of tears and she just caught up the scrawniest little girl in the line and kissed her."

"Mamma! I believe that because you are telling it," said Dickie.

"Well, she did. And then she said, as soon as she could talk, 'You children must all of you be hungry.' And she took them into the kitchen and gave them more bread and butter and jam than they had ever seen before in all their lives."

Dickie just shouted with laughter. "Took them to the kitchen, did she? I supposed 'twould be a line outside the back door. She's not translated yet, I see. But I'll vouch for the quantity and the quality of the bread and jam. There's not a streak of stinginess in Miss Phemie Lane. We all say that."

"And Dickie, Miss Euphemia proposes to have them come one afternoon each week while it is warm, to play in the grove south of the house. And she and Sadie will give them lunch before they start home."

"Now dat takes 'de ribbon, sho as you's bo'n," exclaimed Dickie. And my name isn't Richard Richmond if we boys don't help the ladies entertain the little ragamuf—, I mean the precious little children," said Dickie looking up at his mother with a roguish smile.

(TO BE CONCLUDED)

Home is the resort of love, of joy, of peace, and plenty, where supporting and supported, polished friends and dear relations mingle into bliss.—*Thomson.*



## PERSONAL MENTION

Francis C. Anscombe and wife, of Richmond, Indiana, spent three weeks recently at their old home in Newmarket, Canada.

Professor Elbert Russell of Earlham College, had charge of the services of Friends Meeting, New Castle, Indiana, on last Sabbath.

J. P. Hadley and wife have charge of the Oriente mission of Friends in Wichita, Kansas. Mr. Hadley is taking some work at Friends' University.

Leroy A. Hawks has just closed a successful three years' pastorate at Symrna, Iowa, and has accepted a call to Motor, Iowa, for the coming year.

Martha P. Beede, of Oskaloosa, Iowa, has had *THE AMERICAN FRIEND* and its predecessor, *The Friends' Review*, in her family continuously since 1858. She still enjoys the paper very much.

Esther A. Balderston sailed for Honolulu and Japan on September 5, in company with William C. Allen and wife and William B. Harvey of Philadelphia.

John R. Webb, of Newmarket, Canada, recently spent ten days at his old home at Sunbury and conducted the anniversary services of the opening of the meeting house.

Fred W. Emerson, who has been Superintendent of Christian Endeavor work of Western Yearly Meeting the past year, and who was an instructor at Earlham College, has taken a position at Friends' University, Wichita, Kansas.

"Joseph Elkinton writes from South England that they hope to return to Philadelphia early next month. Two of the party will remain here but Joseph himself, and his daughter Mary, still plan to reach China before the winter season."—Philadelphia Friend.

William C. Allen, Secretary of the Interdenominational Peace Committee of the Pacific Coast Churches, has started on a trip around the world, having sailed early in September. Some members of California Yearly Meeting have been active on this committee.

Zenas L. Martin and family, who nearly twelve years ago left their home at Hubbard, Iowa, for missionary work in Cuba, have returned to this country on a furlough. They attended the recent Yearly Meeting. They are at home for the present at 1918 Second Avenue, S., Minneapolis, Minnesota.

George C. Levering, pastor of the meeting at Selma, Ohio, has taken charge of the prohibition campaign in Green County until after the election in November. He will spend the Sab-

baths at Selma, where his family is now located, but for six days in each week, he will be in charge of county headquarters in the Y. M. C. A. building at Xenia, Ohio.

David E. Sampson and wife, of North Carolina Yearly Meeting, have returned safely from their religious visit to England. Immediately after their return and while visiting their son in Lynn, Massachusetts, they attended the meetings at East Lynn, Lynn and Salem, on August 30 and September 6. The ministry of David Sampson was helpful and fully appreciated by the meetings.

Henry W. Wilbur, of Swarthmore, Pennsylvania, one of the ablest and best known Hicksite Friends, died suddenly on the evening of September 5, at Saratoga, New York, while attending a national conference of Hicksite Friends. He was the General Secretary of the General Conference of that body, was a prominent author of denominational and other books, and was active in the prohibition movement. For a time he was connected editorially with the *New York Voice* when published by Funk and Wagnalls.

## NEWS ITEMS

From the Canadian Friend we learn that on August 15th and 16th, ten young Friends from Toronto, Canada, went to Rockwood for a week-end tramp. At both the Sabbath School and the meeting, these young Friends found opportunity for services and a sense of mutual encouragement came to all Friends.

Plans have been completed for the holding of a union evangelistic campaign at Central City, Nebraska, in September and October. The same communication says twelve young men have expressed their desire to become members of a gospel team and several of them have been out in the country holding meetings.

Through a letter from H. D. Lane of Iowa Yearly Meeting, who has been visiting this summer in the limits of Philadelphia Yearly Meeting, several young Friends of the latter body sent their greetings to the young people of Iowa Yearly Meeting, which were read at the Christian Endeavor session on Friday night.

Friends of Vancouver, British Columbia have adopted strong resolutions, emphasizing the obligation of all Christian men to treat the Hindus, who have been locating in Canada, with kindness and good will. In closing, the resolutions state "That if we are Christian people and if Christianity means anything, it is our duty to prove in our actions toward the Hindu the superiority of our faith."

From the Missionary Advocate we learn that the school at Matehuala is going on under the care of two native teachers. The Federalists withdrew from there on June 24, after which the Constitutionalists came in and took possession. The mission property has remained unmolested. More than a hundred pupils have been in school and the religious services have been maintained on Sabbath and the prayer meeting on Thursday evening.

## MESSAGE FROM THE FORDS

*THE AMERICAN FRIEND* has received the following message from Jefferson W. Ford, who with his family and the Chilsons, are on their way to take charge of Friends' mission work in British East Africa:

Port Said, Egypt, August 18, 1914.  
Editor American Friend—In spite of war and conditions it produces, we expect to sail today on an Italian ship for Mombasa. We have had a precious eight days in Palestine, and during that time all shipping in the Mediterranean was tied up by the war. Now ships are moving again.

God has blessedly and clearly led and protected us and we believe has used us in His service. We are all well and glad to be able to go forward again. We know our friends are praying.

Sincerely,

J. W. FORD.

## THE EXECUTIVE COMMITTEE

Allen D. Hole, Chairman of the Executive Committee of the Five Years Meeting, has announced that the Committee will meet in its annual session at South Eighth Street Meeting House, Richmond, Indiana, Thursday morning, October 1st, at nine o'clock. There will be important business to transact and sessions will probably continue throughout the day and possibly on Friday. Arrangements have been made for the meeting of the American Friend Board of Foreign Missions at the same place on Friday afternoon, October 2d. It is possible that other boards will meet on September 30th, but no arrangements to this effect have been concluded as yet.

## SIXTIETH MARRIAGE ANNIVERSARY

Thomas B. and Mary Elliott Pearson, members of White Water Quarterly Meeting of Friends, Richmond, Indiana, celebrated their sixtieth marriage anniversary at their home in Archer, Florida, August 30, 1914. They were called upon by friends and neighbors, and received many letters of congratulations and good wishes. They are both enjoying good health.



### FALMOUTH QUARTERLY MEETING

Falmouth Quarterly Meeting was held at South Durham, Maine, August 29th and 30th. Interesting features of the session for business on Seventh-day forenoon were a report of the Winona Lake, Indiana, Conference of young people, given by Charles M. Woodman, and a discussion on the topic, "Is the Quaker Message as Much Needed by the World Now as in Former Years? If So, Why?" The discussion was opened by a paper written by Harriet O. Cox, of South Durham, and was followed by a verbal discussion which occupied about an hour of the meeting, and was both interesting and profitable.

Falmouth Quarterly Meeting has recently adopted the plan of having a small committee to present from quarter to quarter topics for discussion in the business sessions, as time for them may permit, that will increase the interest in our Quarterly Meetings and make them more attractive and profitable to all who attend.

### SALEM QUARTERLY MEETING

Salem Quarterly Meeting, held at Lynn, Massachusetts, in August each year, is an especially important session, owing to the fact that the Permanent Board and several of the Yearly Meeting Committees meet in connection with it. This year it was held on the 19th and 20th, and as an added feature, the Yearly Meeting's Committee on Efficiency arranged for a Young People's Conference on the evening of each of those days.

The first meeting was addressed by Rufus M. Jones on "Some Problems of Present-Day Quakerism." The second was to have been a campfire gathering on the beach, to be addressed by four visiting English young Friends. But the expected visitors found it needful, owing to the war, to sail on the 20th, and the weather was not suitable for a campfire. As a substitute, about one hundred persons gathered in the basement of the meeting house around an artificial campfire constructed with the help of electric lights and red paper, and after luncheon, were addressed by several persons already on the ground.

The invitation had been extended to all young people of New England Yearly Meeting, and there were in addition representatives from North Carolina, Wilmington, and Ohio Yearly Meetings, besides Baltimore of the Hicksite branch, and possibly others. The season of worship was entered into heartily, and the outlook for advancement received one more brightening ray.

### HAVILAND QUARTERLY MEETING

Haviland Quarterly Meeting was held at Haviland, Kansas, August 7, 8 and 9. Visiting ministers present were, Edmund Stanley, President of Friends' University, Wichita; R. C. Smith, from Stella Quarterly Meeting, and Professor E. E. Hadley. The Meeting on Ministry and Oversight was held Friday afternoon at 2:30 and was addressed by R. C. Smith and others. An educational rally was held Friday evening, at which Edmund Stanley and Professor E. E. Hadley made addresses.

R. C. Smith brought the message on Saturday morning. After a splendid dinner served in the basement of the church by the ladies of Haviland, the Quarterly Meeting gathered for the regular business session, all meetings being represented. The new Monthly Meeting at Glendale was represented for the first time. All reports indicated growth of interest in all lines of work. Charles and Lenna Lescault were granted a minute liberating them for service in the evangelistic work.

On Saturday evening a missionary rally was held, Edmund Stanley giving the address of the evening. On Sunday morning at the ten o'clock meeting for worship, Charles Lescault brought the message from Acts 17: 11. His subject was "The Book." President Edmund Stanley preached a strong sermon at the evening service.

### SPRINGFIELD MONTHLY MEETING, NORTH CAROLINA

A roll call monthly meeting and the annual meeting of the Memorial Association were held at this place on the 15th of August.

We were much gratified to have with us: Timothy Nicholson, Richmond, Indiana; Thomas E. Jones, Secretary of the Young People's Activities of the Five Years Meeting; Lorena R. Hoskins, Whittier, California; Fred E. Smith, pastor of Friends' Meeting, Greensboro, North Carolina; William and Elizabeth Bundy, Spiceland, Indiana; R. C. Hood, Greensboro, and Lewis W. McFarland, pastor of Friends' Meeting at High Point.

The morning session was devoted to monthly meeting. During the devotional season Fred E. Smith presented an earnest message on the importance of taking Christ into our daily lives. After a short business session, the roll of members was called by the assistant clerk. The company then adjourned to the yard, where a table picnic was spread and two hours were spent in social reunion.

At 2:30 p. m. the eighth annual meeting of the Memorial Association was called. Following the devotional exercises, the minutes and reports from committees were read. Reports showed that records of burials were carefully kept and that all fees had been paid in; that the new part had been plotted and planted in peas; that a substantial iron fence had been placed around the front yard, also on the south side of the graveyard; that two new brick pillars had been placed on corners and that a neat tool and storage house had been erected and painted.

The custom of reading a memorial of someone who had been active in the service of the church and neighborhood in its early days was carried out, William Hill being the subject for memorial this year.

Thomas E. Jones then gave an excellent talk on Young People's Activities in church and community work. He was followed by R. C. Hood, who spoke helpfully on Community Co-operation. Lewis W. McFarland then gave encouraging thoughts on the value of starting movements in a community that will tend to the development of its people. Lorena R. Hoskins and others made appreciated remarks. The meeting was then dismissed by G. J. Welker, pastor of Springfield Monthly Meeting.

We shall be pleased to enroll as members of our Memorial Association any Friends in distant states who have relatives interred in the old burying ground at Springfield.

EMMA BLAIR, Secretary.  
High Point, North Carolina.

### SUCCESSFUL FINANCIAL PLAN

It has been the experience of the meeting at Watseka, Illinois, that the plan of depending upon free-will offerings and the use of the duplex envelope are the best methods of securing adequate financial support.

Two years ago when F. J. Cope accepted the pastorate, it was with the understanding that no money should be raised by any department in any other way. Last year the total receipts for current expenses and for home and foreign missions were more than in any previous year, and this year the amount is larger still.

The number of those who tithe has increased, and there has not been the hard work in getting church funds that is necessary in having bazaars, suppers, etc. Instead, the people have had the time that would have been used in preparing for these to give to the direct needs of the people, and to spiritual things.



### THE OHIO CENTENNIAL

Friends will remember that in October, 1913, Ohio Yearly Meeting celebrated with appropriate exercises her one hundredth anniversary. It was an occasion of unusual interest, so much so that the committee having it in charge was instructed "to publish the proceedings and such other matter as seemed advisable to them, provided advance subscriptions warranted them in so doing."

The committee at once began the preparation of some very valuable materials but later found that they were not warranted in proceeding with the publication. A report to this effect was made at the recent Yearly Meeting. Many were loathe to lose so much valuable history and the meeting directed the committee to continue its effort to have the book published.

Five hundred additional subscriptions will be necessary to warrant the committee in going forward. These must be forthcoming at once, not later than October 15th, if the committee is to continue its labors. The proposed contents include fifteen chapters. The committee is making a last appeal to Friends and announces that the price of the book will not be above \$1.50. Orders may be sent to the Chairman, John Pennington, Damascus, or the Secretary, William Kirby, 136 Highland Avenue, Columbus, Ohio.

### INDIANA YEARLY MEETING AND THE INDIANS

As Indiana Yearly Meeting approaches the one hundredth anniversary of its founding, it is interesting to notice that it is still engaged in a line of missionary activity that was entered upon at the first Yearly Meeting in 1821. At that time Baltimore and Ohio Yearly Meetings were conducting a mission station among the Shawnee Indians at Wapakoneta, in western Ohio.

When Indiana Yearly Meeting was set up in 1821, it appointed at once a large committee to co-operate in the care of this mission. This large committee met in December, 1821, and appointed the following for its members as an active committee to have charge of the work: Isaac Harvey, Aaron Brown, Jonathan Wright, Caleb Harvey, Robert Furnas, William Stanton, Caleb Wickersham, Thomas Frazier, Henry Pickeral, William Hadley, Patience Whitacre, Jane Smith, Agatha Harvey.

The writer wonders whether any members of Indiana Yearly Meeting today can remember any of the above named Friends.

When the Indians at Wapakoneta re-

moved in 1832 west of the Mississippi River, the Indiana Committee sent a deputation of three Friends to visit them in their new location, and soon another mission was established among them in eastern Kansas near Kansas City. This mission was maintained until 1869, at which time practically all the Shawnee Indians in that section had removed southward to the present state of Oklahoma.

In 1869 President Grant called upon Friends to take charge of two Indian superintendencies in the west and Indiana Yearly Meeting had an important part in the organization of the Associated Executive Committee which undertook the work assigned to Friends by the government.

When this work for the government was discontinued under the administration of President Hayes, the Associated Executive Committee turned its attention to the missionary efforts that have resulted in the ten mission stations now maintained by Friends in Oklahoma.

It is interesting and inspiring to know that from the first year of its existence Indiana Yearly Meeting has had such a large part in this great missionary effort.

RAYNER W. KELSEY.

### AT ROCKFORD, OHIO

O. H. Trader, who has been serving the meeting as pastor at Rockford, resigned June 27th and has accepted a call to the meeting at Greenfield, Indiana. We all regret very much to have him go, but he feels that his work is done at Rockford. It is felt that the meeting has been greatly benefited by his labors. The membership has been reminded of their duty to the Lord and to one another in a most stirring way. His Gospel messages at all times have been sound in doctrine and spiritual. As he goes from us our prayers go with him that he may be a blessing to others as he has been to us at Rockford.

### A COMMENDABLE PASTORATE

The Daily Courier of New Castle, Indiana, under date of September 5th, has a commendable account of the work of Dalton H. Lewis, pastor of the Friends' Church in that city. It is stated that fifty new members have been received during the past year, and that the Bible School has more than doubled in attendance. Arrangements are now being made to build a modern church, an option having been secured on one of the best pieces of property in the city. The Courier says that "The church year just ending has been the most prosperous ever enjoyed by any pastor of the church."

### RETIRES FROM PASTORATE

From the Morning Star of Muncie, Indiana, we learn that Daisy Barr preached her farewell sermon at the Friends' Memorial Church on Sabbath evening, August 30. On the following evening a final farewell reception was given her in the church auditorium. Joseph A. Goddard presided and an interesting program was rendered including an address by Dr. Edward J. Mason on behalf of the Ministerial Association of the city, an address by Mrs. Elmer Whiteley, on behalf of the women of the city, and an address by Mrs. R. V. Hinshaw, on behalf of the Friends' Memorial Church. Daisy Barr responded in a fitting manner. A feature of the evening was a strong musical program.

Mrs. Barr leaves the pastorate to accept a position with the evangelistic party of Dr. Lyon. She begins her new work about the middle of September.

### AT WATSEKA, ILLINOIS

Frederick J. Cope, who has served as pastor at Watseka, Illinois, the past two years, has resigned, and will go to Emporia, Kansas, to serve that meeting. During his pastorate at Watseka there have been a number of accessions to the church. The missionary interest of the church has greatly increased, the people feeling in closer touch with the missionaries and those with whom they labor than ever before. This is largely due to the fact of the close relationship sustained by the pastor and his family to many of the missionaries, and to the letters received directly from the field.

His resignation at Watseka was received with genuine regret by the church and the people of that community. Arthur W. Hammond, of Carmel, Indiana, will be his successor, and will move to Watseka directly after Yearly Meeting.

### YEARLY MEETINGS, 1914

**Indiana**—At Richmond, Indiana, September 21. Clerk, Robert L. Kelly, Earlham, Indiana.

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.



### WAR RELIEF FUND

English Friends have convened an Emergency Committee to assist innocent "alien enemies," Germans, Austrians and Hungarians, in Great Britain, who are rendered destitute by the war. Anna B. Thomas, of Baltimore, who, with her daughter, is residing in England this year, has been made Hon. Secretary of this Committee, and at her request we print the following appeal which the Committee has sent out. THE AMERICAN FRIEND will receive and forward any funds contributed by Friends in this country for this purpose. Any remittance for this fund should be marked "Alien's Relief Fund."

169, St. Stephen's House,  
Westminster Bridge, S. W.

21st August, 1914.

As an outcome of official action by the Religious Society of Friends a special Emergency Committee has been formed to assist Germans, Austrians and Hungarians in Great Britain who may, through no fault of their own, have fallen into acute distress owing to the outbreak of war. These are now cut off from their country and, in most cases, from all means of securing ready money. There are many families in which the father or other bread-winner has either been forced to return home before the interruption of communications or is detained in this country as a prisoner-of-war. Many cultivated and educated men are also in an especially helpless condition. It is recognised that there are countless British families whom the war is reducing to the depths of distress; but national measures are being taken to relieve those of our own race, while these foreigners, being legally in the position of "alien enemies," are, in almost every way, in a peculiarly unhappy position and have not the protection of their own Embassy or Consulate.

Generous offers are already being received from English families who wish to afford hospitality to destitute foreign women. Many more such offers are immediately required. Other homes could be found if funds were available to make payments towards the cost of board and lodging; it will probably also be necessary to open hostels, under proper supervision, for those who cannot be accommodated in private families; and direct help must be given in other cases. Great care is being taken in the selection of recipients of assistance; and the Committee have in this matter the advantage of co-operation with German ladies of recognised integrity and wisdom, who have for many years been engaged in religious and advisory work among German girls and

women in this country. Arrangements will be made to find work, if possible, for those assisted, in any tasks for which they are qualified.

The Committee have consulted with the Home Office and have ascertained that it is in full sympathy with the object at which they are aiming. They also have the sympathy of the American Consul-General, who has oversight of the interests of Germans, Austrians and Hungarians in this country, and they expect to co-operate with the International Women's Relief Committee, the Young Women's Christian Association, the Salvation Army, and other bodies interested in helping distressed foreigners, irrespective of nationality. The Committee also hope to keep a careful watch over future developments and to render material and moral assistance to both men and women, as opportunity may arise.

Funds are urgently required for immediate use and the Committee venture to appeal for such assistance to all those who have this cause at heart. Cheques and postal orders should be made payable to the Hon. Treasurer, W. Hanbury Aggs, at Barclay's Bank, 1, Pall Mall East, S. W., and crossed "Aliens' Relief Fund."

All communications to be addressed to the Secretary, Anna Braithwaite Thomas, at 169, St. Stephen's House, Westminster Bridge, S. W.

### A PEACE DECLARATION

The following statement was adopted by Iowa Yearly Meeting at its recent session:

"Under some sense of the indescribable horror and of the wickedness of the war now being waged in Europe, of the woe and misery it is inflicting upon humanity, of its destructiveness that already far exceeds the imagination, and being appalled by the seeming suddenness of its beginning and the magnitude of its proportions, Iowa Yearly Meeting of Friends, now in session in Oskaloosa, Iowa, are constrained to give fresh emphasis to their well-known condemnation of war as being unwise, un-Christian and barbarous, and to declare their firm advocacy of peaceful methods of settlement of all differences between nations as between individuals.

"They are united in denouncing the specious doctrine that seems to have obsessed some nations, viz., that the proper way to preserve peace between nations is to be prepared for war. It is false in principle and disastrous in practice.

"We denounce it as fostering the spirit

of militarism, which inevitably leads on to war, as is now made manifestly apparent in the conduct of the nations now engaged in war with one another.

"We note with much satisfaction and with great thankfulness, in our own nation, an apparently wide-spread and growing feeling of opposition to a resort to arms, and in favor of universal peace.

"We commend our own government for the efforts made by it to restore peace in Mexico, and on account of its endeavors to foster the establishment of a peace pact in the whole Western hemisphere.

"We declare our firm and unshaken loyalty to our own beloved country and our devotion to its welfare in all the ways of peace and righteousness; and we earnestly pray that these may ever be the watch words of our nation."

### GOING TO JAPAN

William C. Allen, a Friends minister, has set sail for Asia from California, and is bearing the following message to the people of Japan:

"Greeting—The Interdenominational Peace Committee of the Pacific Coast Churches of the United States, representing many of the Christian organizations on the Pacific Coast of the United States of America, desires through the person of its authorized representative, the bearer, Mr. William C. Allen, a minister of religion, of San Jose, California, to send our heartiest Greetings to the people of Japan.

"We are thankful for our traditional friendship and for the commercial and international ties that bind us together as two nations. We rejoice to know of the prosperity of your great country. We pray God that His peace may rule more and more in your hearts and in our own. We sincerely hope and trust that neither you nor we shall be in the least wrongly influenced by the efforts sometimes made to sow discord between us. We hope that all possible may be done by means of treaties of arbitration and in every other way to hasten the era of good will and peace among the nations.

"As Christians and as believers in the religion founded on Divine love, we desire to do all we can to draw your country and ours closer together in the feelings of mutual friendship, sympathy and good will, until together we may more and more help forward universal peace.

"Respectfully submitted,  
"ROBERT DOLLAR,  
"President."



## BIBLE SCHOOL LESSON

September 27.

Subject—Jesus the Judge of Men.

Lesson—Review. Reading Lesson, John 3: 14-21.

**Golden Text**—I come quickly: hold fast that which thou hast, that no one take thy crown.

When the quarter's lessons began, Jesus is still in southern Perea, but is gradually working His way toward Jerusalem. The quarter closes with the very busy day of Jesus, three days before the Crucifixion. Altogether the twelve lessons cover a period of about two weeks.

These two weeks are crowded full of teaching such as the world has never known, before or after. Whether addressing His disciples, the multitudes or the Pharisees, His lessons are fundamental to right human conduct in all the ages.

**I. Laborers in the Vineyard.** Every one who serves God is sure of a reward in this life and in the life to come. No man can earn the kingdom of God, but he can partake of it as part of the blessings which come to those who have harmonized their lives with the life of Christ.

**II. Greatness Through Service.** Rewards are not given as a matter of right. They are the natural fruition of those who can labor and suffer with Christ. Favoritism has no place in God's kingdom. All who can be baptized with Christ into His suffering will triumph with Him in glory.

**III. Blind Bartimaeus.** The persistence of the blind man, added to his faith, brought healing. As a result, he became a follower of Jesus, having been made whole both in body and in spirit. The spiritually blind can be healed, for Jesus, the Light of the World, is passing by today.

**IV. Pounds and Talents.** Every Christian must be a fruitful Christian. God has given talents and the ability for service and He expects that we shall bear much fruit. So shall we be His disciples. He who will not perform his mission in the world will lose the right to discipleship, and some other faithful soul will reap the reward.

**V. Triumphal Entry.** Jesus was now coming into His own, and was offering a great opportunity to the multitudes to accept His kingship. But in the midst of the hosannas, Jesus weeps over Jerusalem. His thought is not upon the spectacular, but upon the conditions of the people.

**VI. Barren Fig Tree and Defiled Temple.** Here is a testimony against false and alluring professions, as well as a direct call to cleanse not only the church but the temples of government from all that defiles. By faith we may do all things through Christ.

**VII. The Wicked Husbandmen.** Herein is a pen picture of the Jewish nation, in which the faithlessness of the Pharisees is set out with startling boldness. We of today are no less stewards of this present age. They who reject Christ are the wicked husbandmen, but

He is the corner-stone of the religion of God for all the ages.

**VIII. Wedding Feast.** Again Jesus is showing the Pharisees how wicked they are in rejecting the Son of God. At the same time He opens the door of hope to the Gentile world, and forever sets His seal upon the doctrine that the grace of God is for all men.

**IX. Day of Questions.** Stung by the truthfulness of Jesus' teaching, the Pharisees begin to resort to desperate means. Strangely blind to His real nature, they seek to trap Him and call to their aid the most learned of their sect. But Jesus answers them tactfully and as ever confounds them by His logic. The most reasonable doctrine in all the world is the religion of Jesus Christ.

**X. The Great Commandments.** Jesus sums up man's obligation Godward and manward. Love to God begets love to our fellowman.

**XI. The Ten Virgins.** Here is a lesson on the importance of preparation. Things cannot always remain as they are. Changes are bound to come, and happy is he who has prepared himself for any emergency. The conduct of the wise and foolish virgins is the lesson of life over again.

**XII. Judgment of the Nations.** A day of final reckoning will come to everyone. We fix our destiny by the manner of our living here. True religion is religion in action that is directed for the good of humanity.

## CHRISTIAN ENDEAVOR

September 27.

**Topic**—How Every Christian Can Be a Missionary.—Gal. 6: 6-10.

The topic recalls the story of the good Samaritan. It raises questions of obligations and of opportunity. It makes us think of our neighbors on the one hand and of our brothers across the seas on the other.

One cannot be a missionary without having the missionary spirit, and the missionary spirit is the spirit of helpfulness and unselfish effort for others, begotten by the spirit of Christ.

Personal work for the benefit of others is missionary work. In every local church, perhaps, operating in connection with the Christian Endeavor Society, there ought to be a Personal Worker's League to promote interest in the welfare of the community, and to provide a definite means for reaching every family in the neighborhood with an invitation to lead the Christian life and to co-operate with the church.

No less important is the need for an increased host of workers in the foreign field. For this work there must be preparation suited to the needs of the particular field visited.

Mission work is varied. It needs the preacher, the teacher, the doctor, the nurse, the farmer. Consecrated talents along all these lines are in demand by all the denominational boards.

We can do mission work by giving, no less than by going to the mission field. Christians should be taught to give with proper discrimination, no less than with liberality.

Business men can contribute to missionary interest on the part of other business men; the farmer can best interest those of his own class in the subject; young people can induce other young people to study the question of missions; everyone can do something in helping to attract others to the general cause of carrying the gospel to all peoples.

What a change would be wrought in the mission fields at home and abroad if every Christian were alive to his opportunities and determined to do his utmost in the upbuilding of Christ's kingdom!

Let this particular session of the Society be utilized by the leader in a special manner to develop the feeling of responsibility toward the missionary cause on the part of all the members.

## Married

**Bishop-Gay**—At the home of Henry C. Aydelott, Fall River, Massachusetts, September 5, 1914, according to the custom of Friends, Harold W. Bishop, son of the late Charles E. and Jennie T. Bishop, to Stella A. Gay. Their future home will be in Worcester, Massachusetts.

**Green-Binford**—At the home of the bride's parents at Haviland, Kansas, August 20, 1914, in the presence of about one hundred and twenty-five guests, Stacy E. Green to Henrietta M. Binford, Charles Lescault, the pastor, officiating.

**McCracken-Ratliff**—At the home of the bride's parents, Ancil E. and Mrs. Ratliff, Fairmount, Indiana, September 3, 1914, J. Raymond McCracken, of Cuba, to Ina Mary Ratliff. The bride has been a teacher in Friends' mission at Gibara, Cuba, for the past three years. They will be at home at Holguin, Cuba.

**Tankhouser-Gause**—At the Friends' parsonage at Haviland, Kansas, August 23, 1914, Clarence Tankhouser to Flossie Gause, Charles Lescault, the pastor, officiating.

## Died

**Diggs**—Mary A. Diggs, wife of William C. Diggs, was born in North Carolina, and died at her home in Winchester, Indiana, on May 8, 1914, aged seventy-two years. She was a birthright member of Friends and served as elder for more than thirty years. She held the position of Clerk of the select meeting until ill health compelled her to resign. She was a cheerful, happy Christian and was useful in all the departments of the church work.

**Timberlake**—Martha B. Timberlake, daughter of Benjamin and Mary Ann Brown, and wife of Edward Timberlake, died at their home near Richmond, Indiana, August 4, 1914, in the eighty-second year of her age. She was an elder and member of Whitewater Monthly Meeting, and had been a continuous member of Orange particular meeting for seventy-eight years. She occupied many positions of trust and usefulness in the church. She will be greatly missed not only by the church which she loved so dearly, but also by a host of friends and neighbors.

**Thorne**—William Thorne died at his home in Selma, Ohio, June 29, 1914, aged ninety-one years three months and twenty-five days. He was a birthright Friend. He was thoroughly convinced that nothing but a belief in the cleansing blood of Christ could save a soul from death. In early manhood he was an active worker for the abolition of slavery, and later was active in temperance work. The poor and needy found in him a helping friend. The widow and one son survive him.



**Watters**—Daniel Watters was born in Liverpool, England, September 3, 1844, and died from an accident at Watseka, Illinois, July 30, 1914, aged sixty-nine years ten months and twenty-seven days. He was known as an unbeliever until about five years ago, when he was wonderfully converted and joined Friends at Watseka. He rapidly grew in grace, and developed into a most tender and earnest Christian. For three years he has been an elder in Watseka meeting and was always faithful to his duty.

**Williams**—Jacob Williams, son of Daniel and Margaret Williams, was born March 3, 1827, and died March 25, 1914, aged eighty-seven years and twenty-two days. He was a member of New Garden Monthly Meeting, Indiana, and had served as an elder for a number of years. It may be said of him, "He has fought a good fight, he has finished his course, he has kept the faith."

No other Friends' paper has so much news about the movements of Friends and the work of their meetings as does THE AMERICAN FRIEND. \$1.50 per year.

**FOR SALE**—Farm near Philadelphia. 119 acres; good stone house, large barn, and other buildings; all roofs slated. Good plow-land, pasture, and fruit. Excellent water; beautiful situation. Stock and implements with place if desired. A genuine bargain. For photographs and particulars address,  
EASTERN FARM, American Friend Office.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

#### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

#### Florida Citrus Fruit Lands

We can refer to Indiana people, making more money out of ten acres of Oranges and Grapefruit, in the Highlands of Florida, than they formerly did farming 160 acres in Indiana and, at the same time, they are enjoying robust health. Located away above the Ocean. No catarrh, rheumatism, asthma or lung trouble. Superb air, without humidity; warm in winter, cool in summer. Thermometer averaged twenty degrees below Indiana during July. Inexpensive, personally conducted excursions, in our private car, first and third Tuesdays of each month, including two days' free automobile tour through the finest Orange and Grapefruit Groves of Florida, and side trips to most interesting points. For full particulars, address

**FLORIDA HIGHLANDS CO.**  
28 South Meridian Street  
Indianapolis

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A. B., PRINCIPAL.

#### FOR SALE.

**FOR SALE**—3,000 acres choice irrigable land 75 miles s. w. of Phoenix, Arizona; suitable for small grains, alfalfa, citrus fruits; excellent loam; canal 8 miles long, open range, 11 miles from railroad station. Also 320 acres 15 miles from Phoenix with water in cultivation. Address J. L. Gant, Box 76, Glendale, Arizona.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

Read the notice on page 2 of this issue about Slow Valley Meeting, and let us hear from you at once.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE "SAFE INVESTMENTS"

FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheques promptly disburse. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Rents Safe Deposit Boxes, \$5 upward.  
Assignee, Receiver, Agent, Etc. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRECH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 39.

NINTH MONTH 24, 1914.

New Series.  
Vol. II., No. 39.

## WAR

Oh, Lords and Rulers, near and far,  
Let your endeavors never cease  
To guard for us the joys of peace.  
Protect us from the crime of war.

War only stirs up greater wrath;  
Refers the question, what is right,  
To brutal and insensate might,  
And leaves but misery in its path.

It means a thousand children left  
Without a father's needed care;  
Unnumbered mothers in despair,  
And widows stricken and bereft.

A thousand homes struck desolate,  
The weak and innocent oppressed,  
And woe and bitterness unguessed,  
And friendship turned to poisonous hate.

It means, perhaps, our darling one,  
Who marched away so brave and young,  
Receives a bullet in his lung  
And dies, thirst-tortured, in the sun.

It means the fever camps, accursed,  
Where lads in hot delirium cry  
For mother's cooling hands, and die  
Unloved, uncared for and unnursed.

For blood and pestilence and pain,  
And fever, lockjaw and gangrene  
Are all that war to soldiers mean.  
These ever follow in its train.

Our neighbors that we call our foes  
Must bear the same inhuman fate.  
Their sons are sacrificed to hate.  
Their woes are even as our woes.

And what are all these wars about?  
Some vain political dispute.  
Some talk of national repute.  
Some politicians fallen out.

Oh, Lords and Rulers, near and far,  
If you would rule your people well,  
Remember this, that "war is hell!"  
And save them from the crime of war.

—Thomas Lomax Hunter.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Bulletin From Ram Allah

RAM ALLAH, August 20, 1914.

Dear Friends in the Homeland—We had not expected to write to you again until after the opening of the school year and the dedication of the new building, but fearing that the disturbed conditions in this part of the world are causing anxiety about us, we decided to inform you that thus far all is well with us. Until now this country has kept out of the great international struggle that is disgracing our twentieth century Christianity. As usual Turkey is quietly sitting on the fence and waiting to see which side is going to have the advantage before she commits herself. Of course her sympathies are with Germany, but with such heavy odds against her, Turkey dares not take sides with her lest her fate be settled before Thanksgiving day.

With so much disturbance in the world it gives the government here an added opportunity to oppress the people and she is drafting every male between twenty and forty-five years of age. Yesterday my one-eyed mason had to report for service. When I exclaimed to our architect about their taking a man with only one eye, he said, "Oh, that is nothing; they would take a man with one leg." It is the general idea that the government does not want men but money and is taking advantage of this opportunity to take thousands of dollars from this poor people in bounties. For two hundred dollars a man can buy himself off and the needed money is often borrowed at twenty-five percent. interest. You can hardly imagine what suffering this is entailing upon the people of this poverty-stricken land.

"One touch of nature makes the whole world kin." The other morning I was at the new building when a large number of our Ram Allah men were being driven off to enlist. The women of the families were wailing and with tears in my own eyes I stepped up to where some of our Moslem work-women were watching the proceedings. I found that the tears were coursing down their cheeks in sympathy for their Christian sisters who were strangers to them.

Business of all kinds is at a standstill. Banks have suspended payment, commerce on the Syrian coast is all but annihilated and the mails have all but ceased. We have no idea when this letter will reach you. Jerusalem has been under martial law for about two weeks and the soldiers are looting the stores of both natives and foreigners. The officials seem to proceed upon the principle "After us the deluge." If in times of peace a government does not respect the rights of private property, what may we expect if war comes?

We cannot realize money on our London drafts in Jerusalem and are doing without money. If present conditions continue none of the boarding schools of the country can open this fall. In some instances the prices of provisions have doubled but we have enough provisions on hand for the mission family for a long time so we shall not suffer for the necessities of life.

The country is quiet and we feel safe in the keeping of our Heavenly Father who will never leave us nor forsake us.

The work on the new building has been hindered, as many of the workmen have been taken for military service, and it would have stopped entirely if the men had refused to take mission due-bills with which I am paying them. The work progresses slowly and the building approaches completion but there now seems to be little prospect of dedication this fall.

Let us pray that this baptism of suffering and hardship may help this poor and down-trodden people to look to the One who fed the multitudes in this land and who is ever the friend of the oppressed.

Sincerely your friend,

A. EDWARD KELSEY.

## "Get Under the Load"

Dr. Moses Hoge, of Richmond, Va., tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said:

"Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said:

"Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour, and there are several other difficulties that might be settled in the same way. Try it.—*Boston Christian*.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 39

RICHMOND, INDIANA, NINTH MONTH 24, 1914.

New Series.  
Vol. II. No. 39

## The Fall Campaign

We are upon the threshold of another fall campaign in the religious world. To be sure it is deplorable that the church must take a rest at any season of the year. But such is the power of custom. Apparently Friends have the vacation fever less marked than many of our sister denominations, but, regardless of conditions, the fall campaign as a prelude to the religious activities of the winter season has come to be a well defined characteristic of our church life.

What shall be the program of the campaign; what spirit shall dominate its activities; what shall be the aim of its constructive endeavors, are questions that confront every wide-awake meeting on the continent. In all too many instances the tragic answer will probably be that the congregation will try to hold its own. No vision, no well defined purpose, no inspiration, no spirit of progress, a sort of hopeless contentment, satisfied to "hang on" year in and year out with only the prospect of a bare existence.

There is no pleasure in having to bring to the light such a picture as this, but the picture is there without question, and perhaps a glimpse of it now and then will provoke the stirrings of new life in many a congregation, and prove to be the irritant that will shock some meetings into a genuine awakening. But while some meetings will continue to be content with an ordinary program, others will be reaching out for better things. Happy is any meeting that has some broad visioned men and women bent upon attaining the best in spiritual life and anxious to appropriate methods of efficiency in church organization!

We have a concern to recommend that Friends' activities shall be emphasized in at least three definite directions. It is by no means necessary that a new program shall include untried endeavors. The attempt to do old things better is just as praiseworthy and perhaps more so than the efforts to launch out upon unsailed seas. The spiritual life is too delicate and too important to be made the object of new-fangled and showy experiments. We are not concerned that the church shall become venturesome and enter upon the realm of the spectacular. The freak church and the freak pastor are not wholesome elements in the religious world. The feverish endeavors of the novelty mongers should forever be

eschewed by any congregation that has a genuine desire to go "from strength to strength."

Our concern lies in quite another direction and includes the program of planning to do bigger and better things with the machinery already at hand; includes the vision of the doors of opportunity opening upon every side; includes the purpose to set every man and every woman, every youth and every child to some task suited to his tastes and capacities that will help to more firmly establish the kingdom of God in the neighborhood life of every Friends' community. An exchange says: "Great achievements are accomplished under the thrill of great ideals; to see ahead results abundantly worth working for is the one condition that keeps men working abundantly. Mighty purposes make mighty toilers." It is the doing of old things better, the fuller realization of old purposes and ideals that will bring new hope and quickened aspirations to many a meeting that has fallen into the rut. This is the measure of our concern for the fall religious campaign.

1. First of all, every meeting should be planning for a revival of religion in the community. Evangelism, however conducted, if conducted wisely and legitimately, is the very soul of the gospel purpose. When the multitudes failed to come to hear the Master, He with His disciples went out into the highways of life hunting out men and women in order to proclaim to them the glad tidings of redemption. Nobody has ever been able to improve upon the plan. Too frequently the welfare of the meeting is made the chief objective. But the organized church is an agency, a means to be used for the propagation of the truth and the winning of sinful men and women for the kingdom.

The message of Friends is essentially an evangelistic message. It concerns man's relationship to Jesus Christ and bids humanity recognize the voice of Jehovah speaking to every lost son and daughter of the race. The Friends' message is a message for the masses, to be proclaimed, not alone from the gallery or the modern Friends' pulpit, but to be carried into every home, into the tenements, out upon the highways where men and women are toiling and bowed under the heavy burdens of sinful life. If only our



Quaker quietism could be directed into well developed channels of evangelism that would quietly transfuse the Quaker spirit into the life of the masses all about us, we would witness such an awakening of spiritual life as the world has not yet known.

2. Every meeting ought to be laying plans to enlarge its borders by bringing in the families of the neighborhood that are careless and indifferent and that never darken the doors of the meeting house from one year's end to another. How many such families there are in almost every Friends' community! We have waited long enough for them to come to the meeting house. It is time to go out after them with a loving sympathetic invitation to associate themselves with the people of God. Oh, to be sure, the cold, formal invitations that are so frequently extended, are of no avail. They lack the essentials of sincerity that bring conviction. No one is ever won to Jesus Christ through formalism.

It is the association of kindred spirits that begets confidence and fellowship. Let the church utilize its social talent for soul winning. Turn loose upon these indifferent families those glowing, sympathetic characters to be found in almost every meeting, that scatter sunshine everywhere they go. Let them be set to the cultivation of the careless until these are made to feel that the church has a mother's heart for every family in the neighborhood. In secular affairs, it is not difficult to sweep an entire community into the channel of interest for a given cause. By multitudinous ways, every family is reached until the community interest has become universal. Is the cause of our Christ any less worthy, and is the church any less potent in its powers of fellowship and human

brotherhood? By organizing for it, and by the exercise of personal methods that make every family feel the sympathetic heart-throb of the meeting, we are convinced that hundreds of our meetings can double their membership within the next decade. Is it not worth the effort?

3. Every meeting should strive to hold what it gets. The lack of paternal care over the new-born convert so often witnessed is tragic. The church is spending thousands of dollars every year in evangelistic efforts to get men and women converted, but according to our observation, it is only the occasional meeting that has given intelligent attention to the task of nourishing and developing them after they have once been brought into the church. The new convert needs a special kind of attention. He needs particular nourishment; he needs instruction and training; he needs to be assimilated into the life of the congregation, and this generally requires time and patience; he needs to be incorporated into the working force of the meeting gradually and with a skill that requires special care. It is one of the most practical, yet vital problems with which the church has to deal.

These are our concerns. The coming year can be a year crowned with mighty achievements if we are only determined to make it so. The door of opportunity is before us. Shall not the fall campaign be the prelude to the most successful year which the Society of Friends in America has yet known? Let's develop a masterly team work for the glory of God, and the supreme objectives of our denominational purposes will be directed in a way to be triumphantly accomplished.

## The Importance of Teaching Peace in the Bible Schools

BY P. W. RAIDABAUGH

The Bible School is a child of the Church, and should be considered as the Church assembled for Bible study; its highest usefulness is reached when the youth are taught the principles of the Gospel of Christ in such a way as to lead them to accept Christ as a personal Savior and to dedicate their lives to His service.

The majority of those enrolled in our Bible Schools have not reached maturity and need the help of mature minds in their study of the Scriptures. They are largely passive beings, mere receivers of influence, and are in the period of preparation for the active responsibilities of life. Their pupilage will soon end, and they will enter upon the activities of life, and give to the next generation the influence the Bible School has thrown around them in this period of development. During this time the child must be assisted by wise and pious leadership, that a correct foundation for the future building be laid.

The whole creed of a child may be summed up in a single sentence, "I believe in God, my parents and my teacher." He cannot get beyond this and untangle the theories of learned theologians; but he does believe what is taught him by parent or teacher, because he believes in them. The truths taught in the Bible School class are to him the whole of the Gospel. The whole compass of truth is in what his teacher says. It is a well-known fact that a child seldom wanders from the path in which he starts in childhood.

One who would use an intricate machine needs to understand what it is designed for and how to use it. The mind of the child is such a machine. It cannot be expected to work accurately except for the purpose and in the manner its Maker has designed. The work of the Bible School teacher has so much to do with the child's mind that it is necessary that he should have some understanding of its nature and modes of operation. He must not only study the Scriptures so



as to teach them correctly, but he must study the child so as to impress the truth taught. He should know that the action of all the faculties, except the will, is mechanical and acts on the suggestions of others, and that there can be no choice or freedom only as it exists in the will. The order in which the child-mind operates is, first, to perceive, to grasp the truth; second, to judge; third, to feel; and fourth, to choose. The faculties thus brought into exercise are perception, judgment, the sensibilities and the will.

Success or failure in teaching and impressing the truth so as to reach the will depend on whether we do or do not follow this order. All the ideas or truths which are presented to the child-mind are taken up and passed through the process of thinking, and from the thought, or truth presented, is turned out the actions of life, much like a machine taking in the raw material and turning out the finished product. The mind grows only by receiving. Some minds receive more slowly than others; some think slower than others; some cannot be hurried beyond their own speed without great danger; some minds demand greater care as to statement of truths than others; some demand greater care as to explanation and illustration than others; and some depend more on repetition than others, but all reach the same end.

The child begins the development of a good or bad character in thoughts, and these are followed by acts which develop into habits that become fixed and unchanging. Mohammed says a mountain may change its base, but not a man his disposition. No one can be better than his best thoughts. High ideals are incentives to high living.

False standards are raised; brute force is often held up as heroic. "The man behind the gun" is lauded, and he who can practice the greatest deceit or slay the most is considered patriotic and worthy of homage from his fellows. The newspapers are full of commendation for acts of heroism on the battlefield. The pulpit joins in the praise of war and calls for a manifestation of patriotism on fields of blood. The air is full of this thought. There is a glamour thrown around the soldier's life. The young man in uniform and brass buttons is the envy of other young men, and admired by the ladies. He walks the street with a sense of superiority. If he is killed in battle, no matter how sinful his life has been, he is looked upon as a crowned hero. This thought has descended to us from barbarous tribes whose greatest warriors gained the highest heaven. The trend of thought is along the line of this false standard of heroism and patriotism. The literature for our children is filled with it. Books in our Bible School libraries have for their heroes a blood-stained villain. The comments in lesson helps associate heroism and patriotism with deeds of warfare. Our children are taught, in the period of early and lasting impressions, that heroism and patriotism are only found in deeds of valor on battlefields, and that it is honorable to slay an enemy of one's country.

The remedy for this evil is to teach the child the true spirit of Christianity as seen in the teachings of

Christ and throughout the New Testament. We must teach that impurity of thought is back of impure language, that falsehood in the heart is back of the untrue word, that character is the hidden life known to our conscience and open before God; that reputation is not the real life of the man, that reputation is what men say we are, character what we are; that reputation is in the hands of our fellow men, character in our own hands. Teach the child that a true hero is one not ashamed of honest toil; that labor, whether of hand or brain, is heaven's ordinance for human improvement; that the hand of the son of toil is made hard in a service a thousand times more honorable than war; that heroism is found bending in the fields under heavy burdens; sweating in the workshops of the land; that heroines are found in the factories, clothed in calico, blanching brow and cheek to preserve the whiteness of soul; that a true heroic character is that which does right.

There can be but one logical course for all writers for the young and all teachers in our Bible Schools to take, and that is to present the true spirit of the Gospel of Christ, and impress on the young mind the brotherhood of man, that right thinking may beget right acts and lead to right habits, working in them a pure character. Impress the sacredness of human life, that murder is murder, whether in times of peace or war. Teach the spirit of the Master in dealing with enemies; that love is to be the controlling spirit of the Christian's life; that the new birth means the implanting of a new force in the life, a power contrary to the flesh.

Instead of presenting a picture of Napoleon or Wellington or Grant leading armies on to victory, make Florence Nightingale, Clara Barton, Grace Darling, John Howard, Elizabeth Fry or Livingstone the central thought for illustration, or give a picture of that great and godly man as he sailed up Delaware Bay, and for the first time stepped on the American soil, with his heart beating immortal with its pulsations of love for man and God. Tell how he planted the seed of a mighty nation on the shores of the Delaware, and never wronged the Indian. So that to this day the story of William Penn is told in legend to the Indian children of the West, and all who belong to the "Broad Brims" are hailed as friends of the despised children of the plains.

By so doing the army of bright boys and girls in our Bible Schools will have the advantage of a right start in life, and the principle of peace and good will toward men will be so impressed on the coming generation that there will be a great forward movement resulting in all differences between nations, between capital and labor, between man and man, being settled on the broad principle of human brotherhood.

Plainfield, Indiana.

Christ upon the cross is the pledge of the fellowship of all mankind—of men as men. We say commonly that all men are brethren as descended from a common father—brethren as heirs of a common nature—brethren as condemned to a common death.



## OUR WEEKLY SERMON

### The Spirit of Christ

BY HARRY R. HOLE

"But if any man hath not the Spirit of Christ, he is none of His."—Romans 8: 9.

Judging a man like Shakespeare by his life and works, we reach the conclusion that his spirit was broadly and profoundly human; judging Jesus by the same standard, we find His spirit uniquely divine. From the statements of Holy Writ we learn that He partook of our human nature in order that we might be enabled to partake of His divine nature. The same apostle who wrote the words of the above text, in slightly different phrase, pled with the Philippian brethren to have this mind in them which was also in Christ Jesus; and assured the Corinthian wise men that the messengers of the gospel actually had the mind of Christ. This, he also remarked, was not proven by plausible reasonings, but by the plain fruits. We may well therefore, return to an examination of our own lives and works to discover whether or not we have the spirit and the mind of our Redeemer. And we must know what manner of spirit is the Spirit of Christ.

To say that the spirit of Christ is a loving spirit is correctly all-inclusive. But do we know love when we see it? For love has many necessary manifestations, not all of which are universally recognized.

Probably the most frequently noted characteristic of Jesus is His "meekness and gentleness." When He was reviled, that is, made vile, He reviled not again. He revealed rather, a heavenly Father who is kind even to the unthankful and the evil, who giveth liberally to all men and upbraideth not. He went about doing good, healing the sick, comforting the mourners, assuring the faint hearted, cheering the down-trodden, forgiving the sinful, while in the end He even prayed for His murderers. This is the well-known spirit of Christ, a spirit that is manifested in the lives of His true disciples. And yet too often we learn of this character of Christ by reading it in a book rather than seeing it in real life. Non-Christian nations are learning at last what Christianity is, but in surveying their neighbors' dogs of war, the query naturally arises in their minds, "Where may Christianity be found?" The exploited laborer is learning to doff his hat at the name of Jesus, but does not choose for his teacher a man who has grown rich by the poorly paid services of child workers. We need to hear more and heed more of this phase of Jesus' spirit.

But it is also true that Jesus could be severe. Love of a principle always involves hatred of its opposite. Interest in a person necessitates the repulsion of any force that would undermine his welfare. Whittier's peaceful, elderly portraits and his humanitarian verses have covered from our view the scathing utterances of a fiery soul fighting for the deliverance of the captive. Jesus has likewise been misrepresented as being

made of the same stuff as the spineless, bloodless saints that adorn historic churches. He who could suffer the deepest humiliation or the most excruciating torture for Himself without a word of complaint, was capable of a tremendous indignation against the sin that takes away the lives of men and causes the little ones to stumble. Perhaps we have failed to note that it was under this holy indignation of love that He uttered those well-known words, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God." The only time when it is said of Jesus that He looked on men with anger, that anger is defined as grief, and is attributed, not to personal unkindness, but to the hardness of heart that placed the sanctity of a day before the sanctity of human life. When He spoke of Herod as a fox, called the scribes and Pharisees children of serpents, compared high religious professors to whited sepulchers, and warned hypocrites of the damnation of hell, or when with a scourge of small cords He drove a herd of shrewd business men out of the house of prayer, He was manifesting a love for men by His hatred for wickedness, selfishness and insincerity, entirely in harmony with His character as a perfect man made in the very image of God.

After all, the gentleness and the severity of Jesus were only phases of the central dominating purpose of His life. Paul entered deeply into the spirit of his Master when he could say, "Yea, and if I am poured out as a drink-offering upon the sacrifice and service of your faith, I joy, and rejoice with you all." The sacrifice and service of faith, love and humility constituted the great thought in His mind. Being in the form of God He thought it not a thing to be grasped to be equal with God, but took on Him the form of a servant. Not to be served but to serve, and to give His life as a ransom, was the declared object of His coming into the world. The sacrifice of Himself in the manner prescribed in the counsels of eternity, was a thing not to be endured but to be accomplished. It is neither necessary nor possible that others should offer themselves in the same manner and to the same end; but it is both possible and necessary that every one who names His name should emulate His example of devotion in the service to which he is called of God.

It is extremely important that we should have practical methods and successful organizations; that we should "conserve our resources" and "reach the masses." But true success can never be finally measured with a census rule: in religion, figures may lie. The preacher who makes converts may himself need conversion; the proselyte brought in by much labor may be still a child of hell. Faith and works and preaching, necessary as they are, may all fail. The only thing that never fails is love: the final test of ourselves, workers, and of those for whom we work is whether or not we possess and are possessed by the Spirit of Christ.

Lynn, Massachusetts.

"Seek ye first the Kingdom of God."



## The Message of Quakerism

BY E. THOMAS

It is only a few weeks ago that most of the churches were celebrating Easter, but probably few who celebrated the day knew what the day really was. If they had looked into an encyclopedia they would have found a definition something like this: "Easter is the feast of the new moon at the vernal equinox. It is not, however, governed by the true new moon, but is computed according to a certain ecclesiastical calendar."

This definition of Easter is probably the truest one that was ever devised, and it was over the computation of that ecclesiastical calendar that some of the fiercest controversies of Christendom were waged. Now probably all of us would agree that the Quaker message would not allow questions like the definition of Easter to be made vital parts of Christianity. Perhaps, however, by studying that definition of Easter we will find something which will show us from what limitations the Quaker message is freed.

Let us now repeat the definition; "Easter is the feast of the full moon at the vernal equinox. It is not, however, governed by the true full moon, but is computed according to a certain ecclesiastical calendar." Let us now ask if we are governing our message of Christianity by the Master who should be the author and the finisher of our faith, or are we computing it according to a certain ecclesiastical calendar. The founders of Quakerism did not seek to establish an ecclesiastical calendar in any sense of the word. We remember how William Penn was uncertain whether it was right for him to wear his sword, and George Fox told him to wear it as long as he could. We know that many of the early Quakers continued for a time in Cromwell's army after they accepted the new "truth" of Quakerism. We know that the Queries which form part of our ecclesiastical calendar were not officially adopted in most yearly meetings till about 1750, almost a hundred years after Fox began to preach. We know that as late as 1765, in some yearly meetings, there were no rules or regulations for admitting members. We know that what George Fox and his associates preached was not a new theology, but a new vision of the adequacy of the Spirit of Christ to be the guide of man. In effect George Fox said, "compute thy calendar by Christ" when he said "there is One even Christ Jesus who can speak to thy condition."

This confident feeling that Christ can speak to anyone's condition is often called mysticism. Now mysticism is a rather fearsome word to many. Most people seem to feel that a mystic is one who has at times an ecstatic lifting beyond things temporal, and who comes into such an intimacy with the Unseen as is granted to very few. That, to be sure, is one meaning of the word mystic, but there is another meaning which is more practical though very difficult to make clear. The mystics of this other kind are those who are sure of their right to trust in the Unseen; and having this trust, they can walk their paths of life with a sureness of step, and a steadiness of purpose unknown to the

rest of the world. It is this kind of mysticism which is the burden of the Quaker message, it is this latter kind of mysticism which I hope to make clearer, and prove to be the spirit of the time today.

This mysticism of trust is the same kind of trust that we have in walking along a familiar country footpath at night. We could not make a map of the footpath, but as we walk along it, even in the darkness, we know whether we are in the right path or not merely because it feels like the right path. We are in darkness, but we have an inner light which shows us how our footsteps may be placed in safety even though the darkness hides the path from our outward eyes.

I suppose few of us could tell how many steps lead from the street to our front door, or how many steps lead from the first to the second floor at home, yet most of us daily go up and down these steps confident of our safety, without looking at them or counting them. The power that gives us this confidence we call this sub-consciousness in every day life. In religion this power or this confidence we call mysticism. This confidence is the inner light which the early Quakers unfolded to the world.

This confidence we find in many persons today, who though deeply religious by nature never go to any church service. But such people are not fully Quakers, because one vital part of the early Quaker message was the belief that believers should not forsake the assembling of themselves together for worship. The early Quakers felt that creeds, and forms of worship, and sacraments, and church buildings, were only outward forms, so these early Quakers met together in silence. If the silence led to the spoken word in exhortation or prayer that spoken word was part of their worship, but if the silence was merely a meeting together with a sense of the presence of God, such silence was to them no less helpful. We may define their position in scientific terms and say that they lived in an environment of the Spirit of Christ, and their meetings were a coming together of people living in that environment, thus making a complete environment of the Spirit. No wonder they found such meetings helpful. If they did not need sacraments, or beautiful church buildings, or carved altars, or creeds to speak to their condition, why should they need music, or set prayers, or hired priests to speak to their condition? The environment of fellow communers with God was enough.

Many people do not go to church today because they are not interested in creeds, or sacraments, or theology. To such we should carry this message of the helpfulness of living in the environment of those who are interested in the deeper things of the Spirit, and who realize the inadequacy of outward creeds, forms and beliefs. To the Quaker and to a great part of the world today, religion is not a form or a belief. It is a life. It is a life which is helped by the environment of other similar lives. This helpfulness of environment is an integral part of the Quaker message.



The truth of the fact that religion is a life is recognized by Boyd Carpenter, who points out that every religion which is worthy of the name, teaches its followers to have in some degree a sense of dependence on the Unseen, a sense of fellowship with man, and a sense of progress toward something better.

The true Quaker message is above all insistent on these three elements of dependence, of fellowship and of progress. If you will think a moment, I am sure you will agree that Fox had these three elements of Quakerism well defined in his mind when he told Penn to wear his sword as long as he could.

Perhaps you will say that this is a materialistic and scientific age, and that such an age demands something more real and more exact than the feeling, or sense that something is true, or helpful or fundamental. But just as many people are dissatisfied with creeds, because they are not vital, so our doctors are finding out that scientific exactness is not everything. Perhaps you all believe that the home rather than the hospital is the place for an infant, but I wonder if you realize that even in the best managed hospitals with the best foods, and with sterilized equipments, less than four infants out of every ten will live to the end of their first year. On the other hand, even in the poorer tenement districts of our great cities, nearly nine out of ten infants will live if they have a loving mother to watch over them, and the mother will carefully follow the directions of a good physician or nurse. Is not the church built on theological doctrines like a hospital? The theological definition and reasoning are like the carefully sterilized equipment and food of the hospitals,—theoretically they may be perfect, but they fail to give a growing life the love and kind of nourishment that it needs. Only the church that is built on the spirit of love like a mother's, and that looks to the great Physician, can develop its members into the measure of the stature of the fulness of Christ.

The pivot of religion is the interest of the individual in his private personal destiny, either on earth or in the hereafter. Science has repudiated the personal point of view. Science catalogs and records laws, and seeks to make all observations independent of the personal equation. This definition of a science is just as true of theology and psychology as it is true of any science. Religion, on the other hand, points out that so long as we deal with the cosmic and the general, we deal with the symbols of reality only. As soon as we deal with private and personal phenomena, we deal with our own realities in the completest sense of the word. This dealing with private and personal phenomena is mysticism, of which Quakerism is the highest form, and that mysticism is truest which stirs up in others the greatest sense of dependence on the Unseen, the greatest sense of fellowship with men, and the greatest sense of progress.

(TO BE CONCLUDED)

New York City.

Stephen could pray for those who stoned him to death, and pray with a smile. Thank God for the power of prayer, as he prayed for their forgiveness.

### Escaping From the War Zone

(Written by Alex. C. Purdy for the Journal-Republican, Wilmington, Ohio.)

(CONCLUDED)

We arrived in Hamburg Thursday night, having traveled eighteen hours under the most trying conditions. The compartments were crowded with soldiers moving to their mobilization points. All of them smoked strong cigars and the windows of the compartments could not be opened because the Germans feared that bombs would be thrown from the windows to destroy tracks, bridges, etc. At the Kiel Canal we were obliged to get out of the train, leaving our luggage in the cars, and walk across the bridge, a distance of about a quarter mile. We heard continually of French and Russian spies being taken from trains in all sorts of disguises. We deemed it best to remain as inconspicuous as possible.

Once more we were in Hamburg and destined to stay for ten days. We were very fortunate in locating a splendid pension where our material welfare was most generously cared for. Hamburg was as quiet as any American city of the same size. Prices were absolutely normal. The Government insured that they would remain so by closing any shop which ventured to attempt even the slightest raise. Most of the department stores were "manned" by women and all the women were knitting socks for the soldiers at the front. When we left, the city was by no means emptied of men although most of the young men were gone. The public parks were utilized as drill grounds and at almost any time of day one might see hundreds of fine looking troops being put through their paces to the accompaniment of sharp, barking commands from German officers. These troops constituted the "Landsturm" and were to be used in the defense of German cities or in the occupation of captured cities such as Liege. Fine appearing as they were, they were really composed of men who for reasons of age or slight physical defects were not to be sent to the front. There were opportunities for practically all the population to help. Hundreds of women and children went into the harvest fields to help gather in the crops. If war had held off two weeks all the crops would have been safely harvested. Then there was abundant opportunity to help in the work of the Red Cross.

The German newspapers gave out a minimum of news. For example, the taking of Liege was published as a fact with scarcely any descriptive details. The German censorship is very rigid. The German people seemed to take the war with wonderful stoicism. Not a household which was not vitally concerned. The son of the household, in which we lived, was a lad of seventeen years and not required to go to the war but every member of the family seemed to take it for granted that he would go. But underneath this apparent stoicism the real sorrow of the people could be felt. We attended a church service on the Sunday following England's declaration of war and it was the saddest sight I have ever seen. The whole congregation was bathed in tears. The German confidence in the face of the tremendous odds they are



facing is truly remarkable. They believe that their marvelous army simply can not be defeated and again and again we talked with people who said the war would be over in three months or before Christmas at the latest.

The American Consul in Hamburg, Mr. Morgan, was about the busiest man in the city for ten days. All the Americans in Hamburg, numbering about eight hundred to a thousand, visited him daily. In addition, the English and French were under his charge. There were probably a thousand English seamen in Hamburg practically without money. The Consul had very little information to act upon but he did the best he could and conducted himself like a gentlemen throughout. After five days of hard work, Mr. Morgan succeeded in arranging for a special train to take all Americans to the Holland border. We hardly knew whether to go or not now that the opportunity was at hand. It had been reported in Germany that the United States was sending boats to take all Americans home. The Consulate published this news and registered us in various classes for the trip home, incidentally charging us a dollar apiece for having passports vised. These charges for passports have been rather severely criticized. The passports had to be vised twice and many people could ill afford the money. Nothing had been heard from the American boats. Moreover it was solemnly reported that thousands of Americans were roaming the streets of Rotterdam and other Dutch cities, unable to secure hotel accommodations and that prices had leaped sky high. In spite of these wild rumors we decided to leave Hamburg on the American special. With about two hundred compatriots we pulled out of the station Monday evening, August 17, loaded down with German newspapers and with the cheers and songs of the people ringing in our ears. After twenty-four hours of very slow traveling we arrived in Rotterdam. The only memorable incident in the journey was a very sad sight as we passed through Bremen. There we saw several carloads of Belgian prisoners, civilians caught with arms, who were to be shot at sunrise because they had violated the "laws" of warfare. We will never forget the faces of those poor fellows and the horrors of war were borne in upon us as never before.

We found Holland full of refugees and the hotels crowded to their capacity but everyone succeeded in getting some sort of accommodations. Prices were strictly normal so far as we observed. We planned to go to England, and make our way home from that country but by great good luck we succeeded in securing makeshift accommodations on the S. S. "Ryndam," of the Holland American line, sailing August 22. We were held up in the channel by an English torpedo boat and sent in to Dover to report, but the examination by British officials was quickly accomplished and we breathed a sigh of relief when we reached the open sea. We had heard nothing but war news for more than a month. Imagine our joy when one day there appeared on the Marconi bulletin-board the following

announcement: "New York Yankees 9, St. Louis Browns 5." Civilization again, thought I.

Dr. Van Dyke, our Ambassador to Holland, in an address made to us as we were about to sail, advised us not to talk about the war for two reasons: First, because we would be sure to quarrel, and, second, because we didn't know anything about it. But of course that did not prevent us from talking continuously about the war. The passengers who came from France were just as decided in their French sympathies as we were in our German sympathies. They had just as fearful tales to tell of German atrocities as we could tell of Belgian and French atrocities. We could draw no other conclusion than that the common people in each land believe they are in the right. From our own experience we know that the mass of the German people believe that they have been forced into this war and that Russia alone is responsible. They believe that they are fighting in a just and even holy cause. They think of the Russian as a wild beast and many a German soldier carries an extra revolver with which to take his own life rather than fall into the hands of the Russian. We know from personal observation that not a German soldier or a German horse was mobilized, at least in our part of the country, until after war was actually declared. And we appreciate to the full the splendid patriotism of the German citizen and the fine courtesy and consideration which they showed us in the hour of their own distress and trouble.

#### Dickie Richmond and Martha's Feast

BY RUWONE

(CONCLUDED)

"Dickie, you knew that Miss Euphemia opposed Sadie's plant and insect work, but you didn't know she came to me and asked me to persuade her to give it up.

"She said Sadie would clutter up the whole house, neglect her work and very likely get poisoned poking round among strange plants.

"She said she just couldn't do all the work herself and their house would look like Mrs. Slatternly's down on Smoky Row!"

"And what did you say, mamma?"

"I said, 'Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.'"

"Mamma Richmond! Did you say that? Do you mean Martha was like Miss Phemia and Mary like Sadie? Do you?"

"Well, Dickie, was Martha's family very poor?"

"Why,—how can I know? Oh, yes! now I remember, papa said they must have been fairly well to do, or Mary could not have possessed that costly ointment with which she anointed Jesus."

"And, Dickie, was the family large so as to make a great deal of work?"

"Why, no, mamma; I never heard of but just the three, Mary and Martha and Lazarus."

"Dickie, let me tell you what I think it was like; I



mean the giving of that feast to Jesus. I shall not attempt to give the Oriental setting to the scene.

"Jesus loved the family and they Him. I can just feel what a restful place Martha's clean, fragrant, quiet rooms would be to Jesus after a day with the great crowds and the fault-finding Pharisees. It has been said that Lazarus was a scribe, and after Jesus had washed off the dust of the road, I can imagine them sitting down together, talking about the Law and the Prophets, and reading here and there from the poets of the Bible. Jesus would bring out meanings in the familiar passages Lazarus had never before been able to grasp, and oftentimes the sisters would sit and listen to the conversation, until the three marveled at the teachings of the Master.

"But they did not always talk of such lofty themes. Martha felt free to indulge her quaint humor, and Mary to be merry as fitted the occasion, knowing that Jesus would understand and enjoy it, for He was ever a close observer of common things and of the common life."

Dickie almost held his breath at the thought of Jesus mingling thus familiarly in an earthly home.

"Since Jesus raised Lazarus," Mrs. Richmond continued, "they loved Him more than ever and wanted to do something to show how they loved and honored Him.

"So Martha proposed that they give Him a feast, and Mary gladly seconded her suggestion. Thus the thing to do was decided upon.

"Martha said to herself, 'I'll show these Bethany ladies what a feast should be like. Mrs. Moses' last one was a success, but I feel sure I can do even better, and Mrs. Solomon has a way of seeing whatever is to be seen in all parts of the house, but she'll find no dust nor disorder here unless I lose my usual strength.'

"Mary thought in her heart, 'I do so long to hear Jesus talk. I hope we may get through with our work so that I can. What He says makes life seem altogether a different thing; makes it so much more worth the living.'

"Martha was in her element. During the days preceding the feast, there was a bustle and stir throughout the house. Every room was gone over. There was sweeping and dusting, cleaning of windows and wiping of woodwork, laundering draperies and polishing trimmings, until the house fairly glistened in its cleanliness.

"All the cooking was done the day before, that Martha thought could be prepared that long beforehand. Then, that nothing might be forgotten or time wasted, she sat down and made a list of the things to be done on the day of the feast itself, a list for herself and one for Mary, that there might be no confusion.

"Mary read hers over and sighed to think how nearly all the time it would take her to accomplish the work laid out, but she resolved to gain some time by getting up earlier.

"So when morning came she was up before the dawn. And it seemed her great longing gave deftness to her hands and swiftness to her feet. Everything turned out like magic.

"Martha was surprised, as the day wore on, to see that Mary would very soon have her list of work completed.

"At last she said, 'Mary, you have somehow, done wonders today, and I am so glad, for now you'll have time to decorate the table with olive leaves. I wanted it done all the time, but thought we just couldn't reach it.

"For a moment Mary was filled with consternation. Was she to lose her privilege after all, but no; her earnest desire gave her courage. Martha, she said, 'I have worked early and quickly, that I might have time to listen to the words of the Master. I am sure He would rather we would hear His teaching than to prepare so much for Him to eat. You know yourself, He never over-eats like many others do. He very much enjoys what satisfies His hunger and then He stops. I just must hear more of that wisdom which is so unlike the teaching of other men.'

"Martha was amazed. Was this the gentle sister who always had followed her lead almost like a child? She surely yet would obey her.

"But Mary, having finished her tasks, sat at the Master's feet drinking in His words of love and truth as the hart drinketh at the water brooks. Martha's annoyance grew; that she knew that Mary has said was true only added to her worry. She began to feel tired. Things did not turn out quite so easily and perfectly as before. So she went to the Master and made her complaint, 'Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.'

"Jesus loved Martha, and for her sake as well as Mary's, He gave her that gentle rebuke which would, when she came to understand it, release her from the unnecessary worry and work of life."

Dickie had listened eagerly until his mamma had finished. Then he exclaimed, "Mamma, I see now and I don't blame Mary one bit, and Jesus was just right too."

"Dickie, wouldn't Jesus have been right, whether you understood or not?"

"Why, yes, mamma," said Dickie hesitatingly. "My coming to see how things were didn't change them from what they had been before. It's strange how a thing can be all right when you can't see it so, isn't it?"

"It's a blessed truth, Dickie, that our lack of seeing doesn't affect the wisdom of God's words or acts. And Dickie, remember, there will be times in all our lives when things will seem all wrong. We will be surprised at God's dealings with us, but whenever they come to you, Dickie, remember Martha's Feast."

There is contagion in a sweet and beautiful character, for health is contagious as well as disease. We are all the time giving to others either wholesome or unwholesome moods—poisoning their atmosphere with doubt and suspicion, or clearing it with helpfulness and good cheer.—*Phillips Brooks*.

"The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life."



## IOWA YEARLY MEETING

The first annual gathering to be held in the new Yearly Meeting House was in session September first to sixth. The following ministers and workers were present from other yearly meetings: Rufus P. King, North Carolina; Murray S. Kenworthy, Indiana; S. Edgar Nicholson, Indiana; Thomas Jones, Indiana; Charles E. Tebbetts, Indiana; Imelda Tebbetts, Indiana; Rebecca W. Flagler, Western; Arthur Jones, Kansas; William Alpheus Reece, Nebraska; Charles W. Mesner, Nebraska.

The missionaries present were: Zenas L. Martin, Cuba; Susie J. Martin, Cuba; Solomon Tice, Mexico; Wendell G. Farr, Jamaica. Fay Fry Farr, a bride of a few days, was also present, and will return with Wendell Farr to the field.

The statistical report was unusually complete this year, the valuation of meeting houses and parsonages being given for the first time. The former amounted to \$213,000, and the latter to \$53,900. The total amount raised for all purposes during the past year was \$105,440.61. Of this amount, \$45,466.00 went for church buildings and \$8,377.00 for parsonages. This has been an unusual year in expenditures for new buildings on account of the new meeting house in Oskaloosa and the new parsonage and meeting house in Des Moines. But notwithstanding this, there was a good increase for running expenses over former years. The total amount raised was more than double that of two years ago. If the associate and non-resident members are deducted, the adult resident membership gave an average of about \$20.00 apiece for church purposes. Of this amount \$1.33 per member was raised for foreign missions.

There was a net loss in membership of 449, but there are certain extenuating circumstances. One monthly meeting of 51 members was transferred to Nebraska Yearly Meeting. There was a net loss by error of 260. There were net losses by certificate of 103 and by letters to other denominations of 101. What has been our loss in the most of these cases has been gain for others. There have been 675 additions during the year and were it not for errors and the drift of our population away from us there would have been a net gain of 66. So after all, the Kingdom has been advanced, although we ourselves were losers.

Several matters of more than passing interest came up in the business meetings. All funds of the various boards and committees were centralized in the hands of one treasurer. J. Milo Hock-

ett, of Colfax, was chosen to fill this position. The finance committee also brought in a report intended to improve the finances of the local meetings. Report was referred back to committee for further consideration and consultation with the General Secretary of the Five Years Meeting. The final act of recording ministers was taken from the monthly meeting and vested in the yearly meeting. Instructions were sent down to subordinate meetings that they should consult the evangelistic board before securing pastors or evangelists.

A committee of young Friends was appointed to see what could be done to increase the attendance at next yearly meeting. A committee was appointed by the Meeting on Ministry and Oversight to make a thorough investigation of conditions in the yearly meeting. Each year there are those who feel optimistic about the work, but there are others who are just as sure that something is wrong. The purpose of the meeting in appointing this committee was to find out as nearly as possible just what the actual conditions are.

One of the unique features of the yearly meeting was the sale of lots on the new addition to Oskaloosa, made by the platting of the college farm. This beautiful tract of forty-nine acres lies north of the college and east of the old yearly meeting house. An avenue running east of the college campus and the auditorium is to connect it with the rest of the city. This tract had been divided into 176 lots, the lines of each being plainly marked by white stakes, with a stake in the middle giving dimensions and price. All this preliminary work had been completed days in advance, and many had already selected their lots before the day of the sale. But no sales were made before Thursday afternoon. A large crowd gathered at the sales tent erected on the tract for the purpose, and the conditions of sale were explained. Then time was given for the crowd to disperse and examine the property.

At the ringing of the college bell at three o'clock sharp the sale began. Purchasers tore the sales tag from the lot desired and brought it to the tent, where a contract of sale was made out. Where two or more desired the same lot, it was sold to the highest bidder. Fifty lots were disposed of at an average price of about \$400.00. Many Friends from a distance invested with the intention of making this their future home on account of the educational and church privileges. Thus will be built up a new Friends' community which will be a decided asset to the college. The proceeds of the sale will increase

the endowment fund. The names of the streets in the new addition have a very Friendly sound. Penn Boulevard divides the tract from north to south, being flanked by Barclay and Gurney Streets. The cross streets will commemorate the names of former presidents of the college, namely: Woody, Morgan, Trueblood and Rosenberger.

Announcement was also made of the deeding of a valuable farm of 160 acres to the college. The donor, Lydia Newlin Jones, retains the use of the property during life.

The reports of standing committees and boards were of unusual interest. The war conditions in Europe lent interest to the report of the Peace Committee. It was felt that the present was a golden opportunity to press forward in our peace work with renewed vigor. In the session devoted to the Evangelistic Committee, Edgar Stranahan gave a stirring address on the new evangelism which started in Wichita and vicinity and has already spread to several states. It was an outgrowth of the Billy Sunday meetings and the Men and Religion Forward Movement. Gospel teams made up of laymen have already won thousands to the Christian life. This session was one of the most marked in interest during the yearly meeting.

The Bible School Committee had an exhibit of Sunday School supplies and equipment, as well as certain devices and work from various schools. The Mission Committee reported the completion of the boys' dormitory in Jamaica, and the sending out of two new missionaries, Jennie Hoover and Mrs. Wendell Farr. The presence of our General Secretary, Charles Tebbetts, who gave a stirring address on missions, gave prominence to this department of work. What is being done towards the abolition of the liquor traffic was vividly presented by Mrs. Ida B. Wise Smith, President of the State W. C. T. U.

S. Edgar Nicholson came all the way from Richmond, Indiana, upon invitation, to address a men's meeting. One hundred thirty-eight men sat down to a supper after which the speaker of the evening presented in a forceful way the need of men in the church work of today. The proposed men's conference was also discussed, and later the plan was approved by the yearly meeting. Charles Tebbetts also addressed a men's meeting on Sunday afternoon, at which time he told of what is being done by the men of other denominations. The yearly meeting, as a whole, was one of unusual interest, no session lagging behind another. W. IRVING KELSEY.



### IOWA YEARLY MEETING AND PENN COLLEGE

Oskaloosa, Iowa, the home of Iowa Yearly Meeting and also of Penn College, has always been a place of interest to Friends, and especially to those Friends who are located far from it and have been unable to attend its annual meetings. It is to such Friends that I shall give a description of the meeting house and the college.

The stately stone structure with the inscription on the side front "Friends Meeting House," stands just diagonally across the street from the beautiful Penn College campus.

Come with me and we will make a tour of inspection over this magnificent, yet simple temple of worship. Let us enter the large auditorium, a room finished in straight lines and seating perhaps fifteen hundred people. The feature attracting the most attention is the lighting system, which consists of marble chandeliers, so hung from the ceiling by chains that the light is reflected downward in a soft, mellow glow. But we must not tarry here too long or we will not get over the building before the meeting begins. Just back of the main auditorium are the Sunday School rooms, separated from it by huge sliding doors. The rooms are numbered and each class has a room to itself.

From the auditorium there are three entrances to the basement, a nicely finished place with a dining room capable of seating two hundred and fifty people at once. The kitchen is modern in every way and it is here that the hungry multitudes are fed, cafeteria style, by the energetic ladies of the meeting. One year ago these ladies fed seven hundred people at one dinner. Their worthy ambition now is to earn enough money to buy a parsonage.

Just off the dining room is a large rest room cozily furnished with bookcases, library table, cot and comfortable chairs, all purchased by the Christian Endeavor of Oskaloosa Meeting.

I heard some one say today that the meeting is going to raise money for missionary work. I have always had a curiosity to see how Friends who have so long held to the belief that God will in some unforeseen way put the money in the hands of those actively engaged in carrying the gospel to lost souls, would proceed, so let us slip quietly into a back seat and observe.

Would you believe me if I told you that they had a regular jollification meeting and that with smiling faces men and women pledged \$5.00, \$10.00, \$25.00 and \$50.00 toward mission work. R. R. Newby, pastor of Des Moines, had

charge of the offering and with his inexhaustable fund of humor kept everyone laughing until it seemed second-nature to give. Before leaving that meeting I came to the conclusion that Friends are fast waking up to their responsibility along financial lines.

We have an hour before the next service, so let us go across the street and inspect Penn College. The huge brick building partially covered with the English ivy creeper and surrounded by beds of foliage in its most vivid coloring, has the stamp of age upon it. It is this mark of age that gives every student a feeling of awe as he pictures the many brave men and women who have passed through its halls.

The chapel, seating five hundred, has been remodeled. This room is unique in that it contains the finest art collection of any college west of Chicago. The walls are covered with original paintings and copies of the world famous artists. It is known as the Buyers' art collection, and is Mrs. Buyers' private art collection donated to Penn.

Another feature of Penn College often overlooked by the public is the museum, which, for lack of room, is housed in the city library. Here one finds as complete a small museum as one would anywhere. The Commercial Department of Penn is also found down town for lack of facilities on the campus.

Now, after this side-light on the down town offices of the college, we must step across the street and visit the gymnasium. It is here that crooked spines are made straight and tangled brains are cleared up.

The two college literary societies, Argonaut and Studentien, have their nobby little rooms in this building. From either room one can get a view of the athletic park which has been put in splendid shape for this year's work.

We must not consider our inspection tour complete until we have taken a stroll past the President's home, situated on the southwest corner of the campus, and on through the natural timber, to a depression in the ground, where a large auditorium has been built in order to accommodate the large gatherings.

The chautauqua holds its annual meeting here and, as Dr. Edwards, president of Penn, said, "Perhaps there is no other feature about Penn that brings it more attention than this auditorium." I am sure that you are wishing, as I am, the largest registration ever for Penn this year and a record attendance at the Iowa Yearly Meeting in 1915.

JESSIE M. COFFIN.

Indianola, Iowa.

### NEW GARDEN QUARTERLY MEETING

New Garden Quarterly Meeting was held in Greensboro, North Carolina, September 12. At this time we gladly welcomed David and Sarah Sampson, who have just returned from their six months' absence in England. There was a note of thanksgiving throughout the whole session not only for the service which has been theirs but also that they are again with us with renewed inspiration and spiritual uplift.

David Sampson's message on "And of the increase of His government and peace there shall be no end" was full of faith. Coming as he has so recently from the scenes of warlike preparations and hostile unrest the message was unusually earnest and appealing.

The Quarterly Meeting considered sympathetically the present struggle for prohibition in Virginia and were given some idea of how much must be overcome to gain the same, by W. E. Blair, a Baptist minister closely connected with Friends, and who was just from the thick of the conflict. While there was little unusual in the way of reports, there was a spirit pervading the meeting which made one feel that it was good to be there.

The meeting instructed the Clerk to inform President Wilson of its high appreciation of the proclamation of his request for prayer throughout the United States for peace in Europe. The Chairman of the Yearly Meeting Peace Committee called attention to peace work, and read the following sentence from the Yearly Meeting Minutes: "We recommend that incessant, earnest peace work be done in all the Quarterly Meetings." A lunch in the Bible School room, at the noon hour, was enjoyed by many in connection with a social occasion.

At the afternoon session the returning minute for David and Sarah Sampson, issued by London Yearly Meeting, was read. Testimony was given that their visit was timely and very satisfactory. They gave a running outline of their trip. They were received cordially, and opportunities for service were given wherever they went, both at London and Dublin Yearly Meetings and at subordinate meetings in England, Scotland, Ireland and Wales.

### YEARLY MEETINGS, 1914

**Kansas**—At Lawrence, Kansas, October 7. Clerk, Edmund Stanley, Wichita, Kansas.

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas, Haverford, Pennsylvania.



**STELLA QUARTERLY MEETING**

Stella Quarterly Meeting was held at Stella Academy, Alfalfa County, Oklahoma, September 4, 5 and 6. While the Meeting for Ministry and Oversight on Friday morning was rather small, all of the other sessions were well attended. Our Yearly Meeting Superintendent, L. Clarkson Hinshaw, was present, and was wonderfully favored in preaching the Word. William L. George, accompanied by his wife, was also in acceptable attendance. The Monthly Meetings were well represented, some of their representatives having to travel over one hundred miles to get to Quarterly Meeting. As our Quarterly Meeting covers a scope of country about sixty-five miles wide, and one hundred and twenty-five miles long, some have to travel quite a distance. The writer had to travel one hundred and twenty miles by rail, and twenty-two miles by wagon to attend one quarterly meeting. But everyone seems to enjoy the meetings the more, and nearly everyone from a distance gets in on Thursday and remains until Monday morning. Our people are prospering in this part of the country, and whereas they used to come to Quarterly in prairie schooners, on horseback, and by almost any mode of conveyance, now they come by train, autos, carriages and motorcycles. In their prosperity they have not forgotten their obligations to the Church, as they are loyal with their presence and with their money. Among former Indiana people in attendance at last Quarterly Meeting were John C. Griffin and family, Lucius T. Cox and wife, W. L. George and wife, Robert C. Smith and family, Absalom Knight and wife, C. W. Straughan and wife, and others. We are disappointed at the few who take *THE AMERICAN FRIEND*, and intend to try and get more to take it, as it should be in every Friends' family.

**AT WICHITA, KANSAS**

University Friends' Church, Wichita, Kansas, gave over the regular hours for service Sunday, September 13, to the consideration of the subject of education. At eleven o'clock Professor W. J. Reagan made an appeal for a better support of the schools by the church, and urged parents to second the work of teachers in all efforts to promote the moral and intellectual welfare of students. He declared that he had no fear of too much education so long as the heart burned with the knowledge and inspiration of Jesus Christ. At the evening meeting the speakers were W. C. Kemp, President of the City Board of Education and a member of

University Church; L. W. Mayberry, City Superintendent of Schools, and President Edmund Stanley. Superintendent Mayberry declared that inasmuch as the public school found its origin in the church, it and the church ought to be found working together always for the betterment of the community. He said that without the church and the school there would be nothing left worth striving for.

On Sunday evening, September 6, at Wichita Quarterly Meeting, the subject of peace was considered. Judge J. N. Haymaker, a prominent lawyer and citizen of Wichita, gave a fine address. He said that if proof were needed to refute the argument that standing armies and big navies made for peace, that proof is to be seen in the war among the nations of Europe today. Other special subjects considered at the quarterly meeting were Christian Endeavor Friday night, and Bible Schools Saturday night. Thomas E. Jones was present at part of the sessions.

**AT CALVARY MEETING, KANSAS**

Our pastor, O. A. Winslow and wife, feeling the time had come to make a change and being called of God to other fields of labor, gave their farewell message the last Sabbath in August. They have now gone to their home at Alton, Kansas, for a few days' rest. From there they intend to go to Los Angeles, California, for a few weeks' visit. They will return some time in November to take charge of the Oak Creek Church at Burr Oak, Kansas. We wish to express our regrets in losing from among us a family of such faithful Christian workers, but cheerfully unite in saying, "Thy will O God, be done." We fully realize and appreciate the great good they have done during their three years with us, in building up the moral standing of our community, and in strengthening our faith in bringing souls to God. Twenty-nine members have been added to our list during their three years' work here, which is almost one-third of the total membership of the church. Many times when we were burdened with the cares and worries of life, they have been in our homes and offered a prayer in our behalf, and given encouraging words which lightened our burdens and encouraged us to press onward and upward.

We unite in praying for their success in their new field of labor and that God will bless them in the salvation of many souls at that place.

This meeting has secured Amy B. Hawkins and husband as pastors for the coming year. *WILLIAM MOSS.*

**GUILFORD COLLEGE**

Guilford College opened this year's work with a larger number of students than ever before with more to come. On First-day, the 13th, Walter Grabbs, a minister in the Moravian Church, who graduated at Guilford College twenty years ago, preached in Friends' meeting to the college faculty and students and the people of the community. His text was "This is the day which the Lord hath made; we will rejoice and be glad." One of the two pertinent allusions he made to his time spent in college here up to his graduation day was when Dr. Benjamin Trueblood preached and gave the baccalaureate address and in the course of it said, "I do not expect you to remember all I have said but I want you to retain the spirit of it." So said Brother Grabbs I desire to pass on to you in this audience the spirit of what was said to me and of what I say today in my discourse, though I can not hope that it will help you as much as the spirit of Dr. Trueblood's address helps me yet.

**AT STAFFORD, KANSAS**

Those that attended Quarterly Meeting at Haviland last month report a good meeting. The next one will be held at Pleasant Plain on November 2. Our Sabbath School is growing in interest and numbers. We have over one hundred enrolled, and Edwin West has organized a gospel team of young and old to be known as the Friends' Gospel Team. Brother West is the president. The team was at Antioch last Thursday evening.

**CORRESPONDENCE**

Manchester, Maine,  
September 11, 1914.

Editor *The American Friend*:

I was much interested in the article by Robert L. Kelly on the subject of "Christian Education in State Universities" (*AMERICAN FRIEND*, September 3). It brought to my remembrance the baccalaureate address delivered at the Maine State University in 1913. The following extract from that address is worth remembering and repeating:

"God has been missing from the education of youth too long. It will be your problem to find some way to make Him welcome in the school-room. Youth must be taught to know God and moral laws, and youth must be trained to exercise his conscience in observing them."

Sincerely thy friend,  
I. WARREN HAWKES.

**Want Ads in *THE AMERICAN FRIEND* are proving their worth by bringing answers. Terms given upon application.**



## PERSONAL MENTION

\* Amos Kenworthy, of California, was a visitor at Western Yearly Meeting.

Hannah Hubbard, of Wichita, Kansas, attended Western Yearly Meeting last week.

John B. Stipp will remain as pastor of the meeting at West Indianapolis for another year.

Jehu Reagan will remain another year as pastor of the meeting at Poplar Ridge near Carmel, Indiana.

Orley Smith, who has been pastor at Amo, Indiana, has accepted a call to the meeting at Kingman, Indiana.

Zeno Doan and Nereus M. Hodgins of Iowa Yearly Meeting, attended Western Yearly Meeting last week.

Gertrude Reinier has accepted a call to remain as pastor of the meeting at Noblesville, Indiana, another year.

Eliza Armstrong Cox has been retained as pastor of Sand Creek and Azalia meetings, Indiana, for another year.

Rufus P. King, of North Carolina, stopped over at Plainfield a couple of days to look in upon Western Yearly Meeting.

Mary E. Chapman leaves her pastorate at Blue River Meeting near Salem, Indiana, with the close of Western Yearly Meeting.

Joseph John Mills gave an address at Western Yearly Meeting on Tuesday evening, on the subject "The Education of Our Pastors." He also preached the dedicatory service on Sabbath morning.

John Pennington, of Damascus, Ohio, attended Western Yearly Meeting, and gave the Sabbath afternoon address in connection with the dedicatory services, in place of Edmund Stanley, who was unable to attend.

Ross Hadley, who had planned before this to return to his Y. M. C. A. work in India, and who has been hindered because of the war, is in New York City for a few weeks, awaiting the opportunity to get away.

Francis Anscombe, a student in Earlham College, and who has served the South Eighth Street Friends Meeting at Richmond, Indiana, acceptably the past year, has been given a unanimous call to remain as pastor for another year.

Luke Woodard, Leannah Hobson, Levi F. Cox, Charles E. Tebbetts, Robert L. Kelly, Professor W. O. Mendenhall, Thomas E. Jones, A. J. Furstenberger and wife, Truman C. Kenworthy, Richard Haworth, E. E. Hartley and wife, Leora Bogue, Robert W. Douglas, Austice M. Harvey, Robert Pretlow, Chas.

G. Carpenter, Esther Cook, Emma Hedges, Orlando Hobson, Mercer Brown, Isaac Elliott, Leola King, Dalton Lewis and J. F. Propst and others of Indiana Yearly Meeting, attended the sessions of Western Yearly Meeting.

Professor Roderick Scott, who recently married Agnes, daughter of President and Mrs. Robert L. Kelly, of Earlham College, and who on account of the war is prevented from returning to Petrograd, Russia, to continue his Y. M. C. A. mission work, has accepted the Y. M. C. A. Secretaryship at Vincennes, Indiana.

Leora Bogue, the talented evangelistic singer, of Fairmount, Indiana, whose gospel service in song has been a blessing to so many Friends' neighborhoods, has accepted service with an evangelistic party for the coming year. While her work will be mostly away from Friends, she will still remain a loyal member of the church.

Enos Harvey gave his closing sermon in the pastoral year at Bloomingdale, Indiana, on September 13th, taking as his theme, "Fitness for Fellowship and Service." He has resigned the pastorate to take up the superintendency of Evangelistic work in Western Yearly Meeting. George H. Moore, of Westfield, will succeed him in the pastorate at Bloomingdale for the coming year.

R. Solomon Tice, who left the mission station some months ago at Victoria, Mexico, and who has since been raising money for the boys' school at that place under the direction of the missionary board, expects to return to that station some time during the early part of October. It is felt that conditions have settled sufficiently to warrant the resumption of work there.

Hiram Hadley, well known to older Friends all over the country, and who has resided in New Mexico for many years, engaged in educational work, attended the sessions of Western Yearly Meeting last week. Several years ago he was Clerk of this Yearly Meeting. He attended Indiana Yearly Meeting this week for a day or two on his way to visit relatives in Boston.

W. C. Pidgeon, who since starting to school at six years of age, has not missed a year or a term from the school room, and has taught for forty years, is now located at Muncie, Indiana, and with his son-in-law, George B. Carter, is engaged in market gardening. He is a graduate of Spiceland Academy, Eastman's Business College and the State University, holding a Master's Degree from the latter. He was principal of Hiawatha Academy two years, Washington Academy, Kansas, four years,

and superintendent of various public schools for thirty years. He has been a recorded minister for twenty-four years, doing double duty much of that time. He is expecting to do pastoral or supply work within reach of Muncie.

William J. Sayres has resigned from a five years' pastorate of the meeting at Poughkeepsie, New York, much to the surprise of the congregation. His plans for the future are not yet developed. His work will close not later than October 25th. During his stay the meeting has developed greatly in all of its departments. The Poughkeepsie Star says he will be greatly missed in the city.

Arthur W. Hammond, who has served as pastor at Carmel Meeting, Indiana, for the past two years, will leave there after attending Western Yearly Meeting, to accept a call from the Friends at Watseka, Illinois. He is a sound, strong minister of the gospel, and has exerted a lasting influence on the lives of many of the young people at Carmel. Lewis E. Stout, of Wichita, Kansas, will succeed him.

Roy H. Woolam, who has served the meeting at Spiceland, Indiana, as pastor for several months, concluded his work on the 13th, that he might return to his studies in McCormick Theological Seminary, Chicago. During their stay in Spiceland, Roy Woolam and his mother, Emma Woolam, have greatly endeared themselves to the people, and both the meeting and the community were loath to part with them. For the coming year Emma Woolam will reside at Georgetown, Illinois, and Roy Woolam will spend his week-ends there in the service of the meeting as pastor.

## FRIENDS IN NEED

Long Run Preparative Meeting, Ohio, has been blessed of the Lord in many ways this year. There have been requests for membership each month except one this year. The interior of the church has been painted and two class rooms built in the basement of the church. Louis Murie has built up a class of thirty young men, mostly of foreign, Catholic parentage, that are a revelation of what a consecrated loving heart can do.

The coal miners strike causes us much concern just now. There is already much suffering, as the men have had no work since April 1st last.

There are a number of our members that were converted at our revival last winter that are reduced to almost starvation now, and our resources have been drained to the utmost already. If anyone reading this should be touched



to help us a little in our trouble, it may be sent to James Galloway, Ramsey, Ohio, or to the pastor, A. H. Reynolds, Adina, Ohio.

#### RESOLUTIONS OF REGARD

Whereas, E. James Carter has served Plainfield congregation faithfully and efficiently for the past two years, as a growing and appreciative congregation evidences, and

Whereas, He has been faithful and untiring in his labors of love among us, winning the good-will and appreciation of the public generally,

Be It Resolved, That we tender him this preamble and resolution as an expression of our love and esteem, deeming him entirely worthy of pastoral relations with any congregation that may seek his services.

Be It Resolved Further, That we extend to him our hands in loving farewell as our pastor, bidding him God-speed as a qualified minister of the Gospel of Jesus Christ.

By order of Pastoral Committee.

ERNEST HERINGLAKE,

Chairman.

JANE T. DOAN, Secretary.

Plainfield, Indiana.

#### JOURNAL HISTORICAL SOCIETY

The Journal of Friends' Historical Society (July, 1914), published by Headley Brothers, 140 Bishopsgate, London, E. C., England, (price 50 cents) is replete with historical interest. Four missing letters from George Fox to his wife, which have been recently found, are among the articles. A Journey of Margaret Fox into Yorkshire in 1672 is recited, taken from her memorandum. The address of the President of the Society is full of interesting information and covers a variety of matters. Eight pages are devoted to "Friends in Current Literature," and there are many extremely valuable references, including several of Joseph S. Elkinton's writings and other American productions. "The Quakers of Iowa," a book by Louis Thomas Jones, is given considerable attention, a work already reviewed in the columns of THE AMERICAN FRIEND. Reference is also made to Luke Woodard's new book "Autumn Gleanings"; to Professor Allen Thomas' new work, "A History of England"; to an article in *The Homiletic Review* and one in *Present Day Papers*; to the Bulletin of Friends' Historical Society of Philadelphia; to published letters of Hannah Whitall Smith; and to the issuance recently of a Register of Haverford College, 1833-1913. This journal should be in the hands of many American Friends; \$1.25 per year. American

## From the Literature Department of W. F. M. Union

WE ARE planning to add new literature and new interest to this department. We want the co-operation of the missionary women of all Yearly Meetings in this movement; especially must we have the help of the Secretaries of Literature of Yearly Meetings. Kindly write us of your needs in literature.

On account of the new postal rates the publishers of the Mission Study books advise Boards to change the prices to 40 and 60 cents, postpaid, for the books that formerly sold for 36 and 58 cents, postpaid. By using the Express Co., for sending books to points at great distances, we believe we can continue selling at the old price without losing postage for the department.

Please remember always to enclose the postage with order for books.

We have a new pamphlet, "The Call of the Hour to Our Women," by Eliza Armstrong Cox, for five cents. We will send with this a leaflet entitled, "The Efficient Auxiliary," free. "The Call of the Hour" was read at the Muncie, Indiana, Conference of the W. F. M. Union. The Conference recommended that it be read to meetings and to auxiliaries. Every woman should be in possession of this address.

### Mission Study Books for 1914-1915

#### Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
" " " " " paper ..... 36c  
Our World Family, Junior, paper... 29c  
How to Use ..... 10c

#### LEAFLET HELPS.

Lolita ..... 2c  
The Children of Cuba ..... 2c  
Child Life in Palestine, China, Burma  
and India, each ..... 2c

Minutes of the Triennial Conference  
of W. F. M. Union ..... 2c

All literature sent postpaid at prices  
quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.

#### Home Mission Study Books

In Red Man's Land, cloth. .... 58c  
" " " " " paper ..... 36c  
Good Bird, the Indian, Junior, paper, 29c

#### LEAFLET HELPS.

Our North American Indian ..... 2c  
Missionary Work Among the American  
Indians ..... 2c

#### New Courses for Class Use

Social Aspects of Foreign Missions,  
by W. H. Faunce, cloth ..... 68c  
Paper ..... 46c  
Missionary Women and the Social  
Question, by Mrs. Fred S. Bennett,  
price ..... 18c

agents, D. S. Taber, 144 East Twentieth  
Street, New York City; Vincent D.  
Nicholson, Richmond, Indiana, and  
Grace W. Blair, Media, Pennsylvania.

"I do not see how any Friend can do  
without THE AMERICAN FRIEND," says a  
writer in a letter. \$1.50 per year.

### Married

**Bandy-Pidgeon**—At the home of the bride's  
parents at Muncie, Indiana, August 16, 1914,  
William Albert Bandy to Edith Ann Pidgeon,  
the father of the bride, Prof. W. C. Pidgeon,  
officiating.

**Morris-Williams**—At the home of the bride's  
parents near Bloomington, Indiana, August  
27, 1914, Barclay D. Morris to Mabel Wil-  
liams. They will reside at Spiceland, Indiana.

**Rusk-Lindley**—At the home of the bride's  
parents in Bloomington, Indiana, September  
9, 1914, Perry Laurance Rusk of Waveland,  
Indiana, to Lucille Thelma Lindley, Enos  
Harvey officiating.

### Born

**Henry**—At Greenfield, Indiana, July 12, 1914,  
to Elijah A. and Elizabeth A. B. Henry, a  
son, Elijah Bogue.

**Parker**—To Everett E. Parker and wife,  
July 8, 1914, a son, Lester Everett.

### Died

**Atkinson**—John Atkinson, son of Thomas  
and Margery Atkinson, was born November  
26, 1834, and died April 7, 1914, aged 79 years  
4 months and 12 days. He married Mary E.  
Atkinson in 1863, and went to Kansas in 1881.  
He was a member of Bolton Monthly Meeting,  
Elk River Quarter. He was converted in  
early life and was a minister of the gospel,  
always of a gentle, quiet nature and was  
loved by all, both old and young. He was  
faithful in attendance at religious services as  
long as health permitted, always standing for  
the right. He leaves a wife, a sister and a  
number of nieces and nephews. Funeral ser-  
vices were conducted by Louis E. Stout.

So we of earth, with gladsome song,  
And deeds of love reflecting thee,  
Keep going on, joyous and strong,  
As the river goes to the sea.

—Helen Badgley.

Try a few lines in the "Want"  
columns of THE AMERICAN FRIEND.  
They reach a wide constituency of  
the highest grade. Terms given  
upon application to THE AMERICAN  
FRIEND, Richmond, Ind.



## CHRISTIAN ENDEAVOR

October 4.

Topic—Twelve Great Verses. X. The Trust Verse. Isaiah 12: 2. (Consecration Meeting.)

How frequently we find the injunction in the Scriptures "Trust in the Lord." Christianity finds its bed rock in this elemental principle of trust in Jehovah.

Knowledge or experience begets trust in God. David was ready to meet the giant because God had delivered him at other times. Joseph could dare to do great and unusual things because he had put God to the test and found him faithful.

If we would do exploits for the cause of righteousness we must be ready to put our whole reliance in God the Father. Think of Him as our Father, and a new feeling of confidence will be begotten in our lives.

But the element of trust is not all on one side. We need to live lives which God can trust. The best thing that can be said about a boy or a young man is "He can be trusted."

The Christian life is a life of co-operation between God and man. How beautiful it is to see two friends linked together in love and confidence. They trust each other not only because they have proved themselves, but because the elements of love and affection have driven out every feeling of distrust and suspicion. So it is that we trust God and He trusts us.

Ask each member to repeat his favorite trust text and explain the element in it which has most appealed to him.

No other Friends' paper has so much news about the movements of Friends and the work of their meetings as does THE AMERICAN FRIEND. \$1.50 per year.

**FOR SALE**—Farm near Philadelphia. 119 acres; good stone house, large barn, and other buildings; all roofs slated. Good plow-land, pasture, and fruit. Excellent water; beautiful situation. Stock and implements with place if desired. A genuine bargain. For photographs and particulars address, EASTERN FARM, American Friend Office.

### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

## The Oakwood Seminary

FOR BOYS AND GIRLS

The Friends Boarding School of New York State, at Union Springs-on-Cayuga Lake.

Non-Friends admitted.

Year begins September 15, 1914.

If you are interested to find a good secondary school where sound and practical Quaker ideals are dominant; where the school life is wholesome and stimulating without being oppressively inelastic; where the needs of the individual pupil are given special attention, send for a catalogue. Address

WALTER H. WOOD, A. B., PRINCIPAL.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 1918 Second Avenue, South, Minneapolis, Minnesota.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, Principal, WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THIS SCHOOL'S FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest charges.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



JAMES W. HUNTER

MT. KISCO,

N.Y.

# The American Friend

Old Series.  
Vol. XXI., No. 41.

TENTH MONTH 8, 1914.

New Series.  
Vol. II., No. 41.



THE BERTHA BALLARD HOME, INDIANAPOLIS, INDIANA.

ANNA HIATT, Superintendent.

Maintained Under the Direct Supervision of Western Yearly Meeting of Friends.

(See page 646.)



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Wanted

We are short of the issues of THE AMERICAN FRIEND of July 2, 9, 16, 23, 30 and August 27, 1914. We will greatly appreciate it if some of our readers who do not care to keep the file will send us any of the above numbers which they have on hand.

### Slow Valley Meeting

Under the title of "A Monthly Meeting Chronicle," the record of Slow Valley Meeting has been put into booklet form, seventy-nine pages with cover, and is now ready for sale and distribution. Orders will be filled next week, and we are ready to fill other orders.

One Yearly Meeting's Book and Tract Committee has ordered a copy for each Monthly Meeting in the Yearly Meeting. A Professor in the Biblical Department of one of our colleges has ordered copies for use in his class to emphasize the need of practical, vigorous work in meeting activities.

Many have ordered ten copies for use in the local meetings, while others have ordered single copies for their own library.

Single copy, 15 cents; ten copies, \$1.00; twenty-five copies, \$2.25. Order today. Address THE AMERICAN FRIEND, Richmond, Indiana.

### United Missionary Campaign

Conferences in connection with this movement will be held as follows: Huntington, Indiana, October 22-23, accessible to Wabash Friends; at Muncie, Indiana, October 25-26, accessible to the meetings of Winchester, Portland and Fairmount Quarterly Meetings. It is important that Friends' meetings be represented at these conferences.

### The United Missionary Program

The most advanced movement for making the work of the churches more efficient in reaching thoroughly the needs of the communities about them is the United Missionary Program, issued under the authority of a committee representing all the Protestant churches of

America, appointed out of their Home and Foreign Mission Boards. They have prepared six books for use during the year as follows:

1st. "Social Aspects of Foreign Missions" (60 cents), by President Faunce, of Brown University, dealing with the task of the foreign missionary in reaching the overwhelming social needs of a heathen community, and the way he is doing it. 2d. "The New Home Missions" (60 cents), by Harlan Paul Douglas, dealing in a most practical way with the changing conditions of the communities in our own country, and the way in which the Home Boards are endeavoring to meet them effectively. 3d. "The Individual and the Social Gospel" (25 cents), by Dean Shailer Mathews, President of the Federated Churches of America, an appeal to men to bear their responsibility for church work. 4th. "The Church a Community Force" (50 cents), an account of the social awakening of a church in Cleveland, and the remarkable way in which it has become a power in solving the problems of a city. 5th. "The Church at the Center" (50 cents), by Warren H. Wilson, head of the Presbyterian bureau of rural churches, a country church program, giving concrete illustrations of socialized country churches, that have become effective in solving country problems. 6th. "The Making of a Country Parish" (50 cents), the story of a country church in Michigan, that assumed responsibility for about half a county, and the way its work developed.

Besides these there are "Services for Worship in S. S." (10 cents), with missionary exercises at frequent intervals; programs for S. S., consisting of songs and recitations, for Thanksgiving and Easter (25 cents per dozen); a Thanksgiving cantata, "Our Country for All" (25 cents); popular programs for public meetings based on the books mentioned above; a 24-page pamphlet for pastors with data and references for five sermons during year, and outlines for five prayer meetings to develop the prayer life of the church behind the whole world task for which the church is responsible. These are sent free with the books.

All this literature is for developing the efficiency of the home congregations. These books can be ordered through our office at Richmond, Indiana. We have most of them now on hand, and will have all soon. They will be of very great value in increasing the power of our meetings in effective service, and they should be in every meeting. The watchword of the program is "Christ for Every Life and for All of Life." The Home Mission side is to culminate at Thanksgiving, and if the best results are to be reached the literature should be obtained at once.

We have tried to get the announcements into every meeting. If any have not received them, send a two-cent stamp and they will be sent.

CHARLES E. TEBBETTS,  
General Secretary, A.F.B.F.M.

Richmond, Indiana.

No power on earth, nor under the earth, can make a man do wrong without his own consent.—*Sharpless*.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 41

RICHMOND, INDIANA, TENTH MONTH 8, 1914.

New Series.  
Vol. II. No. 41

## The Day of Opportunity for the Society of Friends

Our Christian civilization is on trial as it has not been in any other age. Perhaps it is a crisis for our Christian faith. Institutional religion is being weighed in the balances of popular judgment. The time has come when vital religion must be brought face to face with the age long skepticism of the reality of Christian experience, and each be judged by its appeal to the consciousness of sober-minded, needy humanity.

The devil was let loose in the world and his name spelled skepticism. Men were loth to believe because they dared not face the test of a religion that knows. The devil was let loose again and his name spelled materialism. Religion was meant for credulous folks, but the social order, in government, in commerce, in national life, in international relationships, was left to the godless control of a liberalistic spirit that established mammon and selfishness as the guardians of its destinies. The devil has been let loose again in Europe and his name spells militarism. The pagan doctrine of rivalry and hate has shaken its mailed fist in the face of human brotherhood and established itself as the law of nations.

But this riot of the devil of unrighteousness has proved his undoing and the thinking, conscientious masses are beginning to look the verities of life squarely in the face with a determination that bodes ill to any agency of evil that has no program of hope for a suffering people.

The world, therefore, is due to witness a renaissance of vital religion. Conventional Christianity has had its day and must yield the stage to the Christianity of the heart and life. There can no longer be a double standard of religion which sets one ideal for the individual and another for society and the nations. The world will continue in the danger zone so long as the second great commandment of our Lord is nullified at the tribunal of international relationships.

The day is at hand when the world must appeal from the siege guns of the battle field to the law of Christian and universal brotherhood as the rule of conduct for the nations; from the modernism of philosophical speculations and destructive critical research to the verities of conscious spiritual experience and personal communion between the soul and its creator; from conventional and traditional Christianity to what

the German philosopher, Eucken, terms essential Christianity.

Out from the ruins of a broken civilization must come a more triumphant faith, interpreted in terms of universal human need and visualized in faithful ministrations as an answer to unbelievers in all lands. The coming generation will have no ear for a sham Christianity. It is only Christianity on dress parade that has failed; a professional Christianity that made religion a cloak for hate and rivalry and selfishness while serving as a badge for personal respectability. What Christianity needs is a chance, and the chance will come when the world is open minded enough to distinguish between the genuine and the spurious.

It is safe to say that when the world begins to recover from its present staggering blow, it will turn to the problems of experimental religion with new interest and with a hunger that will not be satisfied short of an abiding spiritual experience. Amid these changing conditions, the church that is best able to interpret the program which Jesus has for the amelioration of human needs and the salvation of men, is the church which the masses will follow as it leads the way to a higher life.

What the world has needed throughout all the centuries is a gospel of universal love and sympathy which would not only be interpreted in terms of a message, but would be incarnated in a living, visible organism, that proved its sincerity and its essential purity by its example of Godly living and its ministrations of sympathy and good will in behalf of humanity everywhere. "Today the only love which counts is the love which answers when God calls." It may be added that the only love which counts is the love that eliminates the spirit of unholy rivalry in the daily life of trade, in the world of society and in the field of international relationships.

If the Christian business man cannot love his rival and fellowship with his competitor, if Christian patriotism makes enemies out of Christian men in rival nations, if the social order cannot succeed when governed by the law of Christian brotherhood, then the world will look for a new religion, or will give itself over altogether to the demon of unbelief. Christianity has not yet met its severest test because it has not yet



had its best chance. If the sequel to the crisis that is upon the world shall be the deepening of spiritual life, the victory of a more triumphant faith, and the realization of a transcendent love, this baptism of sorrow will not have been in vain. The program which Jesus has for the world calls for an undefiled religion and a redemption that saves to the uttermost.

It has been agreed by many students of religious history, that for two hundred and fifty years the Society of Friends has had the purest type of a religious message which the world has known since the days of the Apostles. It has stood almost alone in proclaiming a gospel that repudiated the doctrine of armaments as the ruling polity of the nations. While loving their country with a zeal that was unsurpassed, Friends have presented the anomalous spectacle of loving their national enemies, and praying for those against whom the national arms were being turned, and this too without being suspected of treachery or disloyalty. The marvel of the present tragedy beyond the seas is that our English Friends are organizing for the amelioration of the dire sufferings of innocent Germans and Austrians and Hungarians now within their borders.

More even than this are they doing. Listen to their proclamation spread throughout the British Empire: "In pity and helpfulness towards the suffering and stricken in our own country we shall all share. If we stop at this, 'what do we more than others?' Our Master bids us pray for and love our enemies. May we be saved from forgetting that they too are the children of our Father. May we think of them with love and pity. \* \* \* Our duty is clear—to be courageous in the cause of love and in the hate of hate. May we prepare ourselves even now for the day when once more we shall stand shoulder to shoulder with those with whom we are now at war, in seeking to bring in the Kingdom of God." Even now our English Friends are organizing to care for the suffering of both sides on the battlefield, thus demonstrating afresh that their opposition to war is not because of fear, but because of their conviction that all war is wrong.

This is Christianity in realism. It is the standard about which the world must rally before the program of Jesus can be carried to completeness. There can be no bankruptcy of religion in the midst of such a program. This standard of idealistic Christianity will win the world to Jesus Christ. From the beginning until now, Friends have stood for a whole gospel that would save society and business and government no less than the individual. At a time when human diplomacy is being weighed in the balances, when the resources of civilization are being tried to the utmost, the world is more ready to consider a Christian faith

that will stand every test than it has ever been before.

What an opportunity for the Society of Friends, at home and abroad! "Who knoweth whether thou art not come to the kingdom for such a time as this?" There is a world wide call for a more convincing expression in daily life of a Christianity that has no taint of insincerity and personal self-interest upon it. What is needed is road makers, those who will blaze a path out of the chaos which has come upon the world. On questions of moral and social reform no less than in the proclamation of a realistic gospel, Friends have been playing the role of road makers through two and a half centuries of history. In this dark hour their place is in the vanguard of a reconstructed civilization, bidding the church and all men into the path that is called straight.

The church needs to be a leader in the march of empire toward a higher destiny, but it can have no agreement with the spirit of militarism if it be true to its divine commission. It must be the guiding star for the tread of the universal brotherhood of man, but it cannot lead with one hand pointed to the Cross and the other dripping with the blood of the slain. The church must help every movement to a successful fruition that would reveal the mighty love of the Son of God to the consciousness of needy men.

The Society of Friends is at the cross roads of its history, because it has reached the open gateway to a new opportunity. The sign board points to the revival of our ancient precepts as the solution of the reconstruction of our broken civilization. In all our borders fresh support should be given the cause of peace, until our President feels the undergirding of power from a body whose record is consistent and whose testimony is constructive. In every Yearly Meeting there should be a revival in evangelism, in home missionary endeavor, for in meeting the needs of our own communities, we are setting standards for the redemption of the world. Prostrate before the Lord we should pour out our souls in supplication, invoking the divine anointing and praying for the divine leading.

This is the time for the rebirth of Quakerism, wherein American Friends and English Friends together shall put the stamp of their conceptions of divine truth indelibly upon the church and our coming civilization. It is time for our men and women of courage, of vision and of consecration to come to the front with a constructive Quakerly program of operation, that will not only strengthen the chords of our own habitation, but that will put new life into the cause of Zion everywhere. Our departments of Foreign Missions, of Evangelization and Church Extension, of Social Service and of Peace should feel the thrill of a new inspiration as they face the changing con-



ditions of the coming year. Our ministry should take on new life amid the hunger of men and women who are seeking for a pure gospel and who ought to be at peace with God. It is time for us to get near the heart of things.

Can we not catch the spirit of our English Friends as set forth in a recent announcement about the Llandudno conference?

"Do we really see the Dawn of a new Day of Faith? Are we going forth to welcome it? \* \* \* Our age looks for prophetic spirits and for a prophetic church. Our Society was cradled in the spirit of prophecy. We have to ask ourselves whether we can enter into the spirit of the past, so that we, like our forefathers, may take the Kingdom by storm, and know within ourselves the manifestation of the power and love of

the Living God. Still more, can we enter into the spirit of the present, finding our message, not in what was given to our fathers, but in what we have ourselves discovered, and finding our driving power not in the inspiration of a great spiritual heritage, but in the endowment of power given direct to our own souls by the Holy Spirit? The utmost resources of divine love are meant to be exerted on behalf of men. They must be mediated through men, and through the church in her corporate life. \* \* \* We want to be seized with a new conviction of the possibilities of the life of faith. We need to enter into that life in a new and larger way. We need to go forth as men and women possessed by the Spirit, and with greater spiritual resources than we have ever known before."

## The Religious Significance of the War

BY HENRY J. CADBURY

It is a striking fact that with all that has been written in the public press concerning the war in Europe so little has been said of its religious significance. Much has been said of its racial causes, and of its political and commercial results, but few writers have commented on its meaning for religion. The war is not of course a religious war, the opposing countries do not represent opposing creeds. Indeed the Triple Alliance has made strange bed-fellows religiously as well as politically. Even the Roman church is scarcely more on one side than the other, and the forces of Islam, if Turkey becomes involved, will be found fighting on both sides. This cannot become in any sense of the term a "holy war." Yet there can be no doubt that these days are "big with destiny" for the churches as well as the nations of Europe. Says a writer in *Christian Work*, "War in Europe will not do injury in any quarter to greater extent than it will to organized Christianity there."

In the first place, it is revealing the weakness of European Christianity. It shows how little there is in it of the spirit of Christ. Just as a man who leads a virtuous life but harbors secretly one besetting sin, when brought to the crisis fails and falls, so the so-called Christian civilization which has omitted from the gospel the spirit of peace, now in time of stress reveals its weakness. "Jesus Christ has nothing to do with a civilization that cannot keep the peace." This is not the bankruptcy of Christianity, nor even the bankruptcy of civilization, but it is a time of testing for a civilization that claims the name of Christ without adapting His principles to all the social and international relations of the modern age. And so it may be expected that the present war will disgust many persons with the Christianity of the Church. "What's the good of Christianity if it can't stop this sort of thing?" is the constant complaint. It is probable that churches that have been closely allied with defeated governments will share their unpopularity.

Many in despair of the church will crowd to the ranks of socialism. There will be need for devout Christian leaders who can show that Christianity is better and greater than the church, that it is more permanent than any institution of civilization, that socialism is not a religion. Out of the wreck of cathedrals and of ecclesiastical polities must be constructed a church suited to the day.

The war will deal even more severely with Christianity in the mission fields. It will not recommend European religion to the heathen. The withdrawal of financial support by the missionary boards of belligerent countries will be a serious menace to the progress of evangelization. The English members of the Edinburgh Conference Continuation Committee have most magnanimously urged their friends in England to take up the additional burden of maintaining stations formerly supported and manned by continental countries.

It is certain that over-ruling Providence will bring some permanent good out of this catastrophe. Never in modern times has there been greater need of a satisfying religion. In the confusion and chaos, in the overthrow of public and personal relations, in the misfortune and sorrow, every soul is brought so close home that it longs for a light to see by, a faith to live by, a hope to die by. And there can be no doubt that the Father of our Lord Jesus Christ is a God who can supply all these needs. The greater the need, the greater is the opportunity of true religion to give men bread, not stones, true solace and living faith. Yet the church with its unholy alliance with militarism has been hampered and blinded. Strange as it may seem I believe no church has issued at this war crisis any official statement that could match in definite statesmanship, in confidence and hope, the message of the Society of Friends in England,—a church absolutely committed to the doctrine of peace.

There are already signs of a truer religious spirit.



Public opinion is more critical than ever before of the familiar appropriation of God's favor by emperor or czar. Even combatants recognize that both sides are praying to the same God, and the consideration makes them pause. And public opinion more than ever requires moral explanation for the war. The authorities on both sides are constrained to prove that they are not aggressive but defensive; that they aimed at peace, and that they deplore war. Surely such professions, no matter how insincere, are signs of the beginning of the end.

Above all this war will be of religious value as it succeeds in making permanent its lesson of peace. Never in history was there a war which was so universally deplored, never in history was there a time when men appreciated more keenly the blessings of peace. The American press was never more pacific in tone. At least one of the great nations of the modern world is standing outside the conflict and learning its lesson. May we learn it well enough for ourselves, for our children, and if possible, for other nations besides, that we may preach peace to those that are near and peace to those that are far off.

To many persons it may seem that this is the very Waterloo of peacemakers. They had expected much of international conferences and tribunals, of the influence of finance and socialism to prevent war. But these things did not prevent it. Something more than unofficial conferences and economic and political theories was required,—a widespread and convinced public opinion is necessary. If peace principles are to have force they must be held intensely and that means they must be a religion. And so the Christian Church has every reason now to preach and teach the gospel of peace on earth among men of good will. "Now," says Professor Steiner, "is the most auspicious moment to begin a holy war against war, and this is the one country in which may be forged the strongest weapon against it—a consciousness of our common likeness—a realization of our brotherhood."

And our warfare must be urgent and vigorous. There is an insidious danger lest Christian men adopt a passive fatalistic attitude. Already have been heard the voices of those who look upon the war as a divine necessity of the last days. Such persons say it is only God's business. He will slay the dragon Himself. And so these apocalyptic dreamers would stop all human endeavors. Millennial hopes always have this unfortunate effect. But peace requires effort and the beatitude still remains "Blessed are the peace makers."

Other good Christians seem to have abandoned the Christian task of peace making to the non-religious forces. They talk a lot about democracy and socialism and finance as the final victors over war. It is even suggested that war will kill itself if allowed to run its course. Such a hope is the last resort of despair; it is like leaving a mad man at large because one supposes he will ultimately commit suicide. Like slavery war can be blotted out by the dedicated efforts of men and women to the cause of peace, which is the cause of God Himself.

Haverford College, Pennsylvania.

### The Bertha Ballard Home

BY ANNA HIATT, SUPERINTENDENT

In these days, when there seems to be a universal movement toward Social Service, it may not be generally known that belonging to the Friends' Church, and within the limits of Western Yearly Meeting, there has long been an institution embodying the fundamentals of that much talked of subject. This institution was founded and was in active operation years before thought along these social lines was given so prominent a place in the minds of thinking people.

The same underlying revolution of ideas that is thrusting itself into shape in the great movements of the present day, was in the mind of Rose E. Brown, a Friend, and a member of Indianapolis Meeting, when she arose in Western Yearly Meeting in 1888, and told of the need of a Home for the girls who were coming to Indianapolis for employment or to fit themselves for self-support. She realized that the girl who came to the city for either of these purposes is homeless but for the bare walls of a boarding house.

She understood too, that existence in a cheerless rooming house, with its bareness of beauty and its lack of right companionship, is the logical start towards wrong living. She felt that prevention is better than rescue, and that a wall around the precipice is much better than a hospital at the foot of the hill.

She laid before the Yearly Meeting a plan which had been in her mind for years to establish a Home, such as she thought was needed. Western Yearly Meeting approved her plan, promised financial support and appointed a committee to take charge of the matter. A location was secured, and a home, called "The Friends' Boarding Home for Girls," was opened.

From this small beginning has grown the larger institution known as "The Bertha Ballard Home." The story of the inspiration of this larger Home is known to but few people except those who have been closely in touch with its management. Near thirty years ago, William Hadley Ballard, a resident of Indianapolis, and a Friend, was married to Addie Hodson, a charming Quaker girl, daughter of Jennie Hodson Pray, who still lives near Knightstown, Indiana. A daughter, named Bertha Esther Ballard, was born to them. When this young girl was nearing her teens, the mother died, leaving a small fortune to her child. The heartbroken father kept up his home for his little girl until two years after the mother's death, when she too, was taken.

While returning from the cemetery, after the burial of his child, he remarked to Albert J. Brown, then pastor of Indianapolis Meeting, that he believed he would take the money left by his wife to their daughter, and which had now reverted to him, and build a beautiful monument to his loved ones. Albert J. Brown suggested that if such a sum was to be put into a memorial, it should be put into something which would not only honor the dead, but help the living.

Mrs. Brown, having heard of this conversation, went at once to see Mr. Ballard, taking with her two friends who were interested in the same subject. They came



away from this interview with the assurance that Mr. Ballard would give to the Friends' Church this beautiful memorial. She had for years been praying that God would put it into the heart of someone to give to the church this much needed building, and this magnificent gift came as a direct answer to her prayer.

The new building, which was to cost \$40,000.00, was soon under way, and in July 1900 was ready to be occupied. It was furnished memorially, many friends giving sums sufficient for the furnishing of a room in memory of some loved one. It was incorporated, and turned over to the control of a Board of Directors appointed by Western Yearly Meeting. The location is ideal, situated as it is, at 411 North Delaware Street, within easy walking distance from the business section.

It is a beautiful cream brick structure with trimmings and porch of stone, and is three stories high. In it, sixty-five girls can be comfortably cared for. Many business girls living out of the Home, come in for meals, oftentimes filling the large dining room in which one hundred and twenty-five can be seated. These girls have every privilege, every convenience, and the affectionate interest of those in charge. A library and reading room, a piano, and large parlors with good pictures appeal to the artistic sense, while regular habits, and nourishing meals make for bodily comfort.

Certain regulations must be observed, but there are none that will in any way interfere with the happiness of the girls. In the large parlor, they may entertain their friends, and on all festival occasions there are gayeties such as are dear to the feminine heart. The Home is absolutely non-sectarian, receiving all creeds and all nationalities. A brief vesper service is held each evening in the parlor lasting ten minutes. While attendance upon this service is not required, the average attendance is good; many times the capacity of the parlor is taxed. This institution which stands as a loving memorial to the little girl whose name it bears, and which grew out of the sorrow of a good man's heart, has given joy to thousands of girls who have called it home.

Each year, when making her annual report to Western Yearly Meeting, the Superintendent gives some concrete illustrations of the good the Home is doing, by relating some of the stories of the girls who have come under the influence of the Home during the year. The stories of these two girls were told this year:

Early last spring there came to the door of the Bertha Ballard Home a little crippled girl, short of stature because of a hunch upon her back, with a sweet but homely face. She came to the city that she might learn sewing and dressmaking, thinking it would be easier upon her frail body and would bring better returns than the housework she had been trying to do, and for which she was receiving one dollar a week. Her parents were dead, and with the small amount of money obtained from the sale of a little property, she was trying to fit herself to be self-supporting. Her health had prevented her from going to school regularly, but she had picked up a general knowledge of

affairs, which was sometimes surprising. As we watched her, and saw the difficulties under which she worked with no complaint, it was a lesson to those of us who are strong in body. She told very little of her home life, but it was very evident that The Bertha Ballard was infinitely better than anything to which she had been accustomed. In her innocent way, she told of her first impression of the Home: "I had never seen so beautiful a place before," she said, "and I shall never forget the first Sunday dinner. The beautiful dining room, the girls in their pretty bright summer clothes, the good dinner, so nicely served, it was all like Heaven to me, and I felt like a little brown wren amid the brightness of the place, but some day, when I have learned to sew, I will have pretty things like the other girls." She only recently left us for a nearby city, where she has friends who may be able to secure work for her.

During the last week of her stay, she drooped, and had little to say. She had two things to sadden her. She was ready to go out into the world to try to support herself, and was so handicapped; and she was leaving the place where she had been so happy and comfortable. Had she expressed the deepest wish of her heart, it would have been: "If I might only stay here always."

Another girl, whose life and work are interesting, has been in the Home a year. Left without a home in babyhood, because of the separation of her parents, she had lived with her grandparents until the death of her grandfather, when that home too was broken up, and she was compelled to do something to support herself. With no business training, she went to the telephone exchange for employment, and came to The Bertha Ballard for a home. After having worked until she became proficient, she said one day, "I don't want always to be just a telephone girl, I want to fit myself for something better, and I am going to be a night operator now, so that I can have time for study, and can take a business course."

Since that time she has gone to work at 10:00 p. m., working until 7:00 a. m. She comes home to her breakfast, sleeps until four in the afternoon, studies for two hours, and goes to night school three evenings in the week. While working under these conditions, which to most of us would be unbearable, she is happy, and seems not to dread the long winter nights when the world is asleep all about her, because she is looking forward to the time when she will be able to do something better.

Not many young girls would sacrifice both comfort and pleasure as does she. Only recently she said: "I think I will stay at The Bertha Ballard as long as you will let me, for it is the only home I have." There are other girls whose stories would be just as interesting, and to whom The Bertha Ballard has been a rare blessing. Is not such work as this Social Service of the highest type? Friends are very fortunate in having this wonderful opportunity, already organized and made possible by the generosity of our dear Friend, William Hadley Ballard.



## OUR WEEKLY SERMONS

### Buried Talents or Talents in Napkins

BY MILO S. HINCKLE

Text: Matt. 25: 15-25.

Most of us are quite familiar with the details of the parable of the Talents, in which three servants, typical of the three great bodies of servants, viz.: those of small ability, those of medium, and those of large ability and capacity for service, are chosen to demonstrate the truth which the Master wished to teach. This parable should not be confused with that of the Pounds, in which men of varying abilities receive the same working capital and reach rewards commensurate with each one's capacity to occupy. In the parable before us, the gifts are commensurate with the ability and the rewards equal to the faithfulness of effort.

The love and justice of God are clearly revealed in the distribution of talents to His people. Not to three, nor seven, nor ten, nor a multitude of His chosen servants, has He given talents to occupy till He comes, but to all of us He has committed all the interests of His whole kingdom, and to each one personally He has given a place to work and a talent to use. "God is no respecter of persons"; not even the poorest or least capable has been slighted. Every Christian is a servant. Every Christian cannot do everything, but every Christian can do something, and the man of one talent will be called to account as surely as he of larger responsibilities.

Witness God's fairness in giving to every one "according to his several ability," and may we add that the gift is according to the ability TO USE and not to receive, for the least worthy is often able and willing to receive quite as much as the more capable. If all were given the same talent, the same service, the same responsibility, it would work hardship on the less capable. But God is good, and just and kind. In Romans 12 and I. Cor. 12 Paul mentions many of the gifts, talents, services, opportunities, that are bestowed upon us, for the use of which there will be a reckoning.

In consideration of the rewards for service, it is quite noticeable that they are not measured by that which was received in the beginning, but by the use of it. In Luke 12:48, we read, "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." In the reception of larger talent, there is a corresponding larger responsibility. There is too much a disposition to depreciate our ability; in some cases it doubtless is the expression of honest humility, in others merely an attempt to find an excuse for doing less than one's share. Many are wasting time wishing, saying, "If I only had his gift or her disposition, I would gladly do their work." No, we wouldn't. Very few, if any of us, are filling full the measure of our ability. He that is neglecting opportunities, failing to use his talent, whatever it may be,

would not do more if his capacity were doubled. To wish honestly for greater talent is to pledge larger service. It is much nobler to improve what we have. The significant truth that so many seem to fail to see is that one talent will double as easily as two or five, and in the doubling will win as great a reward. The thing we need is not more talent, but (and the world needs the same thing) more faithful service, more honest effort.

Lastly, as to the USE and ABUSE of talents: The Master, the giver, has a perfect right to expect an increase over that bestowed, or loaned. All the servants in the parable knew well that the lord would return and demand a reckoning. They knew that it was his right to expect his own "with usury." It was not ignorance but indolence that brought sorrow to both servant and lord. No parable is more truly applicable to present conditions. All that we have, life, opportunity, means, property, advantage, equipment, ability, talent, we hold in stewardship for God, the Owner and Creator of all. "In stewardship it is required that a man be found faithful," and render an account. To neglect is just the same as to refuse to use. In religion or finance, the same interest accrues. "How shall we escape if we neglect so great salvation?"

One's right to a thing is determined by the effect of his holding on society. Many of the things we prize so highly are gifts from society, and society has a right to demand its own with usury. I am firmly convinced that no man has a moral right to any holding, whether in realty, citizenship, or what not, who does not make society better by his holding. Selfishness is the outstanding sin of the age. To hoard a possession and deny the wants of the needy is a crime against society. How one can hold great wealth in this day, when to lift the eyes in any direction is to see a world of want and sorrow and to hear the cry for help, is a problem that seems to puzzle divinity. "How hardly shall they that have riches enter into the kingdom of God!" Not to put our talent, whatever it may be, to the best possible use or service, is to bury it or to wrap it in a napkin.

It is said of Cromwell that upon seeing twelve statues of the twelve Apostles, he said to an officer, "Take them down and send them about doing good." There were too many needy people in England to allow so much gold to be wrapped in needless statues. Much needed philanthropy is buried in needless monuments. Many missionaries are locked up in jewel-boxes and bank-vaults; singers, preachers, workers, buried beneath the cover of over-much business, society, rubbish. It is folly to wish for greater talents while those we have are unused.

Oh, the buried talents! And all to be accounted for! Better dig them up and use them before the Lord comes in judgment and reckoning. How comforting are these promises: "He that is faithful in that which is least is faithful also in much"; "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Richmond, Indiana:



### An Ideal Christian

BY E. HOWARD BROWN

(Extract of sermon preached at Western Yearly Meeting.)

In Ephesians 4 there is the picture of a full grown man, or to me, the ideal Christian. Read verses 11 to 16.

To many of us we think of a Christian as simply one converted. We ask the question, "Are you a Christian?" meaning have you been converted. Sometimes we ask further about sanctification, "Have you received the baptism of the Spirit?" We are largely inquiring about the experiences. We ask the man we meet, "Are you well?" He does not reply, "Oh, yes, I was born in 1865." In his reply he speaks of present health. By the Word of God we understand that we must all be born of God to be a Christian.

It takes experience as well as profession. Repentance and faith bring life. It is not the form of godliness, but the fact. But we cannot conclude that all the question has been settled by accepting Christ and being converted. We are urged to present our bodies as a living sacrifice, to dedicate our new life to God. We love Him; we desire to serve Him; we expect to make it our life business to serve the Lord.

So we consecrate, dedicate, yield our all to Him. It is a giving up of all, and an accepting of all. The altar sanctifies. We are cleansed and filled with the Spirit and rejoice in a new experience. But being saved and sanctified is not all of the Christian life. There now comes to us a vision. It may come with conversion; it may come with sanctification; it may come later in our walk with God. But we are awakened to the great fact that Jesus came to save the lost world, the whole wide world.

Church membership only is a very small thing. Sunday School, Christian Endeavor, Ladies' Aid and Missionary Societies may all be only drudgery to us unless we have the vision of a lost world to be saved and a salvation for the whole wide world.

We begin to see our part in it. The uplifting of Christ brings joy to our service. Service is no longer duty. We no longer serve from fear. We no longer drag and loiter in our service, but with love and zeal we delight to serve anywhere and with anyone for the great cause of our great Savior.

Now we find that the ideal Christian is a busy one; one who lives on the Word, walks with God constantly, steadily, faithfully and trustworthily. He is one who grows day by day, develops and matures in Christ's service. Such a one does not need renewing or reviving. Then as the dawn of Christian duty becomes plain, and we see how much the Lord has done for us, we begin to feel that an ideal Christian must support the cause of Christ. With money? Yes, as the Lord has prospered us. But we must also support the cause of Christ with our time. There must be time to go to church, time for Sunday School, time for service, time to serve, time to sing, to speak, to pray, to visit, to meet on committees.

All these are a part of the joy of living a Christian life. All this means loyalty to Christ, through sun-

shine and shadow, through joy and through sorrow, when we have friends and when we stand alone.

We must be loyal to the church, no matter who is pastor; loyal, no matter whether we are clerk or usher; loyal to the church on rainy days, cold days, when sermons are long or short; loyal when slighted, loyal always, loyal in our place, for the pastor is depending on us, and the Lord is counting on us; loyal to the prayer meeting when others fail; loyal when the interest seems to drag and others grow careless. Our loyalty may save the day.

We must be loyal in whatever department we are serving. The church is depending on us. If we fail we are not ideal Christians. This brings us to the house of God, the place of feeding, regularly, the place of service daily. We can now recognize that by the aid of the evangelist we were converted and perhaps sanctified. Through the teacher we have learned the truth and been indoctrinated. The pastor and others have helped us take up special lines of service, and we know and others know, that we are on the way to full grown men and women.

God's ideal is that every convert should become a full grown man in Christ. It is too bad that so many fail and go back before they ever know anything about the Christian life.

In conclusion then we believe the ideal Christian must:

1. Be converted.
2. Be sanctified.
3. Have a vision of world salvation.
4. Learn and love to serve.
5. Live and walk in the Light.
6. Become a supporter.
7. Be loyal.

Westfield, Indiana.

### Membership in 1914

The following comparison of statistics of membership in Yearly Meetings reported thus far in 1914 will be interesting:

AMERICAN YEARLY MEETINGS				
	1914	1913	Inc.	Dec.
California .....	4,590	4,368	222	
Canada .....	954	1,099		145
Iowa .....	8,092	8,538		446
Indiana .....	21,081	20,304	777	
Nebraska .....	2,048	1,985	63	
New England .....	4,041	4,039	2	
New York .....	3,578	3,597		19
North Carolina .....	7,961	7,387	574	
Ohio .....	6,553	6,061	492	
Oregon .....	2,560	2,496	64	
Philadelphia .....	4,410	4,388	22	
Western .....	*14,250	†15,538		1,288
Wilmington .....	6,428	6,291	137	
London .....	19,942	19,776	166	
Dublin .....	2,326	2,349		23
			2,519	1,921

Net increase fifteen Yearly Meetings..... 598

\* Not complete.

† Reported in 1911.



## The Westtown Letter

### The Religious Life at Westtown

As the Westtown Letter for this month I present part of an article written last Spring for the *Westonian*, by George L. Jones, who is now beginning his fourth year as a teacher at Westtown. He has been here long enough to know of what he is writing, but not too long for a certain freshness of impression which gives special value to his opinions.

THOMAS K. BROWN.

This subject, *The Religious Life at Westtown*, shapes itself in my mind under three aspects: first, our religious life as an outsider might gather it observationally from a visit of a few days; second, the real underlying current of life, which one can gather and interpret only feebly at best; third our duty to the Society at large.

First, the external aspect, briefly summarized. Our imaginary visitor would, at the end of the week's stay among us, label us as a fairly religious community. He would have listened thrice daily to the reading of the Bible, followed by a longer or shorter period of silence, a silence almost invariably genuinely reverent. He might discover that a fair proportion of our boys and girls have a short period of devotion of their own. Twice a week he would find the whole school, in sections of fifteen or twenty, engaged in Bible study,—on Fifth-day in oral recitation of memorized selections; on First-day in regular Bible classes for study and discussion. On First and Fifth-days also he would attend our regular meetings for worship, and on First-day evenings the half-hour collections addressed, by prearrangement by some outside speaker or one of the officers of the school. He would discover two groups of boys, fifteen or more in each, meeting for mutual spiritual development. The officers of the school gather occasionally in devotional meetings of their own, which are open for concerns which any may have for our spiritual welfare. Several of our number are connected with various outside religious interests and movements, a fact which has a very definite reflex influence on the school at large. Thus would our visitor judge us,—a fairly religious community.

Second, a closer view. A longer and more intimate knowledge of our religious life does not weaken this judgment. Compared with many schools as to religious activities, we do not, it is admitted, exhibit much of the emotional and demonstrative. But beneath the undemonstrative exterior there is, as I see it, a life that is solid and substantial. That two hundred young people still under twenty years of age, should gather twice a week in our meeting-room, and, with few of the outward allurements to worship, should sit for an hour in reverence and quietness, not a quietness due to disciplinary compulsion but to a native sense of appreciation of the purpose of worship, indicates a pretty satisfactory basic conception, either inherited or acquired; and that there should envelop us at times a very sensible covering of Divine power, due in no

little measure to a receptive and responsive attitude of soul on the part of the boys and girls themselves, shows a spiritual capability that is full of promise. One potent reason for this rather gratifying condition is that those who render service in our meetings do so almost invariably under weight of concern, felt by the speaker and recognized by the listeners; visiting ministers come to us because they have a message for Westtown; our teachers who speak do so out of a living concern for our spiritual growth; and we can easily believe that no pupil's voice is heard in our meetings except as a result of a long wrestling of spirit, out of which he is emerging with a very definite sense of a drawing to service.

In no spirit of boasting, then, but rather of gratitude, it can truthfully be said that our student body has a good intuitive conception of the measuring of the spiritual life, and a well-defined appreciation of the reality of the voice of God.

That there also is a strong spirit of mutual helpfulness among our students impresses me. A goodly number of our boys interest themselves in some younger pupil, or one who finds it hard to "fit in," or one who is going wrong. I have been surprised at the number of boys who come to various teachers with a concern for some other boy or with some proposition in mind which bears on the welfare of the school. The evidence of a genuine interest in one's fellows and of a conception of the spirit of Christ, working itself out, it may be unconsciously, in practical Christian service, is most gratifying.

I am not sure but that, in this connection, we suffer from isolation, and from a somewhat self-centered and self-contained life. There is, of course, ample opportunity for helpful service within the school; but so nearly do we constitute one large family that after all it savors of service spent by ourselves on ourselves. The broader, altruistic, self-sacrificing motive is not always in evidence. Young people are by nature hero worshipers; they admire the man who has "done things"; the lecturer who comes to us with a reputation of having accomplished some noteworthy achievement in the world is always sure of close attention. I am not sure, then, but that we should place greater emphasis on activity, encouraging outward expression of the inward life, idealizing those who, in self-sacrificing devotion to their Master, have accomplished and achieved.

GEORGE L. JONES.

(TO BE CONCLUDED NEXT MONTH)

—Adv't.

Life is a daily worship, tremulous with reverence, beautiful with prayer and song, and fragrant with the incense-perfume of holy thoughts and good deeds. So do nature and providence lean down lovingly into the good man's life, mingling earth with heaven, linking it all with God, moving it all to the orderly music of his great purpose.—*Selected*.



## INDIANA YEARLY MEETING

The ninety-fourth session of Indiana Yearly Meeting convened at Richmond, Indiana, September 22. In many respects it was considered one of the best yearly meetings held in recent years. The high water mark was reached on Friday afternoon at the session devoted to the interests of the Foreign Missionary Board when Bishop Oldham, of the M. E. Church, delivered the address.

This address was a comprehensive review of the status of foreign missions and a strong exposition of the spirit and methods by which missionary work should be carried on. Referring to the present European war, he paid an extraordinary tribute to the Society of Friends, which had always stood for a gospel without any taint of militarism upon it. There were other special features of interest during the week. The sessions on peace, on the report of Earlham College and the men's supper deserve special mention.

The Meeting on Ministry and Oversight convened at ten and two o'clock on the 21st. The afternoon session was devoted wholly to a consideration of the state of the church. A goodly number participated in the discussion and it was a session of unusual inspiration.

Fewer visiting ministers were present than usual. Among these were the following: Joseph John Mills, of California, General Secretary of the Five Years Meeting; Amos Kenworthy, of California; Zeno H. Doane, of Iowa; Hannah Hubbard, of Kansas; Robert Pelt, James M. Swander and E. James Carter, of Western Yearly Meeting; Evangeline Reams, of Ohio; Solomon R. Tice, of Mexico, and Jesse H. Hawkins, of Wilmington. Alfred C. Garrett, a well-known Friend of Philadelphia, and Josiah Binford, of Kansas, were also present.

The concern of Charles E. Tebbetts, wife and daughter, to make a trip around the world in the near future, visiting the various mission stations under the care of Friends, was brought before the meeting through the favorable action of Whitewater Quarterly Meeting. Much sympathy was expressed in the concern of these Friends, and the Clerk was instructed to prepare a proper minute liberating them for this service. It is not expected, however, that they will attempt the trip for the present and will await development of the European war.

The clerks of last year were re-elected, viz.: President Robert L. Kelly, Presiding Clerk; Winifred H. Milligan, Recording Clerk; Professor Edwin P. Trueblood and Edith J. Hunt, Reading Clerks, and Milo S. Hinckle, Announcing Clerk. The reading of the London

General Epistle evoked many expressions of appreciation, and the meeting was brought into deep sympathy with English Friends because of the trials which they are now undergoing on account of the war.

Commendatory references were made to the recent statement on the war situation issued by the London Yearly Meeting for Sufferings. Later in the session a statement was read concerning the organization of a relief committee among Friends in England to care for Germans, Austrians and Hungarians who are now innocent sufferers in the British Empire because of war. Attention was called to the fact that this action of English Friends was an example of Christian brotherhood which would not fail to make its impression upon other people. By action of the Yearly Meeting, THE AMERICAN FRIEND, which is receiving funds to help this committee, was directed to be the agency to receive funds for this purpose from members of Indiana Yearly Meeting. It was further stated during the Yearly Meeting that English Friends are now enlisting to relieve suffering on the battle fields of Europe. The Clerk was directed to send a special message to Isaac Sharp, Secretary of London Yearly Meeting, expressing the sympathy of Indiana Yearly Meeting in the situation in which English Friends find themselves.

On Tuesday afternoon the report of the new Efficiency Committee and Secretary was given. Special attention has been given during the past year by the Secretary, Ancil E. Ratliff, to the financial situation and a number of meetings have adopted the every-member canvass plan together with the use of the duplex envelope system. Some discussion arose as to the formation of the Efficiency Committee, but after consideration it was agreed that it should be made up from the Chairmen of seven standing committees of the Yearly Meeting, which include Evangelistic, Foreign Missions, Bible School, Christian Endeavor, Home Missions, Temperance and Peace. Ancil E. Ratliff was continued Efficiency Secretary the coming year.

The report on Indian affairs came on Wednesday morning, showing that the missionary work among the Indians is progressing satisfactorily. Some stations have been abandoned owing to the work of the government, but new stations have been built in other places. George N. Hartley pointed out the fact that there is a great call for young people to engage in mission work among the Indians. The report on Southland College was encouraging, and it was

decided to purchase forty acres of land lying to the west of the college and to sell forty acres lying south of the college grounds. A memorial of Seth Stafford was read and kindly mention was made of a large number of others who have died during the past year.

The reports of the trustees of the Indiana Anti-Saloon League and of the Temperance Committee of the Yearly Meeting were given on Wednesday afternoon. Special emphasis was laid upon the importance of voting for the proposed constitutional convention at the November election in Indiana as an aid to the prohibition movement in the state. Mrs. Culla J. Vayhinger, President of the Indiana W. C. T. U., gave an excellent address along practical lines. The meeting gave its endorsement unanimously to the principle of prohibition, local, state and national, and the clerks were directed to furnish this information to the legislators in congress and other officials. A resolution was adopted protesting against an increase in taxation upon liquors on the ground that the government should not derive its revenue from such a traffic.

An interesting report of the Home Mission Committee showed a good degree of interest in this subject and profitable addresses were made by Murray S. Kenworthy and Robert E. Pretlow.

The state of society was given a full session on Thursday morning. Joseph John Mills and others participated in the discussion. Special emphasis was laid on the need of maintaining the country meetings, which means not only the betterment of the communities, but the teaching and training of the future ministers of the church. Dr. Mills announced that in three of the largest yearly meetings the average salary of Friends pastors is \$430.00 a year. Church attendance and family devotion were reported on the increase in a number of Quarterly Meetings, although others reported a decrease. Considerable emphasis was laid upon the value of prayer. The total membership of the Yearly Meeting was reported to be 21,081, a gain of 777 over last year.

The report of the Peace Committee on Thursday afternoon was followed by addresses by William C. Dennis of Washington City, and William Dudley Foulke, of Richmond, Indiana, who had just returned from Europe. Mr. Dennis analyzed the causes of the present European conflict, and closed by saying that in the end the nations of the earth must be organized on a basis of humanities rather than on a false and self-destroying patriotism. Both speakers emphasized the fact that if the European na-



tions had not had their standing armies the war would probably have not occurred. The meeting adopted strong resolutions declaring its policy and endorsing the course of President Wilson and Secretary Bryan.

The men's supper at the South Eighth Street Meeting House on Thursday evening was one of the features of Yearly Meeting week. About one hundred and thirty men gathered around the supper tables, following which addresses were given by Joseph John Mills, President Robert L. Kelly, Zeno H. Doane and Professor Elbert Russell. The latter suggested that Indiana Yearly Meeting should set its goal for three thousand new members the coming year. This proposition was heartily and unanimously endorsed, following which the proposition to hold a Men's Conference of all the Yearly Meetings in the near future was given endorsement. Later the Yearly Meeting gave its endorsement to the proposition. A number of the men participated in the discussion.

The report of the Evangelistic, Pastoral and Church Extension Board was given on Friday morning. Strong expressions of confidence in the work of Ira C. Johnson, the retiring superintendent, were given and the meeting by unanimous vote voiced its approval of his work and its well wishes for the future. The report showed that there are one hundred and forty-two congregations in Indiana Yearly Meeting with seventy-five pastors. At a subsequent session Truman C. Kenworthy was elected General Superintendent for the coming year.

The report of the Foreign Missionary Board was given at the afternoon session together with the report of the American Friends' Board. About \$10,000 had been spent for missionary work during the past year. Charles E. Tebbetts gave a brief impressive address, and was followed by Bishop Oldham of the M. E. Church, who gave one of the strongest addresses during Yearly Meeting week.

The Bible School Board made its report at the session on Friday evening. Sixteen front line Bible Schools were reported to the Yearly Meeting and certificates were granted each of these. An inspiring address was given by Alfred C. Garrett, of Philadelphia.

The Saturday morning session was devoted largely to miscellaneous and routine business. The report of the trustees and the treasurer was read while a number of other committees made their reports. The afternoon was devoted to educational purposes. A report of Fairmount Academy was fol-

lowed by the report of Earlham College. Earlham is now given a high rating in the educational world. It was reported that it is one of five colleges in the United States that has made conspicuous progress in the last few years. Approximately \$250,000 has been given to Earlham within the last five years and mention was made of subsequent increases in the endowment fund during the past year. The present freshman class is the largest in the history of the college. On account of advancing years Timothy Nicholson voluntarily resigned from the Board of Trustees and the meeting by a rising vote expressed its appreciation of his forty-nine years of service in that position. Benjamin Johnson was re-elected Trustee, and John E. Parker was elected to succeed Timothy Nicholson.

Saturday evening was devoted to the work of the Christian Endeavor Union. Paul Brown was elected President for the coming year, and E. E. Davis, a local pastor in the city, gave an instructive address. A meeting in the interest of Young Friends' Activities was held on Wednesday evening with Thomas E. Jones, Secretary of Young People's work, in charge. A profitable address was given by Alfred C. Garrett, of Philadelphia.

Sunday was the closing day of the Yearly Meeting and brought a large attendance, especially in the afternoon. Joseph John Mills and Elbert Russell preached in the morning, and Zeno H. Doane and Leanah Hobson in the afternoon. A children's meeting was held in the south room at two o'clock in charge of Alice Woodard Hunt. Several speakers addressed the crowds at different stands on the grounds during the day. President Robert L. Kelly preached the closing sermon at night, in which he set forth something of the history, the work and future prospects of the Society of Friends.

#### ERRATUM

In the issue of THE AMERICAN FRIEND of October 1st, on page 635, middle of third column, in the account of Western Yearly Meeting, the name of Mary Miars Harold as Treasurer of the Women's Foreign Missionary Society, should have been Ella S. Harold. Her address is 1703 College Avenue, Indianapolis, Indiana.

The Christian Endeavor Union and the Young Friends Association of North Carolina Yearly Meeting have decided to unite the work of these two organizations under one head. Fred E. Smith of Greensboro has been chosen president.

#### NEWS NOTES

Plans are well in hand for a Yearly Meeting wide special effort in the lines of evangelism and mission work in California.

The meeting at Indianola, Iowa, is holding a three weeks' revival service under the able leadership of Elgie McCarger.

A new Christian Endeavor Society was organized in August at Casa Grande, Arizona, with Jesse White as president.

Word comes to us from Pasadena, California, that the temperance campaign in that state looks encouraging for a dry victory.

Whittier College in California has opened with a better prospect than ever before. The gain in enrollment is more than twenty per cent. and the quality is equally good.

We learn from the *Pacific Friend* that Rebecca H. Smiley died on August 21st at the Glendale Sanitarium, Los Angeles, California. The body was shipped to Poughkeepsie, New York, for interment.

The pastors of California Yearly Meeting were recently entertained at a chicken dinner at the home of Wallace Gill and wife of Bell, California. The day was one of profit and real Christian fellowship.

Encouraging reports have been received from Wilson and Lucy Cox, Martha Hunnicut and Elizabeth Stratton and Milton and Margaret White, who have been recent recruits from California to the mission field in Alaska.

Deep River Quarterly Meeting was held at Springfield, North Carolina, on September 5th. Following a discussion on the subject, the meeting endorsed the recommendation of the Yearly Meeting relative to the adoption of a pastoral system in the various Monthly Meetings.

The *Pacific Friend* prints an interesting letter from Arthur Chilson under date of August 13th. The party spent some days in Palestine and visited the mission at Ram Allah. They attended the Sabbath morning services and Arthur Chilson and Jefferson Ford both gave short messages.

In answer to the query of Raynor W. Kelsey in a recent issue of THE AMERICAN FRIEND, M. C. Wilson of Dublin, Indiana, writes as follows: "It was my privilege to be acquainted with Caleb Wickersham and Jonathan Wright, members of the first committee on Indian affairs appointed by Indiana Yearly Meeting."



It is reported that since the returning of Edward Kelsey to the Ram Allah mission, the work on the new building for the boys' school has been going steadily on. The building is splendid and the pride of all the people in Ram Allah. It is going to be as a light on a hill to uplift and educate the future men of Syria. The dedication was to have occurred on October 2.

A communication from Salem, Indiana, announces that Mary E. Chapman, who has served Blue River meeting as pastor for three years will go to her home at Bloomingdale, Indiana. The letter states that the members fully appreciate the great good she has done during her pastorate. It is felt that the meeting has been greatly benefited by her labors. Her gospel messages have been sound in doctrine and spiritual.

A movement is on foot in California, in which Friends are generally interested, to secure the exemption of college property from taxation, under the referendum law. A vote will be had this fall on this proposition which is number 43 on the ballot on the series of articles to be voted upon. Every state in the union except California is said to exempt college property from taxation. Friends and patrons of Whittier College are greatly interested in the success of the proposition. It is hoped that all Friends will give this article their support in November.

The Bible School Committee of Whittier Monthly Meeting, California, gave a banquet recently in the society rooms of the church to the Bible School teachers and other workers. The attendance was about one hundred, and the occasion was one of great interest and pleasure to those attending. Milo Hunt, Superintendent, presided, while President Thomas E. Newlin of Whittier College, was toastmaster. Various toasts were responded to by Miss Retta Cook, Mrs. Leonard B. Sharpless, Mrs. Louis Williams and Robert Hamilton. Dr. M. V. Coffin, superintendent of the junior work, reported that there are eight classes in the department, five for boys and three for girls, with an enrollment of eighty. Brief remarks were made by the pastor, H. C. McGrew.

Sunday, September 27th, was the Bible School rally day for the Friends at Indianola, Iowa. This day was a fitting climax to one year's work. The attendance in the Bible School has been doubled, being increased from fifty or sixty to one hundred and thirty and, sometimes one hundred and fifty. The standard for rally day was two hundred and it was a glad surprise to find that

two hundred and forty were present. A splendid program was rendered by the children, followed by a short talk upon "The Advantage of Teaching Young Children to Speak in Public," by Charles Moore. The class of high school boys, under the supervision of J. O. Eno and their teacher, Charles Clark, built a lighthouse of two hundred bricks from which was flashed a light over the church. Each boy had brought a brick and as the last one was put in its place there was great enthusiasm. This was the day for the school to receive their gold pins. Twenty-two were given out, which means that that number of students have been neither tardy or absent for one year.

#### PERSONAL MENTION

H. Elmer Pemberton is serving the South Salem Meeting, at Salem, Oregon, as pastor.

Asa E. Woodard entered upon his new pastorate at Russiaville, Indiana, on September 27th.

J. Robert Parker of Graham, North Carolina, recently conducted a series of meetings at Edward's Hall, North Carolina.

Marjorie Baker is conducting a very successful kindergarten in the new bungalow of the First Friends' Church at Pasadena, California.

John Henry and Miriam Douglas were able to attend services on "All the Family at Church" day at Whittier, California, on September 13th.

Lenora N. Hobbs, of Bloomingdale, Indiana, Treasurer of the Home Mission Council of Friends in America, has been made corresponding secretary of this organization.

Absalom Rosenberger, pastor of the meeting at Los Angeles, California, de-

livered an address on "The Better Education for the Minister" before the Pastors' Association of California Yearly Meeting at Bell, California, on September 15th.

Willis Beede of Casa Grande, Arizona, has entered the Kennedy school of missions at Hartford, Connecticut, for a year's work. He expects to enter the mission field.

Martilia and Mary Cox have accepted a call to the pastorate at Hadley, Indiana. They will also engage in some evangelistic work during the year. Martilia Cox has charge of the work of the Purity Department of Western Yearly Meeting.

George H. Moore entered upon his service as pastor at Bloomingdale, Indiana, on September 27th. Enos Harvey, the retiring pastor, has resigned to accept the superintendency of the Evangelistic Department of Western Yearly Meeting.

Earl J. Harold and wife, of Greensboro, North Carolina, who spent the greater part of the summer at Richmond, Indiana, where Earl Harold underwent a serious operation, have returned to their home in Greensboro. Mr. Harold is Secretary of the Federation of Churches in that city.

#### YEARLY MEETINGS, 1914

**Baltimore**—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas. Haverford, Pennsylvania.

#### WESTERN YEARLY MEETING DEDICATION SOUVENIR

1858-1914

Historical, Delightful and Photographical  
Over forty cuts. Sixteen pages.  
Price, 10 cents, by mail, postpaid.

Address JOHN KENDALL, Mooresville, Indiana

#### Mission Study Books for 1914-1915

##### Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
" " " " " paper ..... 36c  
Our World Family, Junior, paper... 29c  
How to Use ..... 10c

##### LEAFLET HELPS.

Lolita ..... 2c  
The Children of Cuba ..... 2c  
Child Life in Palestine, China, Burma  
and India, each ..... 2c

Minutes of the Triennial Conference  
of W. F. M. Union ..... 2c

All literature sent postpaid at prices  
quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.

##### Home Mission Study Books

In Red Man's Land, cloth. .... 58c  
" " " " " paper ..... 36c  
Good Bird, the Indian, Junior, paper, 29c

##### LEAFLET HELPS.

Our North American Indian ..... 2c  
Missionary Work Among the American  
Indians ..... 2c

##### New Courses for Class Use

Social Aspects of Foreign Missions,  
by W. H. Faunce, cloth ..... 68c  
Paper ..... 46c  
Missionary Women and the Social  
Question, by Mrs. Fred S. Bennett,  
price ..... 18c



### THE EXECUTIVE COMMITTEE

The annual meeting of the Executive Committee of the Five Years Meeting was held at Richmond, Indiana, on Thursday of last week. Eleven of the members were present and a large amount of business was transacted.

Considerable attention was given to the proposition of holding a Conference for the men Friends of America. After a lengthy discussion the Committee approved the idea of holding such a Conference, but decided to create a Promoting Committee which shall itself pass judgment upon the propriety of holding such a Conference. If the proposition is approved, the Committee is given power to act and will then proceed to set a time and place, and make all arrangements for the holding of such a conference.

The Committee is as follows: S. Edgar Nicholson, Chairman, Robert L. Kelly, E. Gurney Hill and Folger P. Wilson, all of Richmond, Indiana; Ancil Ratliff, Fairmount, Indiana; Evan H. Ferree, Marion, Indiana; Morton C. Pearson and Willard O. Trueblood, Indianapolis, Indiana; Edward M. Woodward, Montezuma, Indiana; Murray S. Barker, Thorntown, Indiana; M. J. Farquar and Albert J. Brown, Wilmington, Ohio; Isaac T. Johnson, Urbana, Ohio; Joseph John Mills, Pasadena, California; Dr. W. V. Coffin, Whittier, California; Charles O. Whiteley, Newberg, Oregon; Frank A. Elliott, Portland, Oregon; Seth K. Gifford, Providence, Rhode Island; Charles M. Woodman, Portland, Maine; Paul J. Furnas, New York City; Albert G. Shepard, Glens Falls, New York; John R. Cary, Baltimore; J. Elwood Cox, High Point, North Carolina; Earl J. Harold, Greensboro, North Carolina; A. S. Rogers, Toronto, Canada; Arthur Dorland, Wellington, Canada; David M. Edwards and I. W. Cook, Oskaloosa, Iowa; Claude Stanley, Wichita, Kansas; Francis Wright, Jr., Kansas City, Missouri; George D. Weeks, Denver, Colorado, and Theodore Foxworthy, Plainview, Nebraska. Isaac Sharpless, Haverford, Pennsylvania, and Alfred C. Garrett, of Philadelphia, together with J. Walter Malone, Jr., Cleveland, Ohio, and Ralph J. Coppock, Damascus, Ohio, representing Yearly Meetings not in the Five Years Meeting, will be asked to accept places on the committee.

The committee appointed a year ago to look after the needs of aged and disabled ministers, reported that it is now ready to receive funds by bequest and direct contributions and that public announcement of the same will be made in the near future.

Robert L. Kelly, reporting for the

Educational Board in reference to the proposition to make some arrangements with the management of Hartford Theological Seminary for graduate biblical instruction, reported that the Board had no definite recommendation in this direction. Joseph John Mills, the General Secretary, made a most interesting report of his work during the past year. He has attended six Yearly Meetings and has collected a vast amount of information which will be valuable as a survey of conditions among Friends in America. He was re-elected as General Secretary for the coming year.

Reports were had from most of the Boards which indicated commendatory progress, and considerable routine business was transacted.

There were meetings of the Executive Committees of the Social Service Board and of the Evangelistic Board on Wednesday. The Foreign Missionary Board held busy sessions on Friday afternoon and evening and all day Saturday.

### CORRESPONDENCE

SPICELAND, IND., Sept. 20, 1914.

*Editor American Friend:*

In the last issue of THE AMERICAN

FRIEND, Raynor W. Kelsey raises the question whether anyone in Indiana Yearly Meeting remembers any of a certain committee on Indian Affairs, appointed at the first session of Indiana Yearly Meeting, held in 1821. I am writing to say that two sons of Caleb Wickersham, Jethro Wickersham of Spiceland, and David Wickersham of New Castle, are still living; the former 91 and the latter 89 years old. Several grandchildren are still living also. W. B. Wickersham, so long connected with the Chicago Public Library, was a grandson. Caleb Wickersham lived to be nearly 93 years old and died in 1872.

LOUISA WICKERSHAM.

WICHITA, KANS., Sept. 16, 1914.

*American Friend:*

I want to commend your articles on the Unity of Friends, especially that in the issue of September 10. Unpalatable as it is, I believe it to be the exact truth. Now that the case has been diagnosed, it is to be hoped that the patient will submit to the necessary operation that can alone result in ultimate recovery.

O. C. EMERY.

## Never Questioned

Royal Baking Powder is absolutely pure and wholesome. It is made from highly refined, pure, cream of tartar, an ingredient of grapes. Not an atom of unwholesomeness goes into it; not an unwholesome influence comes from it. It perfectly leavens the food, makes it finer in appearance, more delicious to the taste, more healthful.

Its superiority in all the qualities that make the perfect baking powder is never questioned.

# ROYAL BAKING POWDER

*Absolutely Pure*

**No Alum**



## BIBLE SCHOOL LESSON

October 18

**Subject**—In the Garden of Gethsemane.

**Lesson**—Mark 14: 32-42.

**Golden Text**—Watch and pray, that ye enter not into temptation.

**Place**—Outside of Jerusalem, Mount of Olives.

**Time**—After midnight, morning of April 7, the day of the Crucifixion.

The supper had ended and Jesus and the disciples had gone out into the night beyond the city walls.

Jesus says with plain directness that all of them before the day is over will be scattered and distracted by occurrences which they will not understand.

Impulsive Peter renews his allegiance, but even he will be so confused that he will deny his Master thrice before daylight.

Who of us can imagine the darkness of that hour, when the whole fabric of their hopes was tumbling down? Like sheep afraid, the disciples were about to scatter.

But even they could not keep awake while the Master goes apart to agonize and to pray that the cup might pass from Him. Oh, the awfulness and the sacredness of that hour! But with what resignation Jesus utters, "not what I will, but what thou wilt!" How He throws Himself upon the Father in this hour of supreme suffering!

Note the custom of Jesus to pray before any time of crisis in His life. Jesus had reached a point where no one could share His agony, not merely the agony of facing physical death, but the agony of the weight of the world's sin upon Him, but it would have helped to have known that the disciples understood Him and were agonizing in prayer with Him.

The golden text should be our motto, lest we crucify our Lord afresh. Lincoln said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

## CHRISTIAN ENDEAVOR

October 18

**Topic**—A Saloonless Nation. Why Not? How? Hab. 2: 1-14.

It needs little argument to convince Christian Endeavorers that the liquor traffic is wrong, judged from any standpoint, and that it ought to be abolished.

Physicians have denounced alcohol, labor is largely against it, business and commerce are increasingly antagonistic, religion has put its ban upon it, and new statesmanship is beginning to hurl its anathemas.

But for its protection under our systems of politics, the liquor traffic would have died long ago.

The how of the problem is more complex. Primarily we must continue to educate, and above all we should culti-

vate the spirit of getting together. The traffic cannot be destroyed by warring factions.

Christian Endeavorers can help to educate; they can make sentiment; they can distribute literature; they can participate in citizens' organizations that are at war with the saloon; they can cultivate the spirit of fraternity between enemies of alcohol; they can do personal work with their fellows; they can vote ever and always for candidates who stand for a sober nation.

## FIRST CHURCH, INDIANAPOLIS

At our request, H. W. Carey, Superintendent of the Bible School of First Church at Indianapolis, has submitted the following interesting statements:

Our Bible School Committee and teachers have met and organized for the coming year as follows:

For Rally Day on October 4th we have a committee, and we are sending special postal cards to all the membership and those who are allied or friendly to us. Besides these Mr. Trueblood and the pastoral committee has sent out an equal number of letters giving an outline of the purposes of the church for the coming winter in all its departments, Delitha Harvey Missionary Circle, Quaker Round Table, Boys' Club, Gymnasium class, etc.

On last Sunday we had two hundred and eleven at Sunday School, and I will write you the number for Rally Day. We appointed Ella Barrett to confer with the Superintendents of all the Bible Schools in our Quarterly Meeting and if possible arrange a joint picnic and field day for all our Sunday Schools. She is meeting with encouragement.

Fermor S. Cannon has been appointed to arrange for our Christmas entertainment with power to appoint his assistants and his own program.

Mrs. Edwin A. Hunt has donated \$95.00 worth of gymnasium supplies, such as indian clubs, wands, dumb bells, etc., to the church; Edgar Reitsel is chairman of a committee to organize boys' classes, and Anna Evans, chairman of a committee to organize girls' classes to meet weekly. The boys' club added \$20.00 worth of supplies.

The Choral Society is organizing for the coming year with about twenty-four members. Jessie D. Lewis is chorister. The Quaker Round Table has organized for the coming year, and the subject for study will be the life of William Penn and other early Quaker pioneers of the church. The Delitha Harvey Circle held its first fall meeting at the home of Linton A. Cox, with a splendid program and large attendance. The Ladies' Aid Society held a meeting and luncheon at the church Tuesday, September 29th, with a large attendance.

## MARLBOROUGH MEETING, NEW YORK

Marlborough Monthly Meeting was held at Clintondale, New York, August 29th. There was a large attendance, the four meetings, Tillson, Milton, Plattekill and Clintondale, being well represented. The local congregation was glad to welcome again their pastor, John D. Piper, after an absence of three weeks.

George Jones and wife of Westtown, Pennsylvania, were with us. His ministry with others added to the interest and profit of the meeting. Death has recently entered our midst and taken Sarah H. Heaton. She will be greatly missed. Edward Ransome, who for three years has served the meeting at Plattekill as pastor, has accepted a charge at Monkton Ridge, Vermont.

## Married

**Presnall-Ridgway**—At the east side Friends' Church, Tacoma, Washington, September 20, 1914, at the morning service according to the custom of Friends, Lindley M. Presnall to A. Jennie Ridgway, of Berkeley, California. They will be at home at Seattle.

**Swindell-Chandler**—At the home of the bride's parents near Dunreith, Indiana, September 10, 1914, Daniel Swindell and Ethel May Chandler.

## Born

**Mills**—On September 20, 1914, to Leland S. and Elizabeth Lucretia Mills, a son, L. Kenneth.

**Moody**—On September 22, 1914, to Chester A. and Mabel Cartland Moody, of Poughkeepsie, New York, a daughter, Winifred Cartland.

## Died

**Bogue**—Rebecca Bogue, wife of Eli Bogue, died at her home in Bloomingdale, Indiana, September 18, 1914, aged sixty-six years. She was a loyal member of the Friends' Church. She leaves a husband, two daughters and four sons. The funeral services were held on the morning of the 21st, Enos Harvey officiating.

**Greenfield**—Rachel Greenfield, daughter of Harrison and Jemima Gray, was born near Gilmore, Tuscarawas County, Ohio, in 1850, and died September 9, 1914, aged sixty-four years. She was married to Miller Greenfield in 1871. At the age of nine years she was converted and joined the Methodist Church. After her marriage, she, with her husband, united with Friends at Guernsey, Ohio. She was a zealous worker for the ministry, having marked talent in song, prayer and exhortation. She was an elder for many years.

**Ianson**—Sarah R. Ianson, widow of the late Dr. William Ianson, and eldest daughter of the late Samuel Rogers, died at her residence, 3 May Square, Rosedale, Toronto, Canada, September 3, 1914.

**Perry**—William Henry Perry, son of Restore and Nancy Perry, was born in Perquimans County, North Carolina, February 24, 1847, and died at the home of his brother near Des Moines, New Mexico, July 21, 1914. He was converted when a young man and was recorded a minister a few years later. He remained a faithful servant of the ministry as far as his health would permit, doing religious work in Kansas, Iowa and North Car-



olina Yearly Meetings. He leaves three brothers and two sisters.

**Lindsey**—Mary Patrick Lindsey, oldest daughter of Martin and Ruth Patrick, was born near Cayuga, Indiana, April 9, 1834, and died at her home August 29, 1914, aged 80 years 4 months and 20 days. She was married to Jones Lindsey in 1852. She was converted in 1892 and united with the Friends' Church to which she remained true and faithful. As the result of her activities and the help which she and others rendered financially, a meeting house was erected and named Lindsey Chapel in her honor. She was noted for her liberality and gave largely and freely to all benevolent purposes, and responded regularly to the needs of the church. She was a woman of strong Christian character and was always ready to testify for her Master. She is survived by four daughters, two sisters, one brother, ten grandchildren and three great-grandchildren. Funeral services were held at Lindsey Chapel conducted by J. D. Newlin of Ridge Farm, Illinois, assisted by Samuel Talbert of Russiaville and Noah Dixon of Cayuga.

**Wilson**—Timothy Wilson, of Richmond, Indiana, was born in eastern North Carolina, June 20, 1832, and died at Indianapolis, Indiana, June 25, 1914, aged 82 years and 5 months. He spent his young manhood at Spiceland, Dublin and Dunreith, Indiana, and for many years was a very successful principal of Friends' academy at Spiceland. On removing to Richmond about 1888 he entered the services of Benjamin Johnson and son, with whom he remained over twenty-two years. He was twice married; to Elizabeth Ann Terrell in 1852, and after her death to Elmina Foster Coffin, who survives him. He was a staunch Friend from early years and for many years an elder and an effective Bible School teacher. He was a man of superior ability. He leaves a son, Terrill Wilson, of Pasadena, California, and a daughter, Olive B. Newlin, of Whittier, California.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

#### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

## Boosters for the Bible School

### SUPPLY OUTFITS FOR FRIENDS CHURCHES AND SCHOOLS

The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

### The Penn Quarterlies

**TEACHERS QUARTERLY**, 56 pages, newly prepared. Single copy, 10 cents; in Clubs, 7½ cents per copy.

**ADULT QUARTERLY**, 40 pages; for all Adult Grades; all newly prepared. Single copy, 5 cents; Club rates, 4 cents.

**INTERMEDIATE QUARTERLY**, 48 pages. 5 cents per copy.

**LESSON SHEETS**. Same material as Adults. For Visitors and to replace lost Quarterlies. 2½ cents per copy.

**CHILD'S LESSON LEAF**, for Primary Classes. 5 cents per copy.

**YOUTH'S FRIEND**. An eight-page weekly for Young People. Single copy, 50 cents per year; Club rates, 10 cents per quarter.

**GRADED LESSONS**. As prepared by the International Committee and adopted by the Five Years Meeting.

### Boost Your Church and Sunday School

Here's for a Greater Church, cards, 40 cents per 100.

Here's for a Greater Prayer Meeting, cards, 40 cents per 100.

Complete Monthly Meeting Record, as prepared by the Five Years Meeting, \$2.00.

Booster Cards, 10 cents per dozen, 75 cents per 100.

Here's for a Greater Bible Class, cards, 40 cents per 100.

Birthday Cards, \$1.00 per 100.

Cradle Roll Birthday Cards, \$2.00 per 100.

Complete Home Department Outfit, \$1.00.

Complete Cradle Roll Outfit, \$1.00.

Friends Secretary Book for Sunday Schools, 60 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each; No. 2, for 20 names, 10 cents each; No. 3, from 25 to 200 names, 15 cents each.

Address all Orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

FOR SALE—I want to sell my farm of 160 acres, located in Cherokee County, Kansas. A beautiful location, one-half mile from railroad station and Friends' Church. School, three-quarter mile. A ten room house with closets and other conveniences. Two barns and other out-buildings. Address  
W. H. WHEELER, LaHarpe, Kansas.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS ARE THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest cheerfully.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



L. Hollingsworth Wood,  
43 Cedar,  
New York City.

# The American Friend

Old Series.  
Vol. XXI., No. 42.

TENTH MONTH 15, 1914.

New Series.  
Vol. II., No. 42.

## The Recessional

BY RUDYARD KIPLING

God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine,  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

The tumult and the shouting dies,  
The captains and the kings depart;  
Still stands Thy ancient sacrifice,  
A humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

Far called, our navies melt away,  
O'er dune and headland sinks the fire;  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget, lest we forget!

If drunk with sight of power, we lose  
Wild tongues that have not Thee in awe,  
Such boastings as the Gentiles use—  
Or lesser breeds without the law—  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard,  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord! Amen.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## The Homiletic Review

A very readable and illuminating article on "The Future of Turkish Arabia," by Dr. Samuel Marinus Zwemer of Cairo, Egypt, is the first of a number of able and well selected articles for students and preachers in the October number of *The Homiletic Review*. There is a suggestion for the times through which we are passing in Dr. Thomas Arthur Smoot's article on "Jesus and His Philosophy of Love." He points out that "The efficacy of love to meet every possible social, economic and political condition is clearly indicated by the claims of Jesus." Published monthly by Funk & Wagnalls Company, 354-360 Fourth Avenue, New York. \$3.00 a year.

## The Danger Was Imminent

Attention is being called to the declaration quoted below from Dr. John R. Mott's address delivered last spring in Toronto. He was speaking on "An Unprecedented World Situation," and in the words quoted was a truer prophet than he or any other person imagined him to be at the time. He said: "Not only is this age unprecedented in opportunity, but also in danger. We are living in the most dangerous time in the history of the world. This is due to the shrinkage of the world through greatly improved means of communication, which has piled the races in upon one another, and they are acting and reacting on one another with startling directness, power and virulence."—*Pittsburgh Christian Advocate*.

## Abstinence in the Army

It has been announced that the Czar of Russia has put a stop to the sale of liquor to the soldiers in the field and this has been followed by stopping the sale throughout the empire. One of the first acts of the Russians in East Prussia was to close the drinking places. Lord Kitchener has forbidden the forwarding of liquor to the British army, while no alcohol is included in the French scheme of rations. Nothing could more surely establish the character of alcohol than this situation in Europe.

## A Paraphrase

BY GEORGE B. CLASS, LL.M.

"There's so much good in the worst of us,  
And so much bad in the best of us,"  
That it best becomes the best of us  
To praise the best in the worst of us,  
And ill becomes the worst of us  
To mock at the faults in the best of us.  
Then let the best and the worst of us  
Extol the good in the both of us,  
And hide the fault in the lot of us. —Ex.

## New Sunday School Course

The late Convention of the International Sunday School Association held in Chicago has stimulated The Moody Bible Institute in projecting a new course for Sunday School workers, covering every phase of the pupil, the teacher, and the school as well as the organization of towns, counties and states for the development of better methods for Sunday School work. This course is in addition to those already offered in the Bible, Music and Practical Methods of Work, and like them is entirely without cost to those wishing to avail themselves of it.

Full information and a prospectus will be sent free on application to The Moody Bible Institute of Chicago, 153-163 Institute Place.

## A Call to Arms!

BY FRANCINE J. STANLEY

The slogan of our opponents is "In times of peace prepare for war." Shall we not have the slogan "In times of war prepare for peace." There is need for volunteers in the "War against war." Let him that hath clean hands and a pure heart offer himself. The King of Kings goeth forth to fight against that great Beast. Only the bravest and strongest can be accepted as soldiers. Our Leader wants only men who are brave enough to give Him instant obedience and who have proven themselves strong by mastering their own spirits. He can use no soldier "too cowardly to fight error, and too timid to embrace truth." God could use only three hundred men out of Gideon's army; twenty-two thousand were rejected. He who considers joining our army, let him up and sanctify himself. Let there be no citadel in his own heart untaken for Christ our King. Particular emphasis should be felt that property be held and used for God and not for self; then only can Matthew 5: 38-48 be interpreted literally. God has no use for the soldier in the war against war who has not taken this stronghold of the enemy in his own heart.

The Kaiser of Germany is storming and taking the greatest strongholds in the world, so we for Christ, can take the greatest strongholds of the soul. Greater is He that is for us than He that is against us.

Is your optimism dead? Then let it be reborn. Though the present be confusion there may be caught a tiny glimpse of the reign of peace, which is as certainly coming as God is true. "The mouth of the Lord hath spoken it."

Annadel, Tennessee.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 42

RICHMOND, INDIANA, TENTH MONTH 15, 1914.

New Series.  
VOL. II. No. 42

## Our Mission Is Not Yet Ended

The Christian religion is predicated primarily upon the supreme doctrine of brotherhood. It recognizes humanity as a social organism and that the interdependence of every part makes every man his brother's keeper. No man liveth to himself.

Fellowship has no place for the doctrine of strife. The fullest meaning of the parable of the good Samaritan will not have been sensed until the world recognizes that the application of the same principle of love and fraternal solicitude to the robbers themselves, had they been found, would have made the recorded act of mercy to the victim unnecessary. True Christianity not only has an alleviating hand for the succor of the unfortunate sufferer, but it has a cure for the wickedness that is the primal cause of the suffering. Until the Christian religion is able to adjust itself to the world in this relationship, it will have failed of its highest mission.

Too long has religion been withheld as the curative of the causes of all tyranny and oppression, while content in the main to apply itself to the care of those who have been bruised by the heavy hand of wrong. Generally speaking the church has ever been ready to pour out its soul in mercy for the help of the wounded and dying on the field of battle, while strangely silent and indifferent about the problems, which, if solved in the same spirit of sympathetic brotherhood, would have rendered the war itself impossible. Christ's church itself will be put in jeopardy if it does not apply itself to the greater task of curing the wickedness of the world according to the fundamental doctrines of Him who is declared to be the Prince of Peace.

For these principles and primal doctrines the Society of Friends has ever stood, and there are grounds for the belief that the effect of their teachings in this direction has not been wasted. Unquestionably the trend of the Christian church as a body is in this direction. But the world will not be satisfied henceforth with glittering generalities. Humanity cannot be saved by the passing of resolutions. The religion of the heart and life must take the place of the formal and ritualistic. The world is waiting for the genuine incorporation of the Christian faith and belief into the every-day life of humanity, until every problem will feel the quickening of the divine truth. The church

must be preparing itself to speak as the oracle of Jehovah in the expression of His will to man and in the manifestation of His purposes to save the whole of humanity in its multiplex relationships as it has never spoken before, and the Society of Friends with its uncorrupted message of a gospel, upon which there is no taint of unholy strife that would mar the doctrine of human brotherhood, must necessarily play an important part in this reconstruction of the purposes and mission of our Christian civilization.

It must be confessed, however, that the prospect of a speedy realization of these ideals is not altogether reassuring. At a time when the international mind has seemed ready to turn from the unspeakable carnage in Europe to the doctrines of universal brotherhood as presaging a reign of universal peace, and when the voice of the church seemed about to be lifted in unison against the wickedness of war and in behalf of a constructive basis for the perpetual pacification of the world, we find already some strangely distressing discordant notes in high religious circles, apologetic for war and defending the principle of war.

The press reports a St. Louis bishop declaring on the day set apart for national prayer in behalf of peace that war itself is not wicked, although deplorable and horrifying. And now we find from a more unexpected source a generally splendid religious journal expressing itself editorially under the title, "The Righteous Soldier," as follows:

In particular, when truth and right and fidelity and honor are embodied in a great national cause, Christianity may lift for their vindication an arm of might in the fear of God, not merely without blame but with the highest sanction of a dutiful religion. This is war not for self, but in sacrifice of self—war for the protection of those ultimate foundations of right on which the welfare of all humanity must rest. So it is war that unselfishness sanctifies.

While denouncing war for selfish gain, or for racial self-preservation, or for any purpose wherein selfishness plays a commanding part, this journal again declares: "But resistance to such a spirit—blows struck to break down, in the name of humanity and God, such presumption and arrogance—constitute a holy crusade." The article concludes by saying that war must cease.



But war must not cease through the paralysis of men's courage in a craven spirit that dares not crush the head of the bloody and deceitful man lifting his hand against the well being of humanity. War instead shall cease at last when deceit and tyranny and the towering vanities of puffed-up lust for power have been trampled down forever, and a pacified world has come to wish and choose a life where each conforms his own deed and purpose to the welfare of all.

But can deceit and tyranny and lust for power be stamped out by war? Will they not be fostered while the war god stalks the earth? Can these iniquities be conquered except through the love of the conquering Christ? By what right shall Christianity take the sword to avenge wrong and establish the principles of peace, and at the same time rebuke the Mohammedan for entering upon his horrifying holy war with equal sincerity and conscientious devotion to his faith? The religion that must establish itself by bloody war, even in the name of human rights, can make no appeal to suffering humanity on the basis of brotherhood

and the family relationship of a common Father.

Apparently the mission of the Society of Friends has not yet ended. Our future civilization will need the impress of its doctrine and the purity of its message. The ideals of world pacification, based upon the teaching that not only is all war wrong, but that there is a better way for the solution of all international differences, must still be kept to the fore. The old order of the armed truce of the nations must yield to the democracy of human brotherhood, wherein an International Court of Arbitral Justice renders its decisions upon the basis of humanitarian principles and the universal rights of man.

English Friends have spoken in a document that within two months has been read around the world. Shall American Friends be tardy in a pronouncement that will command the attention of all civilization and that will raise a standard about which the pacifists of America and the neutral nations may rally in a mighty effort for world-wide and permanent peace?

## The Right Relation of the Individual to the Collective Conscience

BY FRANCIS A. WRIGHT, SR.

(A paper read before the Meeting on Ministry and Oversight of Hesper Quarterly Meeting, Kansas.)

Conscience is defined by Webster as "The faculty, power or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them." It might also be described as a restraining or impelling force—when Paul said "Brethren, I have lived before God in all good conscience until this day" (Acts 23: 1). We understand him to mean that he has in sincerity done that which he believed to be God's will throughout his life. This, then, we may use as an illustration of the individual conscience.

But conscience is not an infallible guide. It is, in part at least, the result of habit and training. Paul, referring to the time when he persecuted the Christians, says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26: 9). This is an illustration of the fact that the individual conscience cannot always be depended on as the correct guide for action. This, however, is hardly an illustration of the problem we are considering. Paul was, so far as we are informed, acting in conformity with the collective conscience of his associates and teachers at that time. It is hardly our province to say whether he was condemned by God for doing that which he "verily thought" right, but God did for him, and we believe always does for all others who are sincere in their desires to serve Him, give light to show where he was misunderstanding God's will. The message to him as he stated it to King Agrippa, "It is hard for thee to kick against the goad" (Acts 26: 14), seems to imply that he had had intimations of conscience, prior to his miraculous vision, that he was not doing exactly right.

The peculiar circumstances in Paul's case seem to have required a special revelation to him, and such revelations have undoubtedly come to many of the great leaders of the religious thought, such as Martin Luther, George Fox, and others. But we believe, and this belief is the reason for our writing this paper, that for the majority of mankind, the restraining influence to correctly guide their individual consciences, is the collective conscience of their fellows.

Man is essentially a social being; all his progress has been along the lines of working in harmony with his fellows. The condition described in the last verse of the book of Judges, "In those days there was no King in Israel; every man did that which was right in his own eyes" was one of anarchy, a state leading from bad to worse. I do not think the passage is intended to describe a state of things where every man actually did that which his conscience told him was right, but rather a state of lawlessness where every man did that which he pleased. Certainly some of the occurrences described in Judges cannot, even by giving wide latitude to the customs and knowledge of the times, be considered as right for the actors. But the fact remains that man cannot effectively accomplish much, either physically, commercially, socially or religiously, except by co-operation with his fellows. There has always been a tendency for some men to separate themselves more or less from their fellows; the apostle wrote the warning, not forsaking our own assembling together as the custom of some is (Heb. 10: 25). Those who yield to this tendency very largely lose their influence for good, if they do not do actual harm to themselves and others.



In the 12th Chapter of 1st Corinthians, the 4th of Ephesians, and other passages, the apostle describes the church as one body with many members, with varying duties which must be fulfilled harmoniously to produce the results desired by God when He "set" them in their respective places, "that we may attain unto the measure of the stature of the fulness of Christ."

The early church recognized the fact of collective guidance. In Acts 6: 5 we find the whole multitude choosing the seven deacons. In Acts 13: 2 we find at least five men to whom "The Holy Spirit" said "Separate me Barnabas and Saul for the work whereunto I have called them." Are we reading too much into that passage to interpret it as showing that Barnabas and Saul had felt individually called to undertake a missionary journey, but before doing so, asked the counsel of their fellow "prophets and teachers," and that after they all had fasted and prayed, they were united in believing that they had a revelation through the Holy Spirit that it was God's will that Barnabas and Saul should fulfill that duty? Would it have been right for Barnabas and Saul to have started out if the answer had been different? We think not. The revelation may come to one, but must be approved by others; it should be, but unfortunately is not always, the unanimous judgment of the entire church.

The description of the manner of leading the missionaries to Europe is a remarkable instance of guiding and harmony. There were at least three, Paul, Silas and Timothy, and probably others, traveling together. They were "forbidden of the Holy Spirit to speak the word in Asia," on the left hand, and when they assayed to go to Bithynia, on the right hand, "the Spirit of Jesus suffered them not" so they came to the jumping off place, Troas, where they appear to have been joined by Luke. We do not know how long they stayed there, but when Paul had a vision in the night, they all accepted it as God's direction and concluded "that God had called us to preach the gospel unto them" across the Aegean Sea.

In Acts 15th we have the account of the first church council, where after a varied discussion, James, apparently the presiding officer, said "My judgment is." That this was a judgment for the whole church appears from the context and that it was recognized as the leading of the Holy Spirit is shown by the words in the letter, "It seemed good to the Holy Spirit and to us." This is a good illustration of the guidance of the collective conscience.

The method adopted by the Friends Church for the recognition of the gift of the ministry and for releasing ministers or others for special service, was based on what they believed had been the practice in the instances above referred to. As to its effects, it must have been a very great encouragement to those individuals, who in some instances had felt some special duty laid on their hearts for years, to have the endorsement of their friends. On the other hand, what was the effect when the result was the opposite? We believe that where this was accepted in the right spirit, it also worked for the ultimate good of all parties.

One instance was often told to me in my childhood. A young girl in Clonmel Meeting, Ireland, felt called to speak in meeting, in the days when this was looked upon as a much more serious step than it usually is now. She was very eloquent and soon became a general favorite. The elders were afraid of the effect of this on such a young girl, so they appointed an old friend named John Able to caution her; her reply to him was "I will throw my burden on thee." For nearly a year she did not open her mouth in meeting. Then John Able came to her and said, "Sally, take thy burden, I can't carry it any longer." She spoke the next Sunday and was soon afterwards acknowledged as a minister and traveled, I believe, in the ministry while still in her teens. I do not doubt that this experience, met in the right spirit, deepened her in her trust in God. She became Sarah Lynes Grubb, one of Ireland's most famous women preachers; her son Jonathan Grubb was also a prominent minister, who frequently visited my home meeting when I was a boy, and her granddaughter, Sarah Grubb, married Stanley Pumphrey in 1877, and was my guest during yearly meeting at Lawrence in that year. Were they not all blessed by her faithfulness when a girl?

These were very different results from a contrary course of action at Lawrence meeting a few years later. It was the practice of one minister, no matter what his subject, always to get round to a particular subject which was his hobby. We have been informed that another Friend made it a practice to kneel down and pray that the people would not believe what the minister had said on that subject. The effect of this action on the meeting could not but be harmful. Why did they so act? Why were they permitted to continue to do so? We think it was because of an over-exaltation of the value of individual guidance, and an unwillingness on the part of either of the two Friends and their friends, to submit to the judgment of the collective conscience of the meeting.

There are circumstances under which it is the duty of an individual to stand up for what he believes to be right, no matter though the majority of his friends think differently. The founders of most Protestant religions have had to do this, and had they not done so, important reforms might have failed. But even in this matter there have been many divisions in the church which we believe were more the result of the obstinacy, pride or self-will of prominent individuals, than of a close following of, and willingness to surrender to, the will of God.

How can we then know when to follow the dictates of our own conscience and when to submit to the judgment of the conscience of others which is opposed to our own? Where we belong to a religious body, from which we have the privilege of withdrawal, it seems to us that after we have given expression to our views clearly and in a Christian spirit, it is our duty to submit to the judgment of the collective conscience of the church. If, after a suitable time has elapsed, we believe our conscience still calls on us to act contrary to the rules of the church, or the judgment of our own meetings, then it may become our duty to



withdraw from the body, so as to be free to carry out the dictates of our own consciences.

This, however, we believe will only happen in rare instances. There is a great deal more of selfishness, self-will and pride, where persons set up their own judgment against that of their friends, even under the guise of direct guidance, than most of us trained to think as Friends, realize.

We would recommend to anyone feeling a call to do something not united with by their friends, to follow the course of Sarah Lynes and throw the burden on them in humble dependence that God will bring about the right result in His own time and way. All of us should pray for this result, in faith nothing wavering. In my own case it seems hardest to do this when I think the judgment, contrary to what I believed to be right and wise, has been arrived at apparently without any real deep spiritual exercise on the part of those so deciding. But even in such a case, must I not believe that such a decision has been permitted by the Lord, and that it is His message to me to submit and pray that my friends may be guided aright, rather than to set myself up as superior to them in spiritual insight?

That dear old man Isaac Sharp was a wonderful instance of perfect faith in God, and submission to His will as revealed to and through his fellow members. While his journal shows his full faith for years, that he would live to go round the world once more in his Master's service, when considerably over 80 years of age, everything else seemed to point against it. When about to start he was taken with spasms, and for ten days his companion, Captain Pim, took care of him without undressing; then after they got to Paris, he became ill again, and had a bad fall, so they had to call in one of the foremost surgeons who said, "You will never be able to take the long journey."

When he was sufficiently restored to health, he was taken back to England. During the remainder of the year he was ill in bed much of the time; his committee did not feel warranted to say "*go or give up*," so it had to be brought up to the Yearly Meeting on Ministry and Oversight again to either "*confirm or cancel*." Isaac Sharp reached London ill with influenza, under the care of a nurse, but after absolute rest for a few days, was able to go to the Meeting. He told friends he "was loyally ready to hand back the certificate he held in his pocket if the meeting chose to withdraw it, but voluntarily he could not surrender it." Though a letter had been read from an English doctor agreeing with the French one adverse to his starting, the meeting unanimously decided not to cancel the certificate.

That aged man was given strength to go through hardships and trials which some of us scarcely realize, including a journey alone from San Francisco to China and 3,000 miles up the Yang-tse-Kiang River, and back to San Francisco, and from there, after visiting across the United States, home to England in safety.

We quote from his journal as our ideal of the right frame of mind to hold as to our individual sense of

duty from a letter written by Isaac Sharp shortly before the Yearly Meeting of 1890:

"I am favored to feel calm, quiet, and peaceful, not without a sense of reliant trust in looking forward to the 20th." Then with characteristic fairness he adds, "I find it difficult to realize what I might have felt had it been anyone else; so it behooves me to feel tenderly for the views of any who may not see eye to eye with me in this matter. My sheet anchor is, The Lord reigneth; he is over all, now and forever."

And again the closing words of his appeal in 1891: "You are about to enter the presence chamber of the King. May He give you a judgment there, and, whatever the outcome, it is my earnest desire the decision may be to the honour of the Father and to the glory of Christ."

Kansas City, Missouri.

### Tension Between Races

BY CAROLINA M. WOOD

In these modern days when transportation and travel and newspapers have brought all the ends of the earth so close together that we feel a real internationalism, we must see, if we look beneath the surface, a serious tension continuing between some races, and we may well ask ourselves the question whether or no this is an increasing tension. Some believe that the present war is a race war between the Slav and the Teuton; but the reasons underlying this present horror are so complicated that such a view is only partially true, if at all.

In almost every part of the world, however, we find places of serious stress and strain. Wherever races which have been weak are growing in strength, we find them unwilling to be in subjection to others who have held themselves apart and superior. The Chinese will not be governed by the Manchus. India aspires that "India shall be for the Indians." The Philippinos clamor for independence. In many parts this cry is not yet articulate. The "wild blacks" do not yet demand that they shall have back some of the more livable parts of Australia, but already the South Africans want a larger opportunity than they have under the Boer and English power.

Europe shows us a wonderful blending of races, but even there we find groups which are not yet assimilated. The Hungarians and Bohemians in Austria, the Poles in Austria, Germany and Russia, and the Finns in Russia, and the Irish, all feel keenly the race tension which prevents a normal and happy existence. Different temperaments express this strain differently. We have the agitator with his blatant language and his friend the yellow journal. We have the poet who pours out his plaintive soul, as Dr. Dubois, among us. We have the great statesmen, like Count Okuma and Booker Washington, striving to bridge the chasm by diplomacy; but everywhere we are conscious of a place of weakness where the strain is felt.

The superficial observer says, "Let us divide the world according to races and avoid friction by keeping each to his own place." To such an one it seems



strange that our Heavenly Father should have made the world *round* and given us such powers to walk, to run, to swim and now to fly!—It is too late to go back. Indeed we do not want to. “The best is yet to be”—but the future needs all our best to make it glorious.

Science tells us that it cannot yet classify races even theoretically. If they go on a basis of language, we should have one line of division; if on the basis of physical traits, another; if on psychology or religion, yet another. But we can at least analyze some of the reasons which keep us apart. First among these, we must put *language*. It is hard for us to understand each other because of the outward form of speech. Then, too, we may be repulsed by difference in physical characteristics, being especially devoted to that form of beauty which we see in the looking glass, or we may be kept back by not understanding the customs by which another expresses his life. By any of these details we may fail to meet *the man* who is within. We have not taken the trouble to struggle past the outward.

As Americans and as Friends, this question of race tension is to us of vital importance. With joy and hope the whole world looks to the United States as a haven which is above race tension—an example of human brotherhood. And yet we must admit that even here there are clouds on the horizon. Our American Indians still look out through eyes of isolated dignity at the new-comer who has pushed him to the wall and in whose life he has no part. The Negroes are pushing against the hand that would hold them down. The Japanese ask, with sensitive souls, whether they will be welcome to learn of us, and in these last days the Germans in our midst are asking whether there is a heart of sympathy in us for those who suffer. Can we turn away from any or all of these? Shall language or customs be too hard for us to understand who hear with the inward ear and realize that *God* hath made of one blood all the nations of the earth and given to each that inward light which is a part of Himself?

As Friends I believe we have especial advantages and gifts in this needed service. We have been trained to recognize gifts in others. Jealousy has no place amongst us. Our whole thought must be to develop and appreciate the gifts of others and to fit in all our various gifts to make a perfect and efficient whole, because “There are diversities of gifts but the same Spirit, and the eye cannot say to the hand, I have no need of thee, for those members which seem more feeble are necessary that the members should have the same care one of another.” (I Cor. 12.)

Cannot we dedicate ourselves through the “more excellent way” of love to a fuller appreciation of the high qualities of those among us who now feel the tension between races. If we cannot learn their language, can we not help them to learn ours and thus make themselves understood? If we have not a large enough sympathy and intuition to understand their customs, can we at least show them what we mean by our customs? If we do think white skins with freckles are more beautiful than red or yellow or

brown or black skins, can we make the man understand that we can see the soul inside? So shall we be “the body of Christ and members each in his own part.”

Is there one in thy neighborhood that feels that race makes him unwelcome in the meeting house, in the store, in the school, in thy home? Pass not by on the other side of the road. “I was a stranger and ye took me in.”

Mount Kisco, New York.

### “Move On!” Where?

BY L. M. ZIMMERMAN

“Move on,” is a common command from the officer of the law to the offender. As a result, those who are guilty keep shy of the policeman. The urchin waits until he has gone by, and the vagrant breathes just a bit easier when the officer is out of sight.

“Move no!” Where? Where, for example, shall the boy go? He must not play on the street. He is driven from the commons. Poor boy! Is it much wonder that some are bad? Isn’t it a wonder that there are not more bad boys than there really are?

And the wayward girl! “Move on!” Yes, “move on.” “Move on” along the street. “Move on” from dens of iniquity. “Move on” in poverty and shame! “Move on” in weakness and homelessness! But, “move on,” where? We drive the boy from the street when he is a bit noisy in his play. The “scarlet woman” is told to “move on” from her boarding-house or lodging-place. But, where? Where shall they go? Who has a kind word for them? Who is willing to lend a helping-hand? Who stands ready to seek and save the lost? Who has for such, a place in God’s house? Alas! I fear that there are fewer “cities of refuge” today for the unfortunate than there were in the days of Joshua, for then God saw the importance of giving everyone a chance, even though he had done wrong.

Many are ready to condemn sinners and order them to “move on,” but few, comparatively, are ready to point them to a refuge, and still fewer are willing to personally aid in their rescue. What is the use to compel the wicked to “move on” unless we are willing and ready to provide for them a decent and safe place in which to move to and secure for them such employment as will enable them to make an honest living?

Homes should be made so sweet and attractive that the young would always find them a refuge where they long to be sheltered.

The church should be more concerned about the young, that instead of finding pleasure in the outside world, they would be drawn to God’s house because of the attractions of worship and the religious services. Both parents and the church should impress upon the minds of the young the profitableness of godliness, the pleasures of doing good, the honor and dignity of living clean lives, at the same time pointing out the snares and pitfalls of the unsuspecting. Above all, save the young for God, for the Church and for heaven.—*Lutheran Observer*.



## OUR WEEKLY SERMON

### "His Name Is Called the Word of God"

BY S. ADELBERT WOOD

Rev. 19: 13

Language is the expression of thought and feeling. We say of the man who has spoken, "He has expressed himself."

Jesus Christ being the "Word of God" is the expression of God's thought and feeling. God has expressed himself in that He has "spoken unto us in His Son."

Christ so accurately expressed God that He spoke God's word, did God's will and was the "effulgence of His glory, and the very image of His substance."

Where the word of a king is, there is power, and that because a king's word is as kingly as the king that utters it. Christ as "The Word of God" is one with the Father, having His power. Jesus said, "For I came forth and am come from God." Words come from their author. God's Word is as divine as God, and is one with Him in His deity. "And the Word was God." "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us."

As with God there "can be no variation, neither shadow that is cast by turning," Christ is not an expression, on God's part, of a new thought or feeling. "The same was in the beginning with God." "God said, Let there be," and creation took place: "and it was so." For without God's Word "was not anything made that was made."

The idea of Christ being the Word of God did not originate with John. "The Messiah was called the Word of God by the Jews. The Chaldee Paraphrasts, the most ancient Jewish writer extant, generally made use of the word MEMRA, which signifies the Word, in those places where Moses puts the name Jehova." (Cruden's Concordance.)

As words when spoken become the servants of those to whom they are addressed, so the Word when He became flesh, "took upon Him the form of a servant and was made in the likeness of men, that He might serve us." In this service He became obedient to our need, "even unto death, yea, the death of the cross."

We must remember that the "Word of God" expressed God in all that He said, did and was, so that in Christ we have a perfect revelation of God in His thought, feeling and character toward the world, which He so loved as to give us this most marvelous message.

His act of turning water into wine at a wedding says that God would bless, by His presence and blessing, every truly social function; that He takes no pleasure in an ascetic life.

All of His miracles show God's compassion toward us, and his ability to save. By eating and drinking with publicans and sinners, and withholding condemnation from one taken in sin, He proclaimed to the ends of the world that He would not condemn the

world, but that the world through Christ might be saved. We may all feel, as we did at times when children, that we deserve to be punished, for we are really guilty. But forgiveness is seen everywhere in God's message. Yes, more than forgiveness, for it is apparent that He takes our wounds, bruises and chastisement upon Himself; and "with His stripes we are healed." He justifies the ungodly by dying the just for the unjust. Oh, the glory that is and will be ours as we accept of this divine message from God! "And the witness is this, that God gave unto us eternal life, and this life is in His Son."

As Jesus is the "Word of God," to believe in Him is to believe God, as Abraham did, and with the same results. To reject God's Word is to reject God. Jesus said, "He that receiveth me receiveth Him that sent me." God "gave His Son that whosoever believeth in Him should not perish."

Someone has said, "Truth crushed to earth shall rise again." Jesus, the "truth," was crushed to earth but has risen and ever liveth, the unchanging Word of God that abideth forever. For our Jesus is "the Alpha and the Omega, saith the Lord, which is, and which was and which is to come, the Almighty." "Whose sovereignty extends over wind, sea and demons; he is also the ruler of the kings of the earth."

For the Word of God being one with God and the expression of His power, is omnipotent, having all power in heaven and earth.

Such is the Christ of Christianity, "The Word of God," who had glory with the Father before the world began; whose praise shall be sung in heaven by those who have washed their robes and made them white in His blood; who will give, unto those who believe in Him, His glory. "To Him be the glory and the dominion, for ever and ever. Amen."

Tamworth, New Hampshire.

### Sprays From the Sea

BY HARRIET F. BROOKS

There have been many poems and narratives dedicated to the sea, but fresh lessons may be learned each time one pauses by Neptune's side. The nucleus for this article is the result of a few hours spent at Shore Acres, on the rock-bound coast of Maine.

Sitting on a cliff looking at the blue waters with the white foam of the surf showing here and there as it dashed against some rock, the thought came to me, how like the petty desires and aims of man which beat upon the boulders of the Creator's plan for the universe. In the present European conflict it is hard to believe "God stands within the shadow keeping watch above His own," and, that the fulfillment of His plans for the coming of His kingdom may be hastened through this appalling medium.

The surf as it touches the rock breaks into feathery sprays, only to fall back into the ocean. How like individuals! When meeting the cliffs of failure, discouragement or even poverty, our spirits often break and we too fall into life's unrelenting sea to mingle with others like ourselves. Some endeavor to outrun their



fellows in the eager rush towards the golden shore of success, but only a few polished individuals whom the world calls great, realize their ambitions; the greater number never wear the victor's chaplet.

Two ships passed slowly yet serenely by, headed for port. When our daily tasks become tiresome or the waves of discord and popular sentiment roll about our little boat, do we not often chafe because we move so slowly, forgetting perhaps our Pilot who directs our course for the best results?

More than two and a half centuries have passed since the Quaker movement was launched upon the religious world. During this period this vessel (the Friends' Church) has been making remarkable voyages, although disaster has frequently threatened the faithful crew who have stood by the ship these many years.

These loyal Friends are the product of sincere consecration to their captain, Jesus Christ, for only by earnest toil and never ebbing enthusiasm and by the in-dwelling of His Spirit in each heart can God accomplish His work through human instrumentality. It is only by such a life that the message of Quakerism will be brought to the world of today.

Are we as young Friends doing all we can to achieve this end? Will we be the pilots and captains of the church for the present hour? In these times of religious disquiet it is for us as young Friends to stand loyal to those colors nailed to our mast-head by Jesus Christ, thus showing to the world we are not ashamed to be known as young Friends, remembering Him who quieted the Galilean storm and who is able to steer us to our desired haven, for

"Like unto ships far off at sea,  
Outward or homeward bound are we.  
Ah! if our souls but poise and swing  
Like the compass in its brazen ring;  
Ever level, and ever true.  
We shall sail securely and safely reach  
Those Fortunate Isles, on whose shining beach  
The sights we see and the sounds we hear  
Will be those of joy and not of fear."

Portland, Maine.

—Longfellow.

### Quakerism and Agriculture

BY MORRIS N. DILLON\*

Friends have always been fundamentally an agricultural people. The "city forward" movement of the last two decades has cost Quakerism dearly. Friends generally have failed to appreciate this fact and have been too free to encourage the youth to leave the farm for the city for the "more genteel professions." Another very potent influence in this direction is the educational system. Great credit is due to early Friends for the magnificent educational institutions which they founded. These institutions filled the needs of their times well. The industries including agriculture were then simple and could be learned by doing or by a short apprenticeship and the academic

\* Acting Farmers Institute Specialist, U. S. Department of Agriculture.

was all that was left for the schools to teach. Today it is different. The industries including agriculture are complex and vocational training must come between the young man and inefficiency. The man of classical education finds himself qualified for nothing but to teach his own limited field of knowledge to others and he finds great competition in that. He has eliminated himself from the farm because he has neither a practical or scientific knowledge of agriculture. If he had been taught scientific agriculture in the schools and college he might have his choice of going back to the farm and making it pay better than ever before, or a great variety of positions as agricultural experiment teacher or demonstrator at good salaries.

The position of the young woman is much the same. Generally she has been too busy with theorems and conjugations to learn practical housekeeping. She has two alternatives—the teaching profession, with little compensation and no future; or becoming an inefficient housekeeper. She usually adds her name to the long list of applicants for both positions and takes the first one which presents itself, while if her school had trained her in home economics she might have been a much more useful and happy teacher or housekeeper.

The Friends' educational system has made little progress along the line of translating education into terms of daily life. Friends' mission schools, both at home and abroad, have done better. Friends' communities, most of which are in the country, have for years been sending out their best blood—their choicest young men and women—to solve the problems of the city, but there are problems of the country, problems of our own Quaker rural communities, just as great as those of the city, problems of poorer schools, weaker churches, problems of better farming and home making, which have been left unsolved. There is a call for volunteers.

Washington, D. C.

### Planning for Permanent Peace

The suggestion has been made to President Wilson that when opportunity is offered for practical mediation in the European war, he shall endeavor to secure an agreement on the part of the belligerent nations that they will bring about disarmament as speedily as possible and agree to submit further difficulties to an international court of arbitration. This is a proposition which ought to find great favor among all the neutral nations. The pacifists of the world can well afford to turn their energies in this direction and give earnest support in a constructive way to President Wilson if opportunity is offered to press the question upon the European nations.

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked.—*Great Thoughts*.



## THE HIGHER LIFE

### THE TOUCH DIVINE

In the beauty of the morning!  
In the glory of the noon;  
In the gloaming of the evening;  
By the silv'ry light of moon;  
Stands a Presence ever near us;  
Reaches forth a hand Divine,  
And the touch, the touch of Jesus,  
Yearns to thrill your heart and mine.

### As He Went Along the Way

Much of the work that Jesus did he did as he met men and women along the way. It was incidental work, but it was work full of divine compassion. As he went along the way a woman touched him and was healed. Meeting a funeral procession as he entered the gates of a city, he raised the dead boy and restored him to the arms of his mother. As he passed through Jericho he restored sight to a pair of sightless eyes. As the two disconsolate disciples went their hopeless way to Emmaus the risen Jesus met them on the way and filled their saddened hearts with gladness. The work was done not at stated hours of worship, not in the synagogue, not surrounded by the formalism of ritualistic worship, but along the highways, wherever there was need and a mind willing to receive.

It is not in the meeting house, my brother, that you and I have the largest opportunities for service. It is not while sitting under the ministrations of the Word, not while listening to encouraging songs of Zion, that you and I have the largest opportunities to witness for Christ. But it is out there on the highway, where we mix and mingle with our fellowmen. It is out there where hunger stalks by with sunken cheeks and hollow eyes, and we have an opportunity to relieve it. It is out there where skepticism stalks by with sardonic grin, pointing the finger of scorn, that we are able to silence him with a righteous life. It is out there where sin slips up arrayed in all the allurements which it knows so well how to assume, that we can turn our backs and say "No!" As we seek to follow in the footsteps of our Master let us do all the good we can as we meet men along the way.—*Nashville Christian Advocate*.

### In the Dark

It is one thing to walk with God in the light, and quite another thing to trust him in the dark, when you can neither see his face nor hear his voice, nor feel the pressure of his hand. But it can be done, and happy are those who do it. For those about whom the pall of darkness was gathering, Jesus spoke these words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also."—*Religious Telescope*.

### Joy That Lights Up Heaven

Giving gladness to Christ is the marvelous opportunity that is open to men—both to sinners and to Christians. A Christian lawyer, who has known what it is to be in the depths of sin and rebellion against God and is now living a life of consecration and soul-winning, was reading this verse: "There is joy in the presence of the angels of God over one sinner that repenteth." "I had always thought," he said, "that this meant that the angels were glad. But now a new meaning flashed out of the verse. It is not speaking of the angels' joy. It is Christ's joy, and all heaven knows about it." What a privilege to bring such a pay to our Lord that the angels see it lighting up even his face! And this joy comes, not when a nation is converted, but when one sinner repents. How infinitely is the fruit of our service multiplied when it reaches heaven.—*S. S. Times*.

### The Christian Faith

But we who have received the clear teaching of Jesus Christ that God is our loving Father have even greater reason than the Psalmist for such confidence and trust. So we are taught not to be anxious about even such fundamental necessities as what we shall eat and wherewithal we shall be clothed, "for your Heavenly Father knoweth that ye have need of all these things." If we "seek first his Kingdom and his righteousness," all these things shall be provided for us (Matt. 6: 33). In the same vein is the exhortation of the Apostle Paul: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6.)—*Congregationalist*.

"Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God."—*C. H. Spurgeon*.

You believe that Christ is present with you, nearer than your nearest and truest friend. You believe that he sympathizes with you, that he loves you, that he is not looking at you to blame you or criticise you, but to help you, to give you cheer and encouragement. You believe him when he says, "I am with you all the days." Now practise that faith. Act as if you believed it. Make the fact real by faith, and then do just precisely as you would do if you looked up and saw his face beaming upon yours.—*Dr. J. R. Miller*.

Plant patience in the garden of thy soul  
The roots are bitter, but the fruits are sweet;  
And when, at last, it stands a tree complete,  
Beneath its tender shade the burning heat  
And burden of the day shall lose control—  
Plant patience in the garden of thy soul!

—*Henry Austin*.



## FOR HOME READING

### What's Come Over Murray?

An American Presbyterian minister tells the following story:

A young man came to me recently to ask, "What Christian work can I do?"

I said to him, "What time do you get up in the morning?"

"At half-past six."

"What do you do after breakfast?"

"Go to the office and work steadily until I go to lunch at twelve o'clock."

"What do you do after lunch?"

"Work steadily until half-past five or six, sometimes later."

"What do you do after supper?"

"Read the paper, or sometimes go to a lecture or concert. I'm too tired to do much."

"When would you do Christian work if I gave you any to do?"

"I don't know."

"Murray," I said, "God has so placed you, so filled your day, that I don't see where you can get time for much outside Christian work. I don't think God expects you to add any Christian work to your daily burden."

Murray looked at me a moment and said, "I guess that's so."

"But wait a bit," I said. "Are there other men employed where you are?"

"Yes, a great many," he answered.

"Do you do your work as well as the rest, or not as well, or better?"

"Oh, about as well as any of them, I think."

"Do they know that you are a Christian?"

"Why, yes, I suppose so."

"See here, Murray, here's something you can do. Do your work better than you ever did. Help the other fellow who is behind, if you can. Let them all know that you are a Christian, not by talking, but by living. Get a helpful word here and there. Get some fellow to drop his oaths or his drinking. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. Will you try it?"

He promised, and went away. Six weeks later I met the superintendent of the department where he worked. He said, "Isn't Murray one of your men?"

"Yes," I said, "Why?"

"What's come over Murray?" he asked.

"I don't know," I said. "I didn't know anything had."

"Well, there has. He's the best clerk in the whole force, and has become so in the last month. He's the best influence about the whole place. The men all notice it. He's quiet, earnest and full of a spirit that imparts itself to others. Something has come over Murray."—*United Presbyterian.*

### "Get Under the Load"

A big dray was drawn up at the side entrance of one of the city's mammoth stores, and a square box as big as a piano was coming up from a basement to be loaded on the heavy wagon. It was rolled easily onto the skids, and up even with the floor of the dray, and then somebody had to lift. Suddenly there was an indignant shout from the man who had first bent his broad back to the burden.

"Get under the load—you! What good do you think you are lifting with the tips of your fingers there at the edges? Get under the load, the way I do!"

As I listened, I thought I would have liked to set that draymen in a pulpit. I would like to hear him preach from that same indignant oratory, to the crowd of comfortable shirkers who in every church are lifting with finger-tips instead of giving their shoulders to the burdens. I would like to see him in the superintendent's desk, giving that ringing message to half-alive teachers, who lift a little, "at the edges," never minding who is breaking his back under the settling load. And if not that, why should they not take a lesson of him? It isn't good business to let one or two persons do all the work, while the rest are soldiering. Sunday-school work has had quite enough of finger-tip helping. What it needs is somebody—and a good many somebodies—to get under the load.—*Selected.*

### A Small Beginning

One day a little English girl was walking along a street in London, on her way to school. She carried her books and a little bouquet for her teacher. A poor little boy, leaning on crutches, said to her: "Say, gimme a flower?"

The kind-hearted little girl picked out a rose and gave it to him. Four or five other children gathered around her, each begging for a flower; and one by one she gave them all away; and had no bouquet that day for her teacher.

The next day she took two bouquets, one for the teacher and one for the street children, and day after day she carried flowers until at last she carried a basket especially for the poor children.

This was the beginning of the Flower Mission. The news spread and the idea was taken up all over London, and then some one in Boston began it, and then in New York, and now thousands of flowers are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—*Exchange.*

"How oft a gleam of glory sent  
Straight through the deepest, darkest night,  
Has filled the soul with heavenly light,  
With holy peace and sweet content."

O Love Divine, O Larger Love, come take us,  
Weave Thy sweet net outside our house of love,  
Caught in Thy snares, and seeking not to rove  
Outside Thy love. —*Katherine Tynan Hinkson.*



## PERSONAL MENTION

Austin Osborn is serving the meetings at Amo and Walnut Chapel, Indiana, as pastor.

Clark Brown and wife assumed charge of the Indian work in Oklahoma at the close of Kansas Yearly Meeting.

Sarah Kirk has returned from a trip to the Holy Land and has resumed her work in the Y. W. C. A. at Des Moines, Iowa, and has also taken her place as teacher of the Elizabeth Fry study class of the Friends' Church.

Lavinus K. Painter, who has spent the summer at Collins, New York, has returned to his second year of study at Hartford Theological Seminary, carrying with him the good wishes of the Friends at Collins.

Vincent D. Nicholson participated in a week's campaign in Massachusetts in behalf of national prohibition, the week before he entered Harvard University. He spoke each night of the week except one, and three times on the Sabbath.

Horace E. Coleman has gone to New York City to take up special studies in religious education and allied subjects, that will help him in Bible teaching in Japan and prepare him for his work as a Bible School specialist in that country.

Joseph John Mills of California, George N. Hartley of Indiana, Richard Haworth of Iowa, Jesse W. Wilmore of California, Mrs. Wollam of Illinois, and S. E. Nicholson of THE AMERICAN FRIEND, were among the visiting Friends at Kansas Yearly Meeting last week.

Walter W. Brown, of Paoli, Indiana, who is canvassing for subscriptions for THE AMERICAN FRIEND, is President of the Orange County Bible School Association, and gave an address at the annual convention of the Association at Orleans, on September 30th, as did also his wife, Mellie M. Brown.

Willis H. Bond recently closed his work at Danville, Indiana. During his three years' pastoral work at that place the church has been greatly strengthened both in numbers and spiritual life. He leaves the church and community followed by the best wishes and prayers of a host of friends of every denomination. He began his new work at Knightstown, Indiana, October 4th.

The friends of Lydia M. Chase, a minister in the meeting at Kansas City, Missouri, are moved with sorrow to learn that she fell in her room, the evening of September 28th, and fractured her hip bone, and in consequence will be confined to her bed for some time. Although she is in her ninety-second year she has been quite active, having attended meeting both morning and

evening the day before the accident. She is at the home of her son, 2004 Askew Avenue, Kansas City, Missouri. She formerly lived with her son-in-law, Francis A. Wright, Sr.

## NEWS NOTES

Rally Day was observed at the Second Friends Church of Marion on October 4th in a very appropriate manner. The morning service was devoted to the regular Sunday-school exercises and a miscellaneous program in which several of the members of the Sunday-school and church took part. Everyone was invited to come and bring their dinners and an enjoyable meal was served in the basement at noon. Truman Kenworthy gave a fine address in the afternoon and also took part in the evening service along with a musical program. We certainly feel that it was a day well spent and it will long be remembered for the many pleasant associations as well as the spiritual strength which we received. We had an excellent attendance at each of the services.

We have just completed a \$1,200.00 improvement in the way of new Sunday-school rooms in the basement, of which we have been sorely in need. Our enrollment last Sunday was about three hundred. The primary department has been holding up exceptionally well this year and we feel that the entire school will be greatly benefited now that we can offer better accommodations.

The first Sabbath in October was observed by Friends at Bloomingdale, Indiana, as a day of prayer for peace among the nations of the world in accordance with President Wilson's proclamation. The pastor, George H. Moore, gave an able sermon full of convincing arguments on "War and Its Effects."

John Pennington, pastor of Friends' Church at Damascus, Ohio, complying with the request of President Wilson, held a prayer service and delivered a sermon in favor of Peace at the morning hour for worship, Sunday, October 4th. Sunday evening Jesse Edgerton spoke in the Friends' Church by invitation, giving an account of his recent visit to Washington as the bearer of a message from the Yearly Meeting of Friends' Church at Barnesville, Ohio, addressed to the rulers of the nations at war in Europe.

The address was statesmanlike in its diction and was a strong appeal for peace from a Christian standpoint. Mr. Edgerton stated that an audience with Secretary of State, Bryan, was had and a pleasant exchange of views was made. At the suggestion of Secretary Bryan

a copy of the message was mailed to each of the crowned heads of the European countries at war, and a copy to each ambassador representing these countries stationed at Washington. Mr. Edgerton read portions of an address recently made by President Butler, of Columbia College, recently returned from the war zone, that each of the warring countries made the claim that they are not responsible for the present war. The address was timely and interesting.

Sunday, October 4th, was Rally Day in the Sabbath School and Friends' Church of Des Moines, Iowa, as well as the day of prayer for Peace. Several promotions were made in the graded department of the school, especially in the primary department. There was a large attendance at both services.

## AT INDIANAPOLIS

An unusually interesting and able sermon was preached Sunday, October 4th, by W. O. Trueblood, pastor of First Friends' Church, Indianapolis, along the line of universal peace, with special prayer service for the nations now at war, in accordance with the proclamation of our President.

After a period of comparative inactivity during the summer months, the various departments of First Friends' Church, Indianapolis, Indiana, are starting into the winter's work with a vim. The first meeting of the Ladies' Aid Society was held on Friday, the 2d, and the work outlined. The Delitha B. Harvey Circle will study various phases of the subject, "How Our Bible Was Made," and the Home Mission Department will reorganize Sunday, the 11th, and continue its work in a substantial way. Rally Day exercises in the Sunday School, held the 4th, indicated a high degree of enthusiasm in that branch of the work.

## NEWS FROM AFRICA

A letter from Emory J. Rees, dated August 10th says:

"You will no doubt know, ere this reaches you, of the conditions that exist here on account of war in Europe. We are under martial law, and arrangements are being made by the administration for all missionaries of the district, in case of need on account of a native uprising, to concentrate at the Church Missionary Society's station some ten miles west of Marigoli. We do not anticipate any need to leave our stations. While the natives are considerably excited on account of the war, there is no sign of any hostile feeling, I think."



### ENGLISH FRIENDS' MESSAGE

The whole civilized world almost has been deeply interested in the peace message of the Meeting for Sufferings in London Yearly Meeting, and published recently in *THE AMERICAN FRIEND*. Several Friends have expressed a desire to have copies of this for distribution, and *THE AMERICAN FRIEND* has ordered 5,000 copies for this purpose. A letter from Isaac Sharp gives the information that they have been shipped, and will undoubtedly arrive soon.

He says they make no direct charge, but as they have been at a heavy cost in printing the document, English Friends will be glad of any contributions American Friends may make for this purpose.

*THE AMERICAN FRIEND* will be glad to fill orders for this valuable document but as it will cost a fraction over a cent per copy to mail this out, including postage and wrapping, we will ask Friends to remit at the rate of two cents per copy. All received over and above the actual cost to us will be forwarded to Isaac Sharp to remunerate them for printing these copies. Stamps can be sent for small orders, postoffice orders or checks for larger ones. Address *THE AMERICAN FRIEND*, Richmond, Indiana.

### AT COLLINS, NEW YORK

Farmington Quarterly Meeting was held at Collins, New York, October 2, 3, 4, 1914. Besides the pastors of the Quarterly Meeting, there were present William J. Sayers, of Poughkeepsie; Ida T. Parker, of Oakwood Seminary, and Francis G. Watkins from Cleveland, Ohio. The Monthly Meetings were well represented and all felt that it was good to be here. On Sixth-day afternoon the Meeting on Ministry and Oversight discussed the subject, "What Future Has the Society of Friends?" opened by George Hull, followed by others. The address Sixth-day evening by William J. Sayers was an inspiration to Bible School workers.

The business session was held on Seventh-day morning, Reuben J. Payne, Clerk, and in the afternoon a gospel service, in which many participated. On this evening Ida T. Parker gave an address on "The Practical Use of the Bible," with an interesting account of the Biblical course at the Oakwood Seminary.

On First-day morning Francis Watkins preached, from the text, I John 4: 7-8. During the Bible school hour Ida T. Parker gave a talk to the children, illustrated by the use of paper and shears. The closing session on First-day evening was a gospel service, in

which William Loveless, Ida Parker and Francis Watkins took part.

William Loveless has recently been engaged for pastoral work at Elba; Reuben J. Payne at Farmington, and Francis Watkins has accepted a call from Collins and will take up work there in the near future, an addition of three young men to the pastoral force of Farmington Quarter. All the ministers engaged in active work in the Quarterly Meeting were present. An excellent spirit pervaded the sessions and the Word was preached in power.

Over forty years ago the Quarterly Meeting organized a Quarterly Meeting Bible School Conference and set apart one evening in each of the quarterly sessions to be used by the Conference. Later, an evening was set apart for Christian Endeavor work, and a Quarterly Meeting Christian Endeavor Conference was organized. These evenings have, with few exceptions, been utilized by these two organizations, and we believe have been instructive and helpful to the work of the Quarterly Meeting.

### AT FALL RIVER, MASS.

The second roll call of the meeting at Fall River, Massachusetts, was held at the meeting house September 17, 1914. Several hymns were sung at the beginning of the service, followed by a devotional period. Reports were given of the Bible School, Woman's Foreign Missionary Society, Christian Endeavor and Round Table. There was special music. Percy C. Guy gave a short address on the subject, "The Relation of the Church to the City," and the pastor, Ora W. Carrell, made remarks. The roll of the membership was called and those present responded. Several absent members sent responses to their names. The service closed with singing "Blest Be the Tie that Binds." A

social hour was enjoyed and light refreshments were served.

### AT WEST MILTON, OHIO

The work in our particular meeting is progressing nicely and we have been favored with a splendid attendance through the summer months. The presence of Robert Douglas a number of times this summer has been greatly appreciated by his home people, and his words of counsel and admonition and his fervent prayers have been an inspiration to our meeting. It is the united judgment of the meeting that our pastor, John L. Kittrell, should continue his labors among us and we all are united in entering the year with zeal to make this coming year one of the most telling for the Master. Our pastor has gone to conduct a union revival in the western part of Indiana. It is interesting to note that our young people, encouraged by the older members, are willing to assume the responsibility of services during his absence.

Our Bible School is doing splendid work. The organized classes hold their class meetings, and different classes of the school have taken charge of the weekly prayer meetings with good success. Our open air meetings on Sunday night through July and August were a great success.

### ENOUGH COPIES SECURED

We have received enough copies of *THE AMERICAN FRIEND* for July and August called for last week. We thank our friends very much.

### WESTERN YEARLY MEETING DEDICATION SOUVENIR

1853-1914

Historical, Delightful and Photographical

Over forty cuts. Sixteen pages.

Price, 10 cents, by mail, postpaid.

Address JOHN KENDALL, Mooresville, Indiana

### Mission Study Books for 1914-1915

#### Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
" " " " " paper ..... 36c  
Our World Family, Junior, paper... 29c  
How to Use ..... 10c

#### LEAFLET HELPS.

Lolita ..... 2c  
The Children of Cuba ..... 2c  
Child Life in Palestine, China, Burma  
and India, each ..... 2c

Minutes of the Triennial Conference  
of W. F. M. Union ..... 2c

All literature sent postpaid at prices  
quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.

#### Home Mission Study Books

In Red Man's Land, cloth. .... 58c  
" " " " " paper ..... 36c  
Good Bird, the Indian, Junior, paper, 29c

#### LEAFLET HELPS.

Our North American Indian ..... 2c  
Missionary Work Among the American  
Indians ..... 2c

#### New Courses for Class Use

Social Aspects of Foreign Missions,  
by W. H. Faunce, cloth ..... 68c  
Paper ..... 46c  
Missionary Women and the Social  
Question, by Mrs. Fred S. Bennett,  
price ..... 18c



### THE NEW SUPERINTENDENT

BY TIMOTHY NICHOLSON

The prominent positions held by Truman C. Kenworthy in the Five Years Meeting and Indiana Yearly Meeting are well known to all Friends who usually attend these meetings, but as he has been a member of our Yearly Meeting only six years and much the larger part of our membership rarely attends the Yearly Meeting, I think it proper through *THE AMERICAN FRIEND* to briefly allude to something of his work in and for the church.

My first acquaintance with Truman C. Kenworthy was in Iowa Yearly Meeting in 1891, when I met with committees from other Yearly Meetings to arrange a plan for the second Quinquennial Conference in 1892. The plan proposed was adopted by Iowa Yearly Meeting and its delegates were appointed, one of whom was Truman C. Kenworthy. He was placed by his delegation on several important committees, and strongly advocated a pastoral system among Friends. For ten or more years he was pastor in Iowa Yearly Meeting, at one time in Des Moines, the capital of the state. In 1903 he accepted a call to the large Damascus meeting in Ohio, where he remained five years. In 1908 he was pastor in Spiceland meeting, one of the largest in Indiana Yearly Meeting.

Allen Jay, upon his retirement from the pastorate of East Main Street Meeting in Richmond, held at the Yearly Meeting house, strongly recommended T. C. Kenworthy as his successor. Spiceland Friends were pleased with his services and regretted to have him leave, but finally consented, as he expressed his desire to send two of his daughters to Earlham College. East Main Street Meeting had just lost eighty or more of its active members by the establishment of West Richmond Monthly Meeting. By the pastor's very efficient services the membership steadily increased, and last year there were about one hundred and fifty additions by conviction and by certificate and letters from other denominations.

T. C. Kenworthy was a very active and highly respected member of the Richmond Ministerial Association. In 1909, his first year in Richmond, he was appointed by the Yearly Meeting a member of the Gospel Meeting's and Epistolary Committees, and of the nominating committee to fill vacancies on the Evangelistic, Pastoral and Church Extension Committee, and every year since he has been on the Gospel Meeting Committee and for three years its chairman. In 1910 he was appointed to

fill the vacancy on the Evangelistic and Church Extension Committee, occasioned by the death of our late dear Friend, Allen Jay.

Two years later he was re-appointed on this committee and the last year he was its chairman. During the severe and protracted illness of its superintendent, Ira C. Johnson, the duties of the latter devolved upon T. C. Kenworthy and George W. Bird. In 1911 the former was appointed a delegate to the Five Years Meeting of 1912, and he was appointed by his delegation a member of the Evangelistic and Church Extension Committee of that Meeting, and was made a member of its executive committee.

T. C. Kenworthy is a graduate of Penn College and had post graduate work at Princeton University in New Jersey. His public ministry is evangelical and also eminently practical. The above is written without the knowledge or suggestion of any other than myself. Richmond, Indiana.

Tenth month 10, 1914.

### WORK AMONG THE INDIANS

It seems good to me to say something more about the Indians. The opportunities for supporting and backing up the educational work being done by the government are now the best in the history of our country. Letters from various superintendents of government schools say there is a marked difference between students coming from tribes where good missionary work has been done and those that have had no missionary training.

The former become leaders in the school and when they return to their homes they, as a rule, set up Christian homes and thus wield a strong civilizing and Christianizing influence. Missionaries in the field hold up the hands of the young people as they return from school. More than seven thousand of these are returning annually filled with new ideas, but being thrown into the old environment without help they

would be liable and even likely to fall back into their old ways.

The government wants help in the schools as well as in the field. I quote a small part of a letter from H. B. Pairs, Supervisor in charge of Indian schools and a man of large experience and much interested in the elevation of our Indians:

"It does seem to me that if the various denominations would take more interest in Christianizing the Indian people that the number of persons who really have the missionary spirit and who are qualified under the Civil Service law for positions could be very materially increased.

"I believe one of the greatest things that the religious denominations can do for the Indian people is to make a very determined effort to interest people of real missionary spirit to enter the Federal service through the Civil Service.

"While there are many splendid people in the service who are giving their lives to the cause, there are, of course, hundreds who care nothing about the service or the Indians except for what they can get financially. Such workers can accomplish but little of real, lasting good.

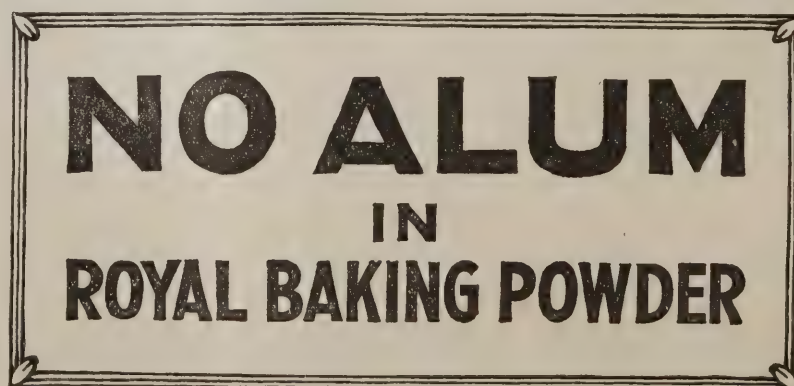
"We ought to have scores and hundreds of active interested Christian people entering the service every year. They can do so only by taking the Civil Service examinations and getting in through the regular channels."

Here is a call for help. I would urge young people who wish to do good for humanity to enter this open door. Great opportunity and good pay. Write "The Civil Service Bureau, Washington, D. C." Tell what you want to do, ask for information and you will get it. The examinations are not more difficult than for public schools of same grade.

GEO. N. HARTLEY.

Fountain City, Indiana.

FOR SALE—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. FRANK CLARK, Webster, Texas.





## INDIANA ON PEACE

Indiana Yearly Meeting adopted the following peace resolutions at its recent session:

1. Indiana Yearly Meeting of Friends convened in its ninety-fourth annual session, takes this opportunity to repeat and emphasize once more its ancient belief in the doctrine of peace as an essential feature of the gospel of Christ, the Prince of Peace. The present dreadful war in Europe, the most terrible and disastrous in human history, in no way disturbs our conviction that war is a wicked, irrational and unsuccessful method of dealing with international differences; nor does it disturb our serene and settled conviction of the ultimate and speedy triumph of peaceful and judicial methods of securing justice and lasting peace between the nations.

2. We commend and approve the course of President Wilson and Secretary Bryan in their patient and peaceful policy in dealing with the difficult situation in Mexico, by which our country was kept from intervention in the troubles of that distracted country—a policy that seems already amply justified by the logic of events.

3. We approve and endorse the suggestion recently made to the President and Secretary of State by a committee composed of representatives from several of the most prominent peace organizations of the country, and trust that the proposal therein contained may receive due consideration when our offer of mediation to bring about peace shall be accepted by the contending nations.

A copy of this resolution, together with one on our Mexican policy, properly certified by the clerk, is directed sent to the President and Secretary of State.

4. Notwithstanding the present deplorable war in Europe, with its baleful shadow covering nearly the whole of that continent, we now declare that the prospect for the triumph of this cause is bright. We have unshaken faith in that "power above us that makes for righteousness" and can adopt the language of the greatest of the Hebrew prophets, uttered twenty-five centuries ago: "He shall not fail nor be discouraged till He has established justice in the earth and the isles shall wait for His law."

Order "Slow Valley" at once. Single copy, 15 cents; ten copies, \$1.00.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## NEW COLLEGE PRESIDENT

Ellwood C. Perisho has been elected recently to the presidency of the South Dakota College, at Brookings, in that state. *The Industrial Collegian* has the following statement about him and his work:

"Dr. Ellwood C. Perisho, president-elect of the South Dakota State College, took charge of his office at the college this week following a busy summer as director of a number of important teachers' institutes in this state. His coming to State College is well received by students, faculty, the citizens of Brookings, and by the people of the state in general. On Friday evening, September 11, he was given a reception by the Commercial Club of Brookings at the regular monthly meeting in the club headquarters.

"President Perisho takes up the work at State College following an unusually clean record of eleven years' service in the educational circles of the state, during which time he has held the position of Professor of Geology and Dean of the College of Arts and Sciences at the University of South Dakota. His work also as State Geologist with printed reports on the geology of the state has been invaluable.

"Dr. Perisho is a native of Indiana. He was graduated from Earlham College in 1887, from which institution he received the Master of Arts degree four years later. In 1895 he was conferred the degree of Master of Science by the University of Chicago, where he was a fellow. From 1888 to 1893, he was Professor of Mathematics in Guilford, North Carolina. From 1896 to 1903 he held the professorship of geology in the State Normal School at Platteville, Wisconsin. Since that time, his services as educator, lecturer, and state geologist have been given to South Dakota."

## Born

**Coffin**—To Dr. Homer and Lena Coffin, at Portland, Oregon, September 2, 1914, a daughter, Margaret.

**Taylor**—To Ernest E. and Luzona Taylor at Cornelius, Oregon, September 7, 1914, a daughter, Glaphry Virginia.

## Died

**Bennett**—Hannah E. (Graves) Bennett, widow of Philetus Bennett, was born in South China, Maine, and died in East Greenwich, Rhode Island, September 22, 1914, at the age of eighty years. In early life she lived with Friends. During her last years she joined the Friends' Meeting at East Greenwich, Rhode Island, and for several years served as elder most acceptably. Her consistent Christian life was an example to all who knew her.

**DeLon**—Horace J. DeLon, son of Aubrey F. and Sarah D. DeLon, of Kokomo, Indiana, was born near Richmond, Indiana, September



## Good Printing by Mail

1000 Bond Letterheads, envelopes, circulars, labels, cards or billheads, **\$2.50**  
Sent Parcel Post, prepaid.  
Cash must accompany order.

We print THE AMERICAN FRIEND.

30, 1885, and died August 17, 1914, aged 28 years 10 months and 17 days. He was united in marriage to Susie J. Chism in the spring of 1905. He was reared in a Christian home and had a birthright in the Friends' Church. He was a practical conscientious Christian man and had expressed to his companion his desire to live the right life. He was instantly killed while on his railroad engine, and there are high testimonials of his Christian influence while in the railroad service.

**Edmundson**—Bessie Pemberton Edmundson, daughter of John and Retta Jay Pemberton, was born at Albion, Iowa, and died at Salem, Oregon, March 29, 1914, aged 32 years 3 months and 15 days. In the spring of 1896 she moved to Salem, Oregon, with her parents, and in Christmas, 1900, was married to J. William Edmundson. She was a birthright Friend and was converted in early life. She lived a consistent Christian life and often bore the message of love and salvation to the people in song, choosing to give her talent to the church instead of the general public. She was a member of South Salem Friends' Meeting.

**Presnall**—Rachel Presnall, wife of Enos Presnall, formerly of Grant County, Illinois, died of paralysis at her home in Salem, Oregon, June 15, 1914, aged 65 years and 11 months. She was a life-long Friend and her home was always a home for homeless girls.

**Sopher**—William P. Sopher, son of William K. and Agnes Sopher, was born near Oskaloosa, Iowa, March 24, 1952, and died at Zephyr Hills, Florida, September 16, 1914. He was converted under the ministry of Rufus P. King when attending Iowa Yearly Meeting in 1869. For more than forty years he was a minister in the Friends' Church, a clear exponent of the gospel of Christ and especially of the doctrine of Holiness and the Second Coming of Christ. For forty-five years there was no break in his fellowship with his Savior. He is survived by one son, two daughters, six grandchildren and one great-grandchild. Interment was held at the Bloomfield cemetery at Oskaloosa, Iowa. Services were in charge of Alfred Comfort.

## BIBLE SCHOOL LESSON

October 25.

**Subject**—Jesus and Judas.

**Lesson**—Matthew 26: 14-25, 47-50; 27:3-10.

**Golden Text**—Woe unto that man through whom the Son of man is betrayed. Matthew 26: 24.

**Place**—Gethsemane and in Jerusalem.

**Time**—About one o'clock on the morning of April 7, A. D. 30.

## CHRISTIAN ENDEAVOR

October 25.

**Topic**—The Christian and The Ballot. Luke 19: 41-48.



### SOMETHING EVERY BIBLE SCHOOL SHOULD HAVE

Services of Worship for Sunday Schools (10 cents postpaid). Containing 12 orders of worship, and a beautiful missionary exercise for each month in the year.

The Land of Brotherhood (25 cents per dozen). A beautiful Thanksgiving service of songs and recitations. A sample of this, and a copy of the above will be sent for 12 cents.

A cantata for Thanksgiving, "Our Country for All" (25 cents each; \$2.50 per dozen). Send 25 cents for sample.

These can be obtained through American Friends' Board of Foreign Missions. Address CHARLES E. TEBBETTS, Richmond, Indiana.

## Westtown School

### WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA

### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

## Boosters for the Bible School

### SUPPLY OUTFITS FOR FRIENDS CHURCHES AND SCHOOLS

The Bible School Board of the Five Years Meeting is organized to study and meet the needs of Friends Bible School work. Therefore we have a full line of exceptionally good school supplies. Tell us what you want for your school and we will promptly get it to you.

### The Penn Quarterlies

**TEACHERS QUARTERLY**, 56 pages, newly prepared. **Single copy, 10 cents; in Clubs, 7½ cents per copy.**

**ADULT QUARTERLY**, 40 pages; for all Adult Grades; all newly prepared. **Single copy, 5 cents; Club rates, 4 cents.**

**INTERMEDIATE QUARTERLY**, 48 pages. **5 cents per copy.**

**LESSON SHEETS.** Same material as Adults. For Visitors and to replace lost Quarterlies: **2½ cents per copy.**

**CHILD'S LESSON LEAF**, for Primary Classes. **5 cents per copy.**

**YOUTH'S FRIEND.** An eight-page weekly for Young People. **Single copy, 50 cents per year; Club rates, 10 cents per quarter.**

**GRADED LESSONS.** As prepared by the International Committee and adopted by the Five Years Meeting.

### Boost Your Church and Sunday School

Here's for a Greater Church, cards, 40 cents per 100.

Here's for a Greater Prayer Meeting, cards, 40 cents per 100.

Complete Monthly Meeting Record, as prepared by the Five Years Meeting, \$2.00.

Booster Cards, 10 cents per dozen, 75 cents per 100.

Here's for a Greater Bible Class, cards, 40 cents per 100.

Birthday Cards, \$1.00 per 100.

Cradle Roll Birthday Cards, \$2.00 per 100.

Complete Home Department Outfit, \$1.00.

Complete Cradle Roll Outfit, \$1.00.

Friends Secretary Book for Sunday Schools, 50 cents.

Sunday School Collection Envelopes, 50 cents per dozen.

Sunday School Class Books; No. 1, for 14 names, 5 cents each; No. 2, for 20 names, 10 cents each; No. 3, from 25 to 200 names, 15 cents each.

Address all Orders to FRIENDS BIBLE SCHOOL BOARD, Fairmount, Ind.

FOR SALE—I want to sell my farm of 160 acres, located in Cherokee County, Kansas. A beautiful location, one-half mile from railroad station and Friends' Church. School, three-quarter mile. A ten room house with closets and other conveniences. Two barns and other out-buildings. Address  
W. H. WHEELER, LaHarpe, Kansas.

### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with  
E. HOWARD, Adanac, Sask., Canada.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS. HERE YOU CAN GET THE BEST FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest whenever desired. Write for booklet and list.

**ELLSWORTH AND JONES.**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance  
Department  
WILLIAM C. CRAIGE, Assistant Trust Officer  
and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERICK H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 43.

TENTH MONTH 22, 1914.

New Series.  
Vol. II., No. 43.

## An October Morning and Evening

Filled were His tubes  
With wondrous shades of russet and emerald,  
Scarlet and gold and gray.  
With strokes strong and true  
He spread them on nature's canvas,  
Fashioning furlongs of dunes and trees  
And romping vines, with stretches  
Of river curving near.  
From an all new sun he drew  
Stretches of light and shadow—sheen and shimmer—  
And lo! an October morn was wrought.

All day long we studied the theme  
Of a work so gloriously fair;  
And our words ran riot in praise of it  
And His goodness in placing it there.

That He listened and heard and grew glad  
We knew. For, when the shadows fell long  
On field and butte and trail  
And the sun had bidden the day good-night,  
The doors of the west were left ajar  
Letting waves and shafts of radiance through,  
Slowing—climbing—shifting—  
Till it seemed that all the lights of heaven  
Were hanging there on the mountain's brim.

Hushed and revered we watched.  
All words seemed out of place—  
The Artist's alone was the hour.  
Smiling 'neath the glow of colors,  
Unto our souls He sped this message,  
"In my pleasure the morning's mate  
Glorifies the western sky.  
Behold an October evening."

—Mrs. A. Hardy in *Northwestern Christian Advocate*.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Enough Copies Received

We thank our friends for copies of the July and August AMERICAN FRIENDS, asked for two weeks ago. We have sufficient numbers to serve our purposes.

## Tell Your Friends

THE AMERICAN FRIEND will be sent to new subscribers from now until January 1, 1916, for \$1.50, the price of one year's subscription. The general testimony is to the effect that the paper is getting better all the time. Tell your friends and neighbors about this special offer, that they may get the benefit of the good things now appearing. Some of the very best features we have been able yet to offer are being planned for the coming winter. No Friends' family can afford to do without THE AMERICAN FRIEND, and the paper needs the support of every Friend's family.

It is equally important that all subscribers shall continue to patronize this periodical of the church. It must be put on a paying basis before another year. It is an obligation in which every Friend's family shares a direct responsibility. Subscribe this week.

## Monthly Meeting Chronicle

We continue to get orders almost daily for the Chronicle of "Slow Valley Monthly Meeting." Many a meeting will find in it an inspiration and an incentive to undertake larger things in meeting the needs of the community, if copies can be put into the hands of the members. Price, single copies, 15 cents. Ten copies, \$1.00. Address THE AMERICAN FRIEND, Richmond, Indiana.

## Young People's Societies

THE AMERICAN FRIEND would like to have brief accounts of the important plans which many of our meetings have for their young people the coming year. Brief stories of what the Christian Endeavor Societies and Fellowship Groups are doing will be an inspiration to other bodies of young people.

## A Campaign for South America

Many Americans do not think of South America as a mission field. Deceived by the splendor of a few great cities and by the number of great cathedrals, many of them very beautiful, they do not consider that North America has any responsibility for moral and religious conditions in the Southern Republics. Now that the attention of American business men is being drawn to South America as never before, in view of possible closer relations on the opening up of the Panama Canal, it is right that Christians in America should be brought to realize how shockingly low moral and religious conditions are in Latin America, under the control of a corrupt and decadent church. The World's Sunday School Association will hold in November public meetings in Plainfield, Summit, Montclair, Bridgeton, Elizabeth and Trenton—all in New Jersey—to arouse interest in South America as a field for religious education and to secure support for a Sunday School secretary. Among the speakers will be Dr. Robert E. Speer, Rev. S. Earl Taylor, Bishop W. F. Oldham, Bishop T. B. Neely, Mr. Frank L. Brown and Mr. Harry Wade Hicks.

## Love Never Faileth

BY FLORA M. BEALS

One of the strongest proofs of the futility of militarism which I have ever heard came from the lips of an officer who had spent his life in English military service.

He related how he was one time on duty as a mounted policeman in the African deserts searching for an outlaw. His horse as well as himself was famishing for water and when he saw a Kaffir camp in the distance he put on a brave face and urged his horse forward. To show cowardice before these people meant death. The crowd surrounded him with grimaces and murmurs of hostility, yet he dismounted and took his seat among them. From his uniform they judged him to be a "man killer" and an enemy.

Presently to keep up his waning courage he began to sing. Was it chance that the first song which came to his lips was a hymn?

The chief of the tribe listened, then came forward.

"Are you a missionary?" he inquired.

"No," replied the soldier.

"But you must know the missionaries," the chief anxiously asserted. "You sing the missionaries' song."

"Yes, I know the missionaries," he answered wonderingly.

"Then you are a friend," and the chief extended his hand. "The man who sings the missionaries' song will not hurt us."

And his needs were supplied by these newly found friends who had faith in the song of the missionary.

Elton, Louisiana.

Doubt is the key of knowledge. He who never doubts, never examines. He who never examines, discovers nothing. He who discovers nothing is blind, and will remain so.—*Bolingbroke*.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 43

RICHMOND, INDIANA, TENTH MONTH 22, 1914.

New Series.  
Vol. II. No. 43

## The Final Triumph of Peace

In the face of the present titanic struggle beyond the seas, one is overwhelmed with the conviction that the ordinary peace propaganda is of little or no avail. Civilization itself is at stake and the problems involved are the bed rock problems of the social order of the world. It has been the dream of the pacifists that the world was evolving toward an era of universal and permanent peace. But across the pathway of pacification has burst the greatest, bloodiest struggle of all history.

Wherein lie the causes? Apparently the future historian alone can answer the query with exactness. In the foreground of all investigation, however, stalks the specter of militarism as an ever-present, sufficient, great first cause. And militarism has incited militarism, both offensive and defensive, until whether for the sake of the dream of world empire or for the sake of defense against the aggressions of more heroic neighbors, Germany and Russia and England and France and all the rest have made Europe an armed camp against a day such as is now horrifying the world. Until militarism be overthrown, whatever may be the agency of its overthrow, the hope of world peace appears to be well nigh vanishing.

The problem is made more complex by reason of the open antagonism of militarism toward Christianity and because of its avowed purpose to establish a new paganism. While rulers for the most part observe the outward rites of religion, the spirit that governs their action is plainly anti-Christian. In a recent article in the *London Friend*, Edward Grubb quotes the late Professor J. A. Lamb of Queens College, London, in his "Germany and England," as saying that "Corsica, in a word, has conquered Galilee," and points out the fact that this same Professor has "called upon England to throw aside the weakness of Christianity, and arm herself to encounter on its own terms the new life of young Germany."

More than ever then must the church become a factor in the reconstruction of the social order of the world, for more than ever it has been made apparent that Christianity can have no agreement with militarism. But the ordinary propaganda of the church will hardly avail. Christian statesmanship must match its intellect and heart against the infidelism of bloody

strife whose chief cornerstone is the doctrine that "might makes right." Peace cannot win upon the optimism of generalities. World pacification will come when the causes which make war possible have been destroyed.

Dr. Frederick Lynch, editor of *The Christian Work*, has recently said that "There is really no lasting hope for peace except in democracy," and Hamilton Holt of *The Independent* has pointed out the fact that in 1795 Emmanuel Kant declared that universal peace will never exist until the world is politically organized, and that it will never be possible to organize the world politically until the people, not the kings, rule. If this doctrine be true even in part, peace must await the evolution of world empire until it has attained to a constitutional democracy, however slow the process, though in the end successful.

Unfortunately majorities are sometimes as wrong as kings are often reputed to be. The salvation of democracy lies in its moralities and in its standards of Christian ethics. Without these the rule of the people may be no less tyrannical than that of crowned heads; with these emperors and kings may serve their day and generation with justice and with equity. Generally speaking the trend of democracy is undoubtedly toward pacification, but we have a feeling that the roots of permanent peace must find a soil deeper than the soil of popular government.

George Fox declared that he "lived in the virtue of that life and power that took away the occasion of all wars," and so declaring linked himself and his followers forever to the program of Jesus, when in the face of imminent danger He bade Peter to put aside his sword. Until militarism be destroyed by the power of a Christianized social order, the pacification of the world is bound to lag; and it remains yet to be tested what democracy will do in this direction, unless democracy is made to feel the impelling touch of a Christianized public sentiment.

The cause of world pacification is inseparably linked with the triumph of the program of Jesus Christ. Treaties and conferences and international agreements all point the way to the final triumphant goal, but whether absolutism or popular government shall dominate the earth, rulers and people alike must come to



feel the binding force of the spirit of love and human brotherhood through which is transmitted the transcendent love of the Son of God, if the nations are to learn war no more. Herein lies the hope of lasting peace, and to the church is committed the keys that will unlock this treasure house of the future for the generations that are to be. Until the church has failed in this larger mission, Corsica will not have conquered Galilee.

### The Issue of a Larger Membership

In these days when there is a persistent demand for efficiency in religious work no less than in the materialistic world, it is well to remember that the church has the solution of its multiplex problems mainly within its own hands. Christianity cannot afford to wander far afield into the realm of the speculative, either in its doctrine or its methods of operation. Generally speaking, an improved use of old methods will yield better results than untried procedure.

In these days of popular evangelism, the minister of the Word, be he pastor or not, must continue to remain a persistent evangelist himself, else he is no true minister. At a time when the religious expert is being pushed to the fore, no Christian disciple can disown his individual responsibility in the field of religious service. Ever and always the church must maintain its normal functions in the task of winning the world to Jesus Christ. There can be no substitute for steady, faithful, devoted Christian activity.

It is not our purpose to decry or even to criticise the use of new methods in the church. Methods themselves are not sacred. Our present concern is that the church shall not misplace its energies by waiting for a revolution in procedure, while it fails to improve the opportunities that are at its door. Many a meeting is waiting for some new device to lift it out of the ruts, when by the exercise of its own faith and the proper use of the unused methods at hand, the remedy lies within its grasp. Waste of opportunities is an enormity that ought not to be tolerated anywhere, much less in the church of Christ.

There is a restlessness in the church which may easily be turned either to good or evil account. If it drive the membership to the closet of prayer, there in prostration before the Lord to seek to know more intimately the divine will, there to wait until clothed with power from on high, and then to go out with an heroic trust faithfully to perform the whole tasks included in the divine commission, blessings without number will attend the effort. If on the other hand, this restlessness voices itself in an unending quest after mechanical processes that seek to thrive by the rule of formulae, reducing religion to terms of the materialistic and the philosophic, wherein it is busy serving tables and ministering to outward display, the

end will be destruction. It is "not by might nor by power, but by my spirit, saith the Lord."

In at least four of our American Yearly Meetings this year, a well defined concern has arisen for a larger denominational life. At Nebraska Yearly Meeting, after full consideration the pastors pledged themselves to a united and determined attempt to win one thousand new members the coming year. In Western, the suggestion of the retiring Superintendent that a positive effort be made to secure two thousand new members within the next twelve months met with an earnest and apparently unanimous response upon the part of the meeting.

At Indiana Yearly Meeting a concern arose at the men's supper in a definite proposition that a concerted effort be made to gain at least three thousand new members before another Yearly Meeting. The men present arose to the occasion in support of the proposition which was later ratified by the Yearly Meeting. Kansas Yearly Meeting had a similar proposition before it, coming from Wichita Quarter, which without naming a definite goal was referred to the Evangelistic and Church Extension Committee for consideration and formulation.

Here is an issue which should challenge the attention of the whole church. These Yearly Meetings say in effect that they are not satisfied with the present record. Their eyes have been directed to the fields which are already white unto the harvest, and the vision of a larger denominational life has stirred them to a definite purpose. Both for their own sake and for the sake of the indifferent and careless communities scattered all through their borders, the various meetings are asked to rally for an aggressive membership campaign.

What of the outlook? Shall these aspirations develop into a ready fruition, or shall they be blasted in the forming by the failure to improve the opportunities that are at hand? How many meetings will set to work courageously, faithfully to secure their full quota in this forward movement? How many will wait for some miraculous plan to be devised that will compensate for their own inertia? How many will let the matter drift until the opportunity has passed by and it is too late to accomplish anything?

If the hopes of these Yearly Meetings are realized, it will involve evangelistic activity, both collective and personal; it will mean that many congregations must first themselves be revived; it will mean that in many places the ministry must take on new life. But in no instance will it mean more than a normal manifestation of religious zeal, and the exercise of methods which ought always to characterize the life of a growing congregation. Christianity means life, and life means growth.

Let no meeting then shift its responsibility because the task seems stupendous. If each Friends' congre-



gation in America will set out earnestly and with well defined purpose to meet the tasks in its own neighborhood, if each meeting will organize upon the basis of personal activity and collective zeal for the upbuilding of the kingdom of God locally, if the careless and indifferent will be made to feel the sympathetic welcome of hot-hearted men and women bent upon winning the world for Jesus Christ, the membership of the Society of Friends can be doubled within a decade.

The solution of most meeting problems lies with the meetings themselves. A few consecrated men and women can revolutionize a whole neighborhood. The issue raised in these four Yearly Meetings can be duplicated in every other yearly meeting. Taking into consideration the tremendous need of applying the principles and politics of the Society of Friends to some of the urgent present-day problems, the concern of a definite campaign for membership is most opportune. Not alone for the sake of a longer church roll, but for the sake of giving the fundamentals of our Quaker faith a larger application, all men and women of good-will will bid a hearty godspeed to this movement for a larger life.

#### The Fall Elections

In the states of Ohio, Colorado, Arizona, California, Oregon and Washington, the voters will face the definite issue of state-wide prohibition at the election on November 3d. Friends reside in all of these states and will be given a somewhat unusual opportunity to voice the well-known principles of Friends upon the subject of a paramount moral reform. It is not conceivable that any Friend entitled to vote will fail to vote upon this occasion, or will fail to vote to destroy the iniquitous liquor traffic. In the last five named states, the women enjoy the privilege of suffrage, while in Ohio the voters will pass their judgment upon this question at the November election.

In all these states the influence of Friends ought to extend far beyond their own vote, if they are properly active in the campaign. The effect of these elections upon prohibition as a nation-wide issue is bound to be far reaching. The thirty thousand majority against the liquor traffic in old Virginia last month sent a thrill of joy throughout the nation among all sober minded people. A prohibition victory in all the six states which vote on the question in November or even in a majority of them would electrify the Republic, and would mark the beginning of the end in a contest that has been waging for more than a century.

A feature of the Ohio campaign is the growing confidence that has taken possession of the dry forces as the end of the contest is neared. There are evidences that the liquor interests are in a state of uncertainty, while the anti-liquor advocates seem determined to spare no efforts that will bring victory to their cause.

In that state voters are asked not only to vote "yes" upon the prohibition amendment, which is a suggested amendment to Article XV, Section 9, but they are asked to vote "no" on the liquor home rule amendment, which is a suggested amendment to Article XV, Section 9a. Voters cannot be too particular in voting upon both these propositions.

Voters in Indiana will express themselves as a separate proposition on the question of calling a state constitutional convention next year to revise the constitution which has been in force for more than sixty years. All friends of the prohibition cause are asked to vote in favor of the proposed convention, in order that opportunity may be had to raise the issue of constitutional prohibition next year. Friends can do much in support of this matter by a little activity in their several communities. Temperance organizations generally, like the W. C. T. U. and the Anti-Saloon League, are active in supporting the proposition for a convention.

In Kansas all the political parties have endorsed prohibition, but an independent candidate for governor is running on a resubmission issue. His hope is that with the prohibition vote divided among several other candidates, he may secure a plurality of the votes. In various other states, like Iowa, Pennsylvania and Illinois, the temperance issue is raised in a variety of local forms and Friends are asked to ignore party and stand for the men who, if elected, can be trusted to aid this reform. In all the states Friends should be careful to vote for no candidate for Congress, either the Senate or House, who is not in favor of submitting the pending prohibition resolution for the action of the several states.

There can be no equivocation henceforth on the issue of the destruction of the un-American liquor traffic. Business, science, the church are all writing the sentence of condemnation upon it. But it will not vacate the field willingly. It is buttressed by legislation, and legislators must be chosen who will write its doom. With sixty per cent. of our accidents, three-fourths of our crime and practically half of our insanity and poverty due to liquor; with our homes impoverished and broken up, with politics corrupted, with the church hampered because of this national sin, there should be no delay in applying the curative remedy of cutting out the cause of this national disease. The time has come to destroy the liquor traffic.

Friends who profess to be friends of Jesus and of all men cannot afford to make an exception of their own number by fostering the spirit of antagonisms in the church.

It is well for the world to remember that the ten commandments have not lost their binding force. The world is out of joint because they are not obeyed.



## The Gospel Team Movement

Perhaps no recent religious movement has attracted wider attention and shown more positive results than the gospel team movement. Perhaps the most successful effort in this direction is that of the gospel team work which has centered at Wichita, Kansas. This particular work has an added interest for Friends, in that its leadership for more than two years was largely under the care of Edgar H. Stranahan, a well known Friends minister, and because a number of local Friends have been active participants in it. Believing that readers of *THE AMERICAN FRIEND* will have a practical interest in this successful evangelistic endeavor, we give below an account of its origin and operation as prepared by Mr. Stranahan, and printed in booklet form.—THE EDITOR.

On Sunday afternoon, January 21, 1912, the Men's Meeting in the Wichita, Kansas, Young Men's Christian Association was in charge of a group of business men who had been converted in the "Billy Sunday Revival." Five men found their Savior in this meeting.

That night the plan of the meeting was transferred to the First United Brethren Church, the pastor having invited one of the laymen of the city to take charge of that meeting. Ten men made up the party. Before going to the church these men met in one of the parlors of the Y. M. C. A. and had a session of earnest prayer. For many of these it was their first public prayer and that night most of them gave their first public testimony for Christ. There were nineteen conversions. It was indeed a most opportune meeting with results that were most stimulating. It at once suggested a type of meeting and a plan of work that was soon to transform the lives of a multitude.

The "Billy Sunday Revival" continued through the closing six weeks of 1911. The "Men and Religion Movement" came in February, 1912. These two great campaigns brought together hundreds of men, from all walks of life, who were demanding a worth-while job, and who were keen to see men evangelized. They faced a trying condition, however, as 5,200 converts, gathered from a somewhat limited territory, had caused many to conclude that all forms of evangelism would of necessity be quiet for a time, at least. The results of these two meetings opened up a great field of service as men saw what men, by a simple testimony, under the blessing of God, could accomplish.

This new movement, now two years old, has resulted in the conversion or renewal of 3,246 people as the direct result of the meetings held by the Wichita Teams alone.

The report of these first meetings aroused intense interest. Practical business men began to dream dreams and to have visions. Here was a job worth while, an opportunity for religious expression coupled up with tangible results. Men in twenty churches

were soon organized and ready to go here and there to tell the "old, old story." Busy men have hurried from their work to catch a train, traveled most of the night, held three or four meetings on Sunday, taken a late train for home and been back at their work on Monday rejoicing in the opportunity that had been given them to serve their Master. It has been by no means an easy task to carry the evangel to the 133 places outside of Wichita, besides the 55 points reached inside the city. Some of these towns are more than 200 miles distant; others could be reached only as autos carried the Team forty or sixty miles across country.

### *Has It Lasted?*

As the number of calls increased and the work enlarged, the management of the Teams was turned over to the Church Federation. The Secretary of this organization, who is Religious Work Secretary of the Y. M. C. A., was given the general supervision of the whole Team movement. All dates are now made through his office, where all the data of the work is filed.

The Teams have purposely abstained from any elaborate organization. Some of them have had regular meetings for prayer and counsel, while all have joined in an occasional union meeting held under the direction of the Committee on Evangelism of the Church Federation. Any permanency that has resulted is therefore not because of a strong organization, but because of the value of the work itself and the determination of the men.

After two years' strenuous work that has tested the metal of every worker—after a long period of the severest sort of trials and discouragements, when all the forces of men and devils have combined to break up this work, we are still in the midst of a marvelous campaign. There has been, it is true, an occasional ebb and then a flood, but the average has been high.

It was expected that locally there would come a decline in the visible results of the meetings conducted by the Teams. This has proved to be the case, as the unconverted almost ceased coming to a church when a Team had charge, because so nearly always a clean sweep was made, and it was, consequently, uncomfortable for the unsaved.

But note the figures: During June, 1912, there were 120 decisions; June, 1913, 19; July, 1912, 302; July, 1913, 62; August, 1912, 135; August, 1913, 75; September, 1912, 33; September, 1913, 31; October, 1912, 162; October, 1913, 18; November, 1912, 241; November, 1913, 480; December, 1912, 196; December, 1913, 52; January, 1913, 164; January, 1914, 238. These would seem to indicate a tendency to a decline if it were not for the fact that during the Summer of 1913 we did little work outside of the city because of the unusual heat and because Teams stayed at home to assist in a series of tent meetings held in various parts of the city. The beginning of 1914 shows a



return to former aggressiveness which seems to prove that the work is, in fact, a permanent one.

#### *By-Products*

The results of this work are by no means to be measured by the bare statistics which indicate the number of meetings held and the decisions made. It is the testimony of more than a few pastors in and out of Wichita that the most dependable men in the church are men who have most frequently been on the Teams.

Almost entirely because of the vision and passion for souls resulting from trips with Teams, there are now two new pastors in one denomination and six men are now giving most of their time to special religious work. Neither is their labor in vain, for many are finding salvation as a result of the efforts of these men under the blessing of the Lord.

At one point, not only has the pastor come from the ranks of the Team movement, but a splendid new edifice is in progress, largely the result of the efforts of the pastor and the stimulus given to the church through several visits of Teams.

Around one Team a certain pastor organized an "Every Member Canvass" for church benevolences. The number of contributors was increased from 100 to over 400, and the amount over 60 per cent.

Of more value than this was the spiritual uplift. Such was the fervor of the Team men making this canvass that during the three hours spent in it, many who had fallen away were restored to active church fellowship.

Numerous Bible classes have been started either during the visit of a Team, or immediately following it. The moral tone of many communities has been radically changed for the better. Pool halls have been closed. They have been forced out of business either by vote of the citizens, or by lack of patronage, or been replaced by a more wholesome line because the owner was converted. Sunday base ball has ceased in several communities. Prayer meetings of the church have been revived by a large increase in attendance and an incoming of a fresh spiritual fervor. Cottage prayer meetings are being conducted in several localities with splendid results. Several churches that were entirely closed, or about to be, have taken on new life, secured pastors, and in every way taken their places in the community. In one frontier community, hitherto without a church, one was organized.

Sectarianism has lost its meaning to these Team men, not that they are any less loyal to their own denominations, but that they have learned the meaning of Christian unity. Baptist Teams will aid Presbyterians in evangelistic meetings, and work to the limit of their ability to save men, not slacking one whit because they know that more than likely most of those converted will unite with some denomination other than their own. So it is that all Team men have learned to work together in real Christian unity.

The attempt has been made, not always with complete success, to arrange for union meetings where Teams are to go. Where this plan has been adopted, the very best of results have accrued. Many smaller

towns have had their most valuable lesson in co-operation in such meetings. Practically every town visited has seen the value of churches working together. The Teams draw no lines as to methods, but will use every workable means to win souls, regardless of whether or not that method has their own denominational brand on it.

Hardly a Team goes out composed of just members of a single church, so the men have come to recognize the fact of spiritual power in all churches and the wastefulness of inter-denominational rivalry. The Team men are, in very truth, "comrades of the cross."

Best of all, because more fundamental, thousands of men have caught a vision of self-sacrificing service, are looking at the church work with more sympathy for the pastor, and with a greater desire to co-operate with him, and have learned that the primary obligation of a Christian is to win men to Christ.

#### *What Manner of Men are These?*

The call of Gospel Team work has gone forth to every variety of red-blooded men. No job holds a man so securely but that this work may jar him loose. Lawyers, doctors, barbers, carpenters, grocerymen, real estate dealers, railroad men, teachers, bankers, newspaper editors and reporters, ex-prize fighters, lumbermen, ex-jointists, commercial travelers, manufacturers, cattle buyers, blacksmiths, printers, Y. M. C. A. secretaries, postal men, seed men, musicians, college students, bookkeepers, coal heavers, insurance agents, farmers, city officials, chautauqua lecturers, jewelers, clothiers, restaurant keepers, laundry men, each has found his place and been willing to contribute his share. Rich and poor have met in a common task and each has found his strength to lie in the endowment of Power from on High. Success has come, not because of some temporal position, but as each has lost himself in a zeal for others. One characteristic has been supreme, the one thing that makes possible effective team work—a willingness to co-operate with every other fellow for the ultimate success of the whole project.

Our most successful men are those who have kept themselves under the exalted Christ. Bible study, prayer, purity of conduct, constant effort to win souls, have been mighty factors in keeping the men "on the job." Frequent meetings for conference and prayer have aided in maintaining spiritual life and the flocking of others to the help of a tottering brother has prevented many from falling.

As light on new obligations has come, most of the men have not failed. Many a user of tobacco has quit, even when he had been a user for a half century. Some merchants have stopped selling it. The growth in grace and in the knowledge of the Lord has been nothing short of marvelous. Men who a few months ago thought they could not speak two minutes before an audience, can now lead a Team in a testimony meeting that will result in a score finding pardon from sin, or, when required, speak "to edification" for twenty or thirty minutes and still count themselves, as they are, just laymen.



## OUR WEEKLY SERMON

### May We Still Personally Appropriate a Pentecostal Blessing?

BY JOHN S. KIMBER

It has been said that God has dealt with the world in three great dispensations, which might be denominated by the terms—God *for* us (as in the days of the prophets of old), God *with* us (as in the days of Christ), God *in* us (as in this present dispensation, the days of the Holy Ghost.)

In the first of these periods there was some very sweet teaching concerning the Holy Spirit. He "brooded" over the waters in the creation, *like a dove*, and brought harmony and order out of chaos. He dwelt in the heart of Enoch and enabled him to "walk with God," and "please" Him. He shone forth in a pillar of fire by night, filled the most holy place with Shekinah glory, fired the hearts of the prophets with visions of holy rivers, bringing fruitfulness wherever their waters flowed; dry bones raised up into an army of living men, a wilderness that "shall blossom as the rose," and a way for the ransomed of the Lord to walk over, and "it shall be called the Way of Holiness."

He was the inspiration of the poet, and his song foretold the river whose streams should make glad the city of God, or pictured the king's daughter all glorious within, whose raiment was wrought gold and fine needle-work, or sighed like David for a clean heart and a right spirit and for that heavenly anointing which would enable him to teach transgressors the ways of the Lord.

In the second dispensation our beloved Lord greatly deepened the teaching upon this subject. He, Himself, was born of, led by, and filled with the Holy Spirit, and, in a modified sense, He desired that His followers should be so also. He said that from His believers should flow rivers of living water. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7: 39.) He said that it was expedient for them that He should go away, for if He went not away the Comforter would not come—that other Comforter who will not leave us comfortless or orphaned—but, when He, the Spirit of Truth, is come, He will guide you, and enable you to do the works that He did, and (marvelous, studendous teaching!) "greater works than these" shall ye do, "because I go unto my Father."

And when this, the last dispensation, was "fully come," "suddenly," like "a rushing mighty wind," He, the Holy Spirit came. The Lord whom they had sought "filled all the house where they were sitting." "Tongues like as of fire sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." "And they were all amazed, and were in doubt, saying one to another, What mean-

eth this? Others mocking said, These men are full of new wine."

But Peter standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words, for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit on all flesh." "For the promise is unto you and to your children" (thank God! Upon us Gentiles also is poured out the gift of the Holy Ghost) "and to all that are afar off, as many as the Lord our God shall call."

Some one has said the trouble with the Church today is that she has lost her way to the upper room. How sadly true! And being out of touch with the power-house, she has no longer Pentecostal results. Please read the description of the early Church given in Acts II: 42-47, and notice that there were about it seven marked and miraculous characteristics: it was steadfast, prayerful, powerful, liberal, social, joyful and increasing. And a Spirit-filled Christian, and a Spirit-filled Church, can and will and should have the same Pentecostal characteristics today; and anything less grieves the heart of God, and falls short of the purchase of His Blood—"This is the will of God, (even) your sanctification."

"O the Spirit filled life! Is it thine, is it thine?  
Is thy soul wholly filled with the Spirit divine?  
O thou child of the King, has He fallen on thee?  
Does He reign in thy soul, so that all men may see  
The dear Savior's blest image reflected in thee?"

"Has He swept through thy soul like the waves of the sea?  
Does the Spirit of God daily rest upon thee!  
Does He sweeten thy life, does He keep thee from care?  
Does He guide thee and bless thee in answer to prayer?  
Is it joy to be led of the Lord anywhere?"

"Has he purged thee of dross with the fire from above?  
Is He first in thy thoughts, has He all of thy love?  
Is His service thy choice, and is sacrifice sweet?  
Is the doing His will both thy drink and thy meat?  
Dost thou run at His bidding with glad eager feet?"

"O the Spirit filled life may be thine, may be thine,  
In thy soul evermore the Shekinah may shine;  
It is thine to live with the tempests all stilled,  
It is thine with the blessed Holy Ghost to be filled;  
It is thine, even thine, for thy Lord has so willed."

This, then, is the *Christian's privilege and blessing*. Yes, it is the Blessor Himself, indwelling. There are two great gifts, Christ for the world, and the Holy Ghost for the Church. Are they both ours?

Newport, Rhode Island.

Be patient with every one, but above all with yourself. I mean do not be disturbed because of your imperfections, and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—*Francis de Sales*.



## THE HIGHER LIFE

### In Secret Prayer

"Lord, I have shut my door—

Shut out life's busy cares and fretting noise.  
Here in this silence they intrude no more.  
Speak thou, and heavenly joys  
Shall fill my heart with music, sweet and calm—  
A holy psalm.

"Yes, I have shut my door,

Even on all the beauty of thine earth—  
To its blue ceiling, from its emerald floor,  
Filled with Spring's bloom and mirth;  
From these, thy works, I turn, thyself I seek,  
To thee I speak.

"Lord, I have shut my door!

Come, thou, and visit me: I am alone!  
Come, thou, as when doors were shut, thou cam'st of yore  
And visit thine own.  
My Lord, I kneel with reverent love and fear,  
For thou art here."

—Author Unknown.

### "Keep Your Hand Upon the Throne"

It is a great thing to rise above the posture of helpless and perhaps hopeless pleading for God to manifest to us some act of charity and mercy, and take by faith the high ground of authority and confidence in the name of Jesus.

This is surely the significance of that remarkable statement in the seventeenth chapter of Exodus at the close of Israel's victory over Amalek. "Because the hand is upon the throne of the Lord, therefore the Lord will have war with Amalek from generation to generation." This identifies us with God and His almightiness, and makes the battle not ours, but the Lord's.

This surely is the significance of praying in the name of Jesus. That is, as if Jesus were himself praying. It is our high privilege so to identify ourselves with our ascended Lord that our prayers shall go before the throne as his, and shall be answered according to his merits and his authority.—*Alliance Weekly*.

### "As Unto the Lord"

She was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn, says a writer in *Christian Life*, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. C——, who had called to engage her services, "how can you stand all day in this hot room, always ironing and yet singing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see

Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and while my iron smoothes out the wrinkles in the clothes I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others.—*Selected*.

### Joy in God

If we would find joy we must get out of ourselves. God has established this as the law of the universe. He himself finds his greatest joy in saving men, in doing good to others. If we persistently pull ourselves to pieces in an attempt to find joy with us, or if we search for it in the dismal dark memories of the past, we shall fail in our quest. The Word of God does not say, "Rejoice in yourselves;" but its injunction is "Rejoice in the Lord." If we look continually at self we will see only that which will give us sorrow; but he who looks outside of himself, and sees a loving Lord, and learns his loving ministry to men, will live a joyful and a triumphant life. That was a gracious word of St. Paul, "I know whom I have believed." This ought to be of increasing value to every believer. Christian experience must be a growing quantity augmenting our faith each day. The matter of faith ought to increase rather than decrease through the years. We ought to be able to believe more, and find the enlargement of faith the most sacred practice of our lives. A man comes to be called a "man of great faith," not by trimming his faith or constantly crimping the edges, but by a continuous process of pre-empting new ground and by experience incorporating it into the main body of his faith. Do we ever sincerely pray, "Lord, increase our faith?"—*Pittsburg Christian Advocate*.

"Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible."



### KANSAS YEARLY MEETING

Kansas Yearly Meeting held its forty-third session in the old stone meeting house in Lawrence, from the seventh to the twelfth of October. For twenty-five years this was the only home of the Yearly Meeting. But the center of population in the Yearly Meeting began to move south-west. Seventeen years ago the plan of alternating with Wichita in the holding of Yearly Meeting was adopted. During these years the south-west continued to grow, while the north-east did not hold its own. This year it was decided to meet at Wichita hereafter, "by adjournment from year to year." In the representative meeting this action was unanimous, and prevailed by a considerable majority in the meeting at large. It will require the confirmation of this action again next year to make it final.

The meeting felt itself fortunate in having a strong force of visiting ministers present—not particularly large in number, but full of wisdom and the Holy Spirit. Among these were George N. Hartley, Indiana; Jesse W. Wilmore, California; Clark and Elma T. Brown, Iowa; Richard Haworth, Iowa; S. Edgar Nicholson, Indiana; Joseph John Mills, California; Roy Hare, a Christian worker from Ohio; and Emma Wollam, an elder from Indiana.

In the Meetings on Ministry and Oversight a leading concern was that in this day of international strife, when the whole world seems to be in turmoil, when men's faith in Christianity is being shaken, is the time when we, of the Society of Friends, must assert as never before the need of a purely spiritual religion. The formal and the spectacular in Christianity is collapsing. It is our mission to carry to the world a faith that reaches every department of life. God is His own witness in the souls of His children.

A new and interesting event of the week was a luncheon for men one evening, in the rooms of the Merchants' Association of the city of Lawrence. Although there was a pouring rain at the time of gathering, about seventy-five were present. Addresses were made by J. J. Mills, S. Edgar Nicholson and Richard Haworth. A splendid spirit of good fellowship prevailed.

The clerks appointed were Edmund Stanley, presiding clerk; Martha M. Woodard, reading clerk; John R. Wright, recording clerk; Lillian Hadley, assistant recording clerk; Arthur Jones, announcing clerk.

George N. Hartley gave the address in the session devoted to foreign missions. Out of his knowledge of Christian history he showed how we and our

immediate ancestors are indebted to Christian missionaries for the blessings of our civilization. We are in honor bound to use our earnest efforts to spread to others the blessings we have received. The session on temperance was addressed by S. Edgar Nicholson. As a starting point for the temperance address the speaker produced some recently published charges made by the liquor forces in which social conditions in Kansas, due to the prohibitory law, were unfavorably compared with those in a license state. The assertions were so utterly absurd they appeared humorous to a Kansas audience. But they were typical of the methods of the liquor propaganda.

In the session on Bible Schools Richard Haworth made a very thorough presentation of the new Friends' quarterlies, and the obligation of Friends' schools to use them. It was evident from the general expression given that those publications are rapidly growing in favor in this Yearly Meeting.

Perhaps one of the utterances most likely to produce thought for a long time was the address of J. J. Mills in the educational meeting. He gave the results of some of his own very thorough investigation of the relation of our educational institutions to the training of our ministers. From his figures it is evident that the academies and colleges of Friends have been an indispensable factor in the education of our active ministers. The educational report showed that one of the academies is closed for the year, while another has reopened after having been closed for two years. Friends' University was reported in a way quite satisfactory to the Yearly Meeting.

The Christian Endeavor meeting was up to its accustomed lively interest, although there were not quite so many young people present as sometimes attend. Fred C. Cope gave the address, on the true spirit of pledge keeping. Wallace C. Kemp, cashier of the "Quaker Bank" of Wichita, had charge of the raising of the funds for the Christian Endeavor Union, as he has done for several years past. His inimitable good humor, evidently both studied and spontaneous, has come to be one of the features of Yearly Meeting week. The budget of the union includes not only the local expenditures, but also a substantial support of the work in Africa.

On the proposition to so regulate the recording of ministers that the final act shall rest with the Yearly Meeting, the meeting was unable to reach a satisfactory conclusion, and left the matter open for next year.

L. C. Hinshaw was continued as gen-

eral superintendent of evangelistic and pastoral work, for his tenth year of such service. William P. and Abigail Haworth retired from the work of the Shawnee Indian Mission after ten years' faithful and effective labor in that field. Clark and Elma T. Brown are entering into that work.

On Sabbath the ministers in attendance were called upon for gospel service in ten churches and institutions in the surrounding community. At the Yearly Meeting house there were large congregations at all the meetings and the Word of the Lord seemed to have free course, and was glorified. At the ten o'clock meeting Joseph John Mills delivered the message on "Hastening the coming of the day of the Lord." Certainly there was no one present but that was brought to a deeper realization than ever before of the responsibility and opportunity of every Christian having a part in bringing in the Realm of God, in this present world. His closing words will long rest in the minds of the hearers: "If men forget to tell the story of the love and sacrifice of Christ, God has made no other provision for letting it be known." The meeting closed with singing "A Charge to Keep I Have," most impressively adapting the last lines,

"Assured if I my trust betray,  
Another soul will die."

ARTHUR JONES.

### FROM PRESIDENT WILSON

Robert L. Kelly, Clerk of Indiana Yearly Meeting, has received the following message from President Wilson, in answer to the letter sent him by Indiana Yearly Meeting approving his peace policy:

THE WHITE HOUSE,  
WASHINGTON.

October 2, 1914.

Dear Mr. Kelly:

Will you not convey to those who attended the Indiana Yearly Meeting of Friends an expression of my genuine appreciation of, and warm thanks for, the more than kind words of the communication you have been good enough to send to me in their name? I am grateful for their approbation and good will.

Cordially and sincerely yours,  
WOODROW WILSON.

Dr. Robert L. Kelly,  
Presiding Clerk, Indiana Yearly Meeting of Friends, Richmond, Indiana.

### YEARLY MEETINGS, 1914

Baltimore—At Baltimore, Maryland, November 13. Clerk, Allen C. Thomas. Haverford, Pennsylvania.



### EFFICIENCY IN ADMINISTRATION

In 1911 Western Yearly Meeting created a commission on finance "for the consideration of the subject of revising the financial system of the church." This commission reported a plan at the Yearly Meeting of 1912, in which it was set forth that the scope of consideration of the commission was of necessity broader than the revision of the financial system, "because the present church organization is too slender and incomplete to support a financial system properly revised." The commission reported the following, which was adopted by the Yearly Meeting:

"We are, therefore, agreed that as a condition precedent to further attempts at solidarity and efficiency, the Yearly Meeting should

"1. Create a representative body of control with a superintendent or financial secretary in continuous charge; to the end that it may effectively possess its corporate rights and administer its duties as the supreme legislative body of the church continuously.

"2. Substantially increase its jurisdiction over subordinate meetings.

"3. Require that the title to all church property should vest in the Yearly Meeting Corporation through local trustees.

"4. Require that all permanent church extension or other work, involving the expenditure of money, should be referred to the representative body of control for authorization.

"5. Officially determine upon a fiscal year which shall govern the reports and accounting of all subordinate meetings.

"6. Authorize and prepare identical report and accounting forms for all subordinate meetings.

"When these preparatory steps are taken, it may then safely revise its financial system in the following particulars:

"1. Create and maintain a fund for opening and supporting new meetings, make and accept loans for building, or the purchase of property.

"2. Determine upon and enforce methods of assessments, disbursements and budgets of expense for the ensuing year.

"3. Solicit and receive endowments, bequests, properties and trusts.

For various reasons the plan had not been put into operation during the past two years, but at the recent session of the Yearly Meeting the following report was presented by the Representative Body of Administration and was adopted by the Yearly Meeting.

The Representative Body of Administration submits the following report:

The body was organized by choosing Morton C. Pearson, President; William Chandler, Vice-President; Martilia Cox, Secretary-Treasurer.

Careful consideration was given to the five recommendations of the original Commission on Finance embodied in the minutes of the meeting of 1912, and we recommend that they be amended to read as follows:

Section 1. Create a representative body of administration, to the end that the Yearly Meeting may effectively possess its corporate rights and administer its duties as the supreme legislative body of the church continuously.

Section 1, Paragraph 2. That the Representative Body of Administration consist of the Superintendent of each department of church work and one member from each Quarterly Meeting not represented by such department Superintendents. This body shall organize by the election of a President, Vice-President, Secretary and Treasurer. The tenure of office of its members (excepting Superintendents of departments) shall be not less than three years, nor more than five years.

This body shall be the co-ordinating medium of all departments; it shall suggest to the Finance Committee the amount it desires for each department of church work.

Section 2. That all permanent church extension or other work involving the expenditure of money should be referred to the Representative Body of Administration for approval.

Section 3. Require that title to all church property should vest in the Yearly Meeting corporation through local trustees. Note:—We recognize as a fundamental weakness in our organization the lack of cohesion among our several meetings and of a consciousness of membership in the Yearly Meeting and that increased efficiency and growth depend upon the increased co-ordination and unity of effort and purpose. We further believe that unity and direction can be accomplished only by a more centralized representative church government, and believe it unwise to take forward steps in these matters while the local meeting is supreme in the ownership and disposition of the Church's tangible property. It, therefore, recommends:

"That as rapidly as may be the title to all church property not now so held, shall vest in the yearly meeting through the medium of Trustees chosen from and by each local meeting."

Section 4. Officially determine upon a fiscal year which shall govern the reports and accounting of all subordinate meetings.

Section 5. Authorize and prepare identical report and accounting forms for all subordinate meetings.

Respectfully,

MARTILIA COX, *Secretary.*

### RALLY DAY AT INDIANAPOLIS

We have the following interesting message from Horace W. Carey, Superintendent of the Bible School at First Friends' Church in Indianapolis:

"Reporting to you something of the results of our Rally Day, I wish to say that as a result of our advertisement and postal card invitations, we had a total attendance of 351 as against 321 at the Rally Day in 1913, and 280 at the Rally Day in 1912, and the greatest enthusiasm I ever saw.

"All our work has been directed toward getting the people who have not been attending regularly; not the old-time members who attend when they take a notion, but the ones who have come into the city from some outside Friends' churches and need an invitation and persuasion to come.

"Our record has shown an increasing attendance for three years in a very satisfactory, steady growth. On September 27th, we had in attendance 211 without any effort on the part of any one. So we find that a united effort on the part of each teacher and class officer, backed up by a general effort on the part of pastor and superintendent brought out for our opening fall Sabbath an increase of 140. We find that these special efforts are making the steady growth I speak of.

"For the benefit of those who wonder why we do not have a greater attendance, I will say that our people are scattered over the whole city, and as far as ten miles in the country. Several families come five and six miles and many come three and four miles from all parts of the city, while only a very small per cent. live within walking distance of the church. We are in competition with other churches and Bible Schools in each neighborhood."

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

FOR SALE—I want to sell my farm of 160 acres, located in Cherokee County, Kansas. A beautiful location, one-half mile from railroad station and Friends' Church. School, three-quarter mile. A ten room house with closets and other conveniences. Two barns and other out-buildings. Address W. H. WHEELER, LaHarpe, Kansas.

### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.



## PERSONAL MENTION

Daniel Oliver and family reached the mission post in Syria about the first of the present month.

Joseph Youngs will serve the meeting at Kennard and Shirley, Indiana, as pastor for the coming year.

William C. Allen and William B. Harvey have been heard from by cable as having landed safely in Japan.

Dr. Seth Mills and wife of Valley Mills, Indiana, are arranging to go to California early in November to spend the winter.

Esther A. Balderston, who sailed on September 8th for Japan, has sent a cablegram announcing that she had landed safely.

D. W. Whybrew is spending some time in Nebraska holding meetings at Aurora, Plainview and Spring Bank and other points.

Irving Stegall has accepted a call to the pastorate at New Westville, Ohio, succeeding Frank Long, who has gone to Pennville, Indiana.

O. Perry Bantz, who served as pastor on the Rockford, Ohio, circuit the past year, has accepted a call to the pastorate at Charlottesville, Indiana.

R. Solomon Tice and wife are expecting to return to Victoria, Mexico, in the very near future to resume their missionary activities at that place.

Levi Johnson has accepted a call to serve at Walnut Creek Meeting, Kansas, as pastor the coming year. His post-office address is Burr Oak, Kansas.

Thomas E. Jones, Secretary of the Board of Young People's People's Activities, has returned for a final year's work at Hartford Theological Seminary.

John S. Kimber of Newport, R. I., has been holding a series of meetings at Greensboro, North Carolina, with excellent results, the pastor, Fred E. Smith, assisting.

Joel T. Wright, a minister of Wilmington Yearly Meeting, is very low, and is not expected to live long. He wishes to assure all his friends that all is well with him.

Truman C. Kenworthy, General Superintendent of Evangelistic work in Indiana Yearly Meeting, is spending the present week among the meetings in northern Michigan.

Tennyson Lewis has arrived at his new field of work at Everett, Washington. He received a royal welcome from the members of the local meeting, and the prospects are good for a prosperous year's work.

Orville Chance of Jonesboro, Indiana, has accepted a call to the pastorate at Whitewater Meeting, Richmond, Indiana. He and his wife are taking some work at Earlham College.

Arthur Hammond, who has recently taken charge of the work at Watseka, Illinois, writes that everything is going nicely and that the prospect is good for the work the coming year.

Charles W. Sweet of Muncie, Indiana, has been retained as pastor of the meetings at Mooreland and Little Ridge, the latter being an important country meeting near Fairmount, Indiana.

J. Edward Ransome has made arrangements to hold Sabbath afternoon meetings at Ferrisburg, Vermont, where a Friends meeting house has stood vacant for a number of years.

Elwood Hinshaw of Lynn, Indiana, has accepted the pastorate of the meetings at Ludlow Falls, Ohio, and Cadiz, Indiana, for the coming year. He will alternate between the two places.

Luther Addington has accepted a call to the pastorate at Lynn, Indiana, succeeding Milo S. Hinckle, who has taken the pastorate of the East Main Street Friends Meeting at Richmond, Indiana.

Fred E. Smith of Greensboro, North Carolina, began a series of meetings at High Ponit, North Carolina, last week. He recently held a meeting at Kernersville, North Carolina, with good results.

Lyman G. Cosand, who served the meeting at Barclay, Kansas, as pastor last year, and who is now a student in Earlham College, has taken the pastorate of the meeting at Dunreith, Indiana.

L. Oscar Moon of Baltimore, gave peace addresses at Sedley and Bethel in southeast Virginia on October 4th, in response to the arrangements of local Friends to observe that day as a day of prayer for peace.

Edward E. and Susie E. Hartley, recently pastors in Vandalia Quarter, Laporte County, Indiana, are now entering upon the pastoral work in West Union and Highland meetings, Monrovia, Indiana.

William J. Sayers, who for the past five years has served the meeting at Poughkeepsie, New York, as pastor, is planning to go to Muncie, Indiana, the first of November to take charge of the pastoral work at that place.

Lester C. Haworth, a graduate of Earlham College and formerly a member of Western Yearly Meeting, who for the past two years has served as assistant secretary of the Y. M. C. A. of Buffalo, New York, has been elected secretary of the Y. M. C. A. at Youngs-

town, Ohio, and will take charge December 1st. The corner stone of a new \$300,000 building at Youngstown was laid week before last, the secretary-elect participating in the exercises.

Prof. Henry H. Townsend of Wichita, Kansas, is at the head of the department of mathematics and physics in the Sumner County High School at Wellington, Kansas. He continues, however, to reside at Wichita.

Samuel Miles of North Ferrisburg, Vermont, now nearly eighty years of age, was able to attend the recent sessions of the Quarterly Meeting. His wife is an invalid and they bespeak the prayers of all Christian people.

Eliza Armstrong Cox has entered upon her third year's pastorate at the meetings at Sand Creek and Azalia, Indiana. In order to be nearer her work, she and her husband have moved from Columbus, Indiana, to Azalia, which will be their future home. All correspondence relating to the *Missionary Advocate* should be addressed to her at Azalia, Indiana.

Zeno H. Doan, after attending Western and Indiana Yearly Meetings, has returned to his charge at Lynnvile, Iowa. He has now entered upon his fourth year's work at that place with every indication of another prosperous and successful year. During his absence the pulpit was supplied by Glenwood Stanley, Leona B. Doan and Professor Clark of the local high school.

## NEWS NOTES

Fairfield Quarterly Meeting, in Wilmington Yearly Meeting, will be held at Martinsville, Ohio, October 29-31.

The meeting at Plainview, Nebraska, has repaired its church building and parsonage at an expense of about \$300.

The Monthly Meeting at Lynnvile, Iowa, has voted to continue its support of Mary E. White, of Jamaica, as its foreign pastor.

The meeting at Azalia, Indiana, held a very interesting echo meeting of the recent Western Yearly Meeting on Sabbath evening, October 11th.

It is reported that the Bicentennial of London Grove Meeting, Pennsylvania, was one of the best celebrations of its kind that has been held. The *Philadelphia Friend* prints an interesting sketch of this meeting in its issue of October 8th.

During the recent visits of Amos Kenworthy, of California, to Hamilton County, Indiana, he visited all the meetings of West Grove Quarter except one, holding two meetings at each place. His



services were very acceptable and encouraging. He was enabled by the power of the Spirit to present some gospel truths in a new and inspiring way. While the physical man is wearing out we are rejoiced to see the spiritual man green in old age.

The *Winona Conference News* has been enlarged to an eight-page paper and the price of subscription has been advanced from fifteen to twenty-five cents. All remittances should be addressed to Lillian E. Hayes, Dunreith, Indiana.

On October 11th, a collection of \$10.75 was taken in the Clear Creek Meeting at Leesburg, Ohio, for the Widows' and Orphans' Fund, as printed in the Sunday School Times. The meeting chose Belgium as the country to which the money is to be sent.

The Philadelphia *Friend* announces that while military training is required of the students of Pennsylvania State College, at the present time members of the Society of Friends are excused from this service, and other work is substituted in its place.

Friends of Central City, Nebraska, joined with other churches in a union tent meeting, which began on September 20th. Cottage prayer meetings were held twice a week in five sections of the city previous to the opening. The evangelist was Charles Cullen Smith.

On the evening of October 4th, the meeting at Kansas City, Missouri, was addressed by Stella F. Jenkins on "The War Cloud as Viewed from English Soil." Miss Jenkins was one of the Americans in England at the beginning of the war and she had many experiences that were both interesting and illuminating.

William J. Sayers, pastor at Poughkeepsie, New York, met with a group of fifteen Friends in Buffalo, New York, October 1st, and talked over the probability of organizing a regular group meeting, until such time as a regular meeting could be established. The prospects seem bright as there are a number of Friends in this city and others are moving there from time to time. Half of those who met were young Friends.

The members of West Union Meeting, Monrovia, Indiana, recently held an interesting social at the church in honor of the retiring pastor, James M. Swander, and family, who have been with them for three years, but are about removing to Ridge Farm, Illinois, to take up the pastoral work at that place. About eighty-five were present, and many expressions of appreciation of the work of Brother Swander were given.

The occasion was one of much interest socially, with music, remarks and refreshments.

Cornwall Quarterly Meeting of Friends was held at Clintondale, New York, October 14-15. At the Meeting on Ministry and Oversight on Wednesday the subject for consideration was "In what relation does the Pastoral Committee stand to the Meeting on Ministry and Oversight?" In the evening a missionary conference was held, addressed by William J. Sayers, of Poughkeepsie. On Thursday a meeting for worship in the forenoon was followed by dinner, and the business session in the afternoon.

Ferrisburg Quarterly Meeting was held at Monkton Ridge, Vermont, on October 10th and 11th. There were no visiting ministers present. At the Meeting on Ministry and Oversight on Saturday there was a discussion about the non-attendance of members and others. The regular business session opened with appropriate singing and prayer. A member in the body of the meeting spoke of the life of Caleb. On Sabbath morning Mary McCarthy delivered a soul stirring discourse from Ezekiel 22: 30. Many testimonies were given. In the afternoon at 2:30 o'clock a meeting was held by the smaller body of Friends from different parts of the country. Four old men sat upon the platform, and in time of prayer all the others stood. The evening meeting was well attended, and there were many expressions of praise to God for His goodness to us.

Greenville Quarterly Meeting was held at the Okoboji meeting at Arnolds Park, Iowa, on the 10th and 11th instant. There was but a small attendance on account of the condition of the roads. General Superintendent, H. R. Keates, was present throughout the meeting and his messages and counsel were well received. The condition of the two churches composing the Quarter was reported good. Waldo Reese is continuing his services another year at Greenville. There have been some additions and improvements to the church and the parsonage and the general condition is that of progress. At Arnolds Park, Grace M. Elliott, who has served this meeting the past six years as pastor, has resigned, and Ernest L. Gregory has taken charge of the church for the coming year. Mrs. Elliott will continue her residence here for a time while acting as Field Organizer of the Yearly Meeting W. F. M. S.

Honey Creek Quarterly Meeting was held at Iowa Falls, Iowa, Oct. 2-4. This is the first time it has been held here

in ten years, as during that time, up to two years ago, this meeting was practically closed. The meeting house is being remodeled and though not quite completed, all were comfortably cared for and on Saturday a bountiful dinner was served in the dining room of the new basement. The pretty new parsonage is finished and was open to visitors during Quarterly Meeting. Two visiting ministers present were Harry R. Keates, of Des Moines, our Evangelistic Superintendent, and Isaac N. Rich, pastor at Marshalltown. Their messages were helpful and inspiring. On Friday evening Anna Swallum gave an interesting report of the Chicago International Sunday School Convention. At the business meeting it was voted to raise two hundred dollars to start again the work at Kanawha. The Sunday night meeting closed with an altar service, at which the greater part of the members reconsecrated their all to the great Head of the Church.

The meeting at Kansas City, Missouri, welcomed thirty-seven new members into church fellowship at the close of the morning services on September 27th. Besides these quite a number of persons have been received as affiliated members, who are a part of the working force of the meeting, but who for various reasons have not decided to give up their membership elsewhere. On the evening of October 15th a basket dinner and social reception for new members was held in the meeting house. On the evening of October 29th the women's Bible class will give an English tea at the church. On last Sunday evening the pastor, Arthur Jones, began a series of nine Sunday evening lectures on the general theme of "Character Building." The topics include "The Invoice of a Life," "Use of An Open Face," "Duty in Thrift," "Moral Integrity an Asset," "Recreation and Dissipation," "The Gospel of Work," "The Use and Abuse of Companionship," "The Personal Value of Religion," "The Demand for Optimism." Rally day was held at the church on September 27th, with an attendance reaching 168. At the church services on that day \$36.00 per week was subscribed within a few minutes toward the church budget.

## MAKE BIG MONEY

at home or traveling, selling **NELSON'S NEW EXPLANATORY TESTAMENT with NOTES.** A Testament and commentary in one volume. American Standard Version. The only one of its kind in the world. Everybody wants it. Beautiful full-page authentic colored illustrations. Imported Morocco binding, silk sewed. **Exclusive Territory.** Secure your territory at once before it is taken.

**THOMAS NELSON & SONS,**  
Bible Publishers for over 60 Years  
385 S. Fourth Avenue New York City



### BALTIMORE YEARLY MEETING NEWS

Samuel R. Neave and L. Oscar Moon recently paid a visit to Elkhorn Meeting in McDowell County, West Virginia, the newest, most remote and isolated meeting in Baltimore Yearly Meeting. It is located four hundred miles from Baltimore, in one of the most productive coal districts of the state, and its membership are almost all connected with the mining industry, chiefly as superintendents, foremen, mechanics and skilled laborers. The meeting has never had a pastor and for some years past has not even had a resident minister, but nevertheless is growing in attendance and membership, and is becoming a substantial force for religion and morality in the valley.

A short time ago an Italian girl of about fifteen years and of Catholic parentage, was received into membership, her parents expressing the desire that she might "grow up to be American and have American religion too." The meeting is setting before the Yearly Meeting an example of courageous and successful expansion.

On their visit Samuel R. Neave and L. Oscar Moon held special meetings and called upon a number of the families in their homes.

They also held a meeting at Vivian, seven miles from Elkhorn, where Friends have secured the use of a Presbyterian church and are meeting regularly once a month. There are half a dozen families of Friends here, and on their meeting days the meeting at Elkhorn is suspended and their forces combined for the new field of endeavor. The prospects for Friends here are encouraging.

Dunnings Creek Half Year's Meeting was held at Fishertown, Pennsylvania, on September 27th and 28th. Rufus P. King and L. Oscar Moon were the visiting ministers present, the latter being the Yearly Meeting Field Secretary. The attendance on Sunday morning and evening was the largest for some years, the house being well filled at both meetings. The Bible School at this place has almost doubled in attendance in two years through the activity of the organized adult and young people's classes. No minister lives in the community and the results have been attained by the members themselves.

Baltimore Quarterly Meeting was held at Ashton, Maryland, on October 10th to 12th. The Saturday evening conference was addressed by William C. Dennis, of Washington, on "Some Causes of the European War." The address was illuminating and was followed by

a lively discussion. The Ministry and Oversight meeting seriously discussed the spiritual condition of the meetings and as a result should be able to apply some effective remedies this winter. The reports were generally encouraging but leave room for regret that more positive gains are not manifest. The meetings for worship were quite well attended by the people of the neighborhood.

### IN HONOR OF PASTOR

The Christian Endeavor and Sabbath School held a very pleasant social affair at the Friends Church last Saturday evening in honor of their pastor, Z. H. Doan, and family, who have just been returned for the fourth year.

There was a goodly number present to enjoy the evening. George C. Renaud was master of ceremonies and introduced different persons who spoke in behalf of the various departments of the church. C. O. Macy brought greetings from the church in general; C. H. Newby for the Sabbath School; Miss

Abbie Ratcliff for the Christian Endeavor; Mrs. Doan for the W. F. M. S.; Mr. Renaud spoke words of appreciation of the work done for the choir and their efficient leader, Mr. Gifford, and also of the help of Miss Taylor, both of whom rendered very pleasing solos during the course of the evening's program. Mr. Doan was called upon for remarks after the others had finished and voiced his pleasure at being permitted to commence another year of work with this people, pledging the best he could do for the cause of the Master.

At the close of his talk the audience sang "Blest be the Tie" and then gathered in informal groups over the church and were served with cake and coffee.

Mr. Doan and family have always taken a keen interest in anything that was for the betterment of the town and we are sure that every one present hopes for a pleasant year for pastor and people and friends of the church.—*Lynnville, Iowa, Star.*

## "No Alum"

must be the watchword when the housewife buys baking powder.

Alum is well known to be a powerful astringent, and should never be used in food.

*Prof. Geo. F. Barker, M. D., of the University of Pennsylvania, says: "I consider the use of alum baking powder highly injurious to health."*

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

**ROYAL**  
Is a Pure, Cream of Tartar  
**BAKING POWDER**  
Contains No Alum

Perfectly leavens, leaves no unhealthful residues,  
makes the food more delicious and wholesome.



## BIBLE SCHOOL LESSON

November 1.

**Subject**—The Arrest and Trial of Jesus.

**Lesson**—Matthew 26: 47-68.

**Golden Text**—As a lamb is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.—Isa. 53: 7.

**Time**—About daybreak, April 7 A. D. 30.

**Place**—Open court of the Ecclesiastical palace.

One is struck by the fact that Jesus was denied that element of fair play which is one of the finest of our Anglo-Saxon traits.

He was made the victim of false testimony, while the priest violated all rules of jurisprudence by endeavoring to compel Jesus to testify against Himself.

Civilized countries do not treat their worst criminals in such a manner. The populace that might have been friendly were still asleep and Jesus was at the mercy of his accusers and prejudiced officials.

Official Jewry was determined to get rid of Jesus at any cost, and the Roman officials were willing to curry favor with the Jewish leaders for the sake of a better hold upon Palestine. Amid such a setting justice was an unknown quantity.

**To the house of Caiaphas.** He was the high priest that year, and was son-in-law to Annas, before whom Jesus was first taken, and who yet retained great influence among the people.

**Peter followed him afar off.** Impulsive Peter was in a maze of uncertainty. Evidently he had not expected Jesus to be taken. John and Luke tell the remarkable story of Peter denying Jesus three times, when he came to himself, and remembering what Jesus had said, and remembering what Jesus had said, wept bitterly. It had been an awful night and before we criticise Peter too severely, we must make sure that we too are not following Jesus afar off.

**Sought false witness.** The Council of the Sanhedrim then in session was willing to violate any law to get rid of Jesus.

**He hath spoken blasphemy.** Any declaration by Jesus would have been adjudged blasphemy by such a tribunal.

**He is worthy of death.** The case was pre-judged and sentence had already been agreed upon. Jesus was condemned, but since that day His cause has continued to grow until it has literally filled the whole earth. Truth crushed to earth is bound to rise again.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

**WANTED**—A partner in a General Merchandise Store, in town of twelve hundred, with Friends' Meeting. (Must be a Christian and one interested in Church Work.) Will sell one-third or one-half interest in a good paying business doing \$35,000 to \$45,000 yearly business. For further particulars write to PHIL STEIN, Plainview, Nebraska.

## CHRISTIAN ENDEAVOR

November 1.

**Topic**—Twelve Great Verses. XI. The Work Verse. Eccl. 9: 10. (Consecration Meeting.)

Faith without works is dead, and conversely works without faith accomplish nothing. Each is the proper complement of the other in a dual action that insures spiritual results.

Idleness is sin, but the blessing of the Lord is upon righteous labor. We are to be workmen that need not be ashamed.

"Do with thy might" whatever is to be done. If half the persistent effort could be put into the local meeting and the Christian Endeavor Society that is put into making business successful, there would be a revival that would shake many neighborhoods to their foundations.

Work while it is day. Work that is untimely is work wasted. Many an act that is proper in itself is fruitless because it was done at the wrong time.

Work with cheerfulness. Work is hard when the heart is not in it. Both by our living and by our service we will be enabled to win others for the kingdom.

"If any will not work, neither let him eat." (II Thess. 3: 10.) By the sweat of our brow we are to eat bread. Toil is sanctified when directed to righteous ends. "The workman is worthy of his meat."

Work for the ushering in of God's kingdom and thus prove your discipleship.

## AN ASSOCIATION OF AMERICAN COLLEGE PRESIDENTS

The Council of Church Boards of Education, at the St. Paul Conference last July, authorized the formation of an Association of American College Presidents for the purpose of co-ordinating the efforts and defining the place and function of the denominational col-

lege in the American educational system.

To perfect his organization, there has just been appointed by Dr. R. L. Kelly, Chairman of the St. Paul Conference, a committee consisting of nine representative college presidents: Presidents J. H. Main, D.D., Grinnell College, Iowa; Hill M. Bell, D.D., Drake University, Des Moines, Iowa; T. H. McMichael, D.D., Monmouth College, Illinois; T. W. Hinit, D.D., Central College, Danville, Ky.; Rush Rhees, D.D., Rochester University, New York; R. Watson Cooper, D.D., Upper Iowa University, Fayette, Iowa, and George R. Fellow, D.D., James Millikin University, Decatur, Illinois.

This committee will draft a constitution and by-laws for the Association, determine the relationship of that body with the Council of Church Workers in State Universities, and will assist in preparing the program for the January Congress on Christian Education to be held in Chicago. This Congress will represent thirteen Church Boards of Education, the Church Workers of more than a score of state universities, and over three hundred colleges and universities throughout the United States.

There has been for many years an organization of state universities and an organization of the leading secular institutions, but the hundreds of denominational colleges in America have not heretofore co-ordinated their work. The organizing of these institutions will form a noteworthy epoch in the development of our educational system. The program of this Congress will be announced later.

RALPH D. KYLE,

*Secretary of the Board of Education of the United Presbyterian Church in America.*

## Mission Study Books for 1914-1915

## Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
 " " " " " paper ..... 36c  
 Our World Family, Junior, paper... 29c  
 How to Use ..... 10c

## LEAFLET HELPS.

Lolita ..... 2c  
 The Children of Cuba ..... 2c  
 Child Life in Palestine, China, Burma and India, each ..... 2c  
 Minutes of the Triennial Conference of W. F. M. Union ..... 2c

All literature sent postpaid at prices quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature, 2137 Park Avenue, Indianapolis, Indiana.

## Home Mission Study Books

In Red Man's Land, cloth ..... 58c  
 " " " " " paper ..... 36c  
 Good Bird, the Indian, Junior, paper, 29c

## LEAFLET HELPS.

Our North American Indian ..... 2c  
 Missionary Work Among the American Indians ..... 2c

## New Courses for Class Use

Social Aspects of Foreign Missions, by W. H. Faunce, cloth ..... 68c  
 Paper ..... 46c  
 Missionary Women and the Social Question, by Mrs. Fred S. Bennett, price ..... 18c



## Married

**Johnson-Kinsey**—At the Friends' Church in Mt. Pleasant, Ohio, October 7, 1914, Willis B. Johnson to Alice Kinsey, I. L. Kinsey officiating.

**McCarty-Hufford**—At South Starksboro, Vermont, October 8, 1914, Herbert McCarty to Mary Hufford, of Ohio.

## Born

**Riley**—To John and Nettie Riley, of Lents, Oregon, October 7, 1914, a son, John Paul.

## Died

**Gallion**—Narcissa Johnson Gallion was born near Crawfordsville, Indiana, September 3, 1849, and died at Merced, California, August 28, 1914. She was married to George Gallion in 1875. One daughter, four brothers and two sisters survive her. She was buried at Whittier, California, by the side of her husband who died two years ago.

## SOMETHING EVERY BIBLE SCHOOL SHOULD HAVE

Services of Worship for Sunday Schools (10 cents postpaid). Containing 12 orders of worship, and a beautiful missionary exercise for each month in the year.

The Land of Brotherhood (25 cents per dozen). A beautiful Thanksgiving service of songs and recitations. A sample of this, and a copy of the above will be sent for 12 cents.

A cantata for Thanksgiving, "Our Country for All" (25 cents each; \$2.50 per dozen). Send 25 cents for sample.

These can be obtained through American Friends' Board of Foreign Missions. Address **CHARLES E. TEBBETTS**, Richmond, Indiana.



## Good Printing by Mail

1000 Bond Letterheads, envelopes, circulars, labels, cards or billheads, **\$2.50**  
Sent Parcel Post. prepaid.  
Cash must accompany order.

We print THE AMERICAN FRIEND.

## CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to **A. W. LEONARD**, Agent, Fair Oaks, California.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

## Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors **From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business. **No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Order "Slow Valley" at once. Single copy, 15 cents; ten copies, \$1.00.

**FOR SALE**—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. **FRANK CLARK**, Webster, Texas.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. **C. H. HALL**, 1117 Lamont St., N. W.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m. **CHARLES W. LAWRENCE**, Chairman Pastoral Committee, New York Meeting, 227 E. 48th Street, New York.

**ARLANDO MARINE**, Chairman Pastoral Committee, Brooklyn Meeting, 606 Fifth Street, Brooklyn.

## WESTERN YEARLY MEETING DEDICATION SOUVENIR

1858—1914

Historical, Delightful and Photographical

Over forty cuts. Sixteen pages.

Price, 10 cents, by mail, postpaid.

Address **JOHN KENDALL**, Mooresville, Indiana

## FIELD SPORTS

When you keep a boy interested in football, baseball, tennis, and the like, you lessen the chances that he will get interested in things not so good for him.

The Youth's Companion, since its enlargement, gives generous space to this matter of athletic training, and gets the best coaches in the country to write for it.

How to practice to become a first-rate pitcher, how to train for a race, how to learn the newest strokes in swimming—these and a hundred other topics of the greatest interest to boys—to girls, too, for that matter—are touched upon in this important department of The Companion.

And this is only a small part of the service which The Companion renders in any home which it enters. It has points of contact with a hundred interests.

If you do not know The Companion as it is today, let us send you one or two current issues free, that you may thoroughly test the paper's quality. We will send also the Forecast for 1915.

Every new subscriber who sends \$2.00 for the fifty-two weekly issues of 1915 will receive free all the issues of the paper for the remaining weeks of 1914; also The Companion Home Calendar for 1915.

**THE YOUTH'S COMPANION**, 144 Berkeley Street, Boston, Mass.

## Westtown School

WESTTOWN, PENNSYLVANIA

**WESTTOWN SCHOOL** is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN**, Principal, WESTTOWN, PENNA.

5%

FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS MADE "THE STANDARD" FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest advances.

Write for booklet and list.

ELLSWORTH AND JONES.

IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

## OFFICERS

**ASA S. WING**, President  
**T. WISTAR BROWN**, Vice-President  
**J. BARTON TOWNSEND**, Vice-President  
and Assistant Trust Officer  
**J. ROBERTS FOULKE**, Trust Officer  
**DAVID G. ALSOP**, Actuary  
**SAMUEL H. TROTH**, Treasurer

**C. WALTER BORTON**, Secretary  
**J. THOMAS MOORE**, Mgr. Insurance Department  
**WILLIAM C. CRAIGE**, Assistant Trust Officer and Title Officer  
**JOHN WAY**, Assistant Treasurer  
**J. SMITH HART**, Insurance Supervisor

## DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERICH H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



THE  
**The American Friend**

Old Series.  
Vol. XXI., No. 44.

TENTH MONTH 29, 1914.

New Series.  
Vol. II., No. 44.

## To Be a Man

BY WILLIAM O. SHEPARD, JR.

To be a man!  
In all that goodly word may mean  
And all a man may be when seen  
Even by God's eyes,  
And all that it implies  
Of large or little, all that lies  
Between  
The victor and the vanquished, heaven and hell,  
Between o'ercoming nobly and failing well.

And not to be a hero all life long!  
A hero, armored only against outrageous wrong,  
Is pierced by glancing arrows to sharp pain  
And, spat upon, he needs must spit again.  
He dares not speak soft words if so he be  
But poor enough to own an enemy.  
Defeated, he can sing no quiet song,  
But blusters coward-like and says he hates.

Ah, no!  
To be a man and smile,  
Though teeth and fists be clinched the while,  
Though eye to eye against the leering foe  
And answering deadly blow with manful blow.  
To smile the more in bickerings and debates  
Of petty strife.  
To have a life  
Horizon large, and towering skies above  
All spite and scorn and everything but love.

This shall not be my symphony—  
A wheedling flute-note lacking strength to die.  
This is a war cry!  
To be a man!  
That's I.

—Central Christian Advocate.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## Tell Your Friends

THE AMERICAN FRIEND will be sent to *new* subscribers from now until January 1, 1916, for \$1.50, the price of one year's subscription. The general testimony is to the effect that the paper is getting better all the time. Tell your friends and neighbors about this special offer, that they may get the benefit of the good things now appearing. Some of the very best features we have been able yet to offer are being planned for the coming winter. No Friends' family can afford to do without THE AMERICAN FRIEND, and the paper needs the support of every Friend's family.

It is equally important that all subscribers shall continue to patronize this periodical of the church. It must be put on a paying basis before another year. It is an obligation in which every Friend's family shares a direct responsibility. Subscribe this week.

## Monthly Meeting Chronicle

We continue to get orders almost daily for the Chronicle of "Slow Valley Monthly Meeting." Many a meeting will find in it an inspiration and an incentive to undertake larger things in meeting the needs of the community, if copies can be put into the hands of the members. Price, single copies, 15 cents. Ten copies, \$1.00. Address THE AMERICAN FRIEND, Richmond, Indiana.

## Membership in 1914

In the issue of October 8th we published statistics showing the membership of the various Yearly Meetings held up to that time this year, as compared with the membership of these same Yearly Meetings last year. Since that time Kansas Yearly Meeting reports a total membership this year of 11,555, a loss of 303 as compared with last year. The totals show a net increase in all Yearly Meetings, including London and Dublin, of 295. Of this number the American Yearly Meetings including Canada, show a net increase of 152. Baltimore Yearly Meeting is yet to be held and statistics there are not yet available.

## "With Eagles' Wings"

BY JENNIE E. HUSSEY

My heart is weary of its load  
Of daily toil and care,  
While journeying a lonely road  
Beset with many a snare.  
I long for dove-like wings to soar  
Above the fret and strife,  
To some far distant, peaceful shore,  
Beyond this mortal life.

But to my heart a whispered word  
Of promise comes anew,  
Like cooling breezes softly stirred,  
Or summer's evening dew.  
A thought of strength beyond my need  
The poet-prophet sings,  
That "They that wait upon the Lord  
Shall mount on eagles' wings."

Immeasurably stronger, they,  
Than wings of dove can be;  
To higher heights more far away  
They mount exultingly.  
And thus, my soul, renewed once more,  
Shall soar aloft and sing  
New praises never voiced before,  
To God, my heavenly King.

Henniker, New Hampshire.

## Statement of English Friends on Peace

Following the announcement in a recent issue of THE AMERICAN FRIEND that 5,000 copies of the statement of English Friends on the Peace question were on the way from London to THE AMERICAN FRIEND office, a number of requests for copies have been received. We have word that the packages have arrived in New York City but, being sent by freight, they have been slow in arriving at Richmond. As soon as they are received here all orders on hand will be filled. All other orders will be honored upon receipt of amounts equal to two cents per copy, this to cover the cost of sending them out, the balance to be forwarded to English Friends for the printing.

## Personal Workers' League

THE AMERICAN FRIEND would like to know how many Friends meetings in America have a Personal Workers' League or some committee on invitation and welcome that takes the place of such a league. We fear that too many meetings are inclined to put the burden of this work upon the pastor or to let it go by default altogether. With a league or with a committee charged with the responsibility of setting to work to win the careless and indifferent in the community to the meeting and Bible school, there are few meetings in our judgment that would not show a substantial growth in membership during the coming year. It is an experiment worth trying. We would like to have brief accounts of the work being done by such organizations already in existence in any of our meetings. We welcome also brief statements of the organization of such committees or leagues in any of the Yearly Meetings.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 44

RICHMOND, INDIANA, TENTH MONTH 29, 1914.

New Series.  
Vol. II. No. 44

## The Church and the Social Order

It must be apparent even to the casual observer that the ideals of the Christian church are far from being the practical working standards of the social order. Theoretically the doctrine of the golden rule is perhaps accepted by the world in general. Practically it is trampled under foot daily by multitudes in business and social life. In every political forum the stump speaker proclaims the doctrine of political probity in the world of politics and government, but in actual practice graft and bribery and moral cowardice still characterize the public life of all too many of our officials.

With universal accord the rulers of nations avow their dependence upon Jehovah, and fix the Christian standard as the rule of national conduct, but for the most part in times of international stress they are ready to set at naught their professions, trample under foot the doctrines of the Prince of Peace and turn their peaceful lands into fields of hate and awful carnage. Civilization itself, while confessing allegiance to the Christian faith, is yet prone to worship at the shrine of Mammon rather than at the altars of Jehovah. The world has hardly yet ceased to regard government as the instrument of material prosperity rather than of righteousness. For the most part our social reforms end in spasms, because the public is not ready to pay the price of a reconstruction of the social order, wherein the worship of Jehovah makes strenuous ethical demands upon the people in their daily life.

Ancient Israel strayed far from the teachings of the law and paid the penalty of going into a forced captivity, because she was unwilling to adjust the practices of her social and business life to the religious precepts of her founder, her law giver and her prophets. By going after strange gods, rulers and people alike were merely trying to find a less exacting religion that would content itself with the formalities of outward worship, and that would not be concerned about the daily collective life of the people. To her sorrow Israel learned that she could not divorce business and politics and social life from the service of the most high God.

Apparently the world is facing again the same stern lesson. It must learn that it cannot with safety serve

Jehovah on Sunday and the devil the rest of the week, that business ethics must harmonize themselves with Christian ethics, that social standards must be the Christian standards, that political conduct must be governed by the rule of religious conduct, that government is ordained of God and must be constructed and operated after the pattern of His plan, that individually and collectively, the rule of conduct of the Christian life must become the rule of conduct of daily life.

The world has gotten too far away from an authoritative religion that appeals with binding force to every relationship of life. The dictum of righteous obligations falls too lightly upon organized society. The old prophets were continually proclaiming the doctrine that obedience to the divine will was a requirement upon which depended all hope of national and individual prosperity. No less in our day does government under Jehovah call for reforms and the putting away of evils. We need again the voice of the prophets calling the nations to obedience to the divine behests, so that in their internal adjustments and in their outward relationships they may realize the divine favor upon them.

Why has the world been loth to accept the ideals of the church as its working principles? Partly perhaps because the church itself has not always been consistent; because the church has sometimes proclaimed one doctrine in the pulpit and in its literature, while many of its members have practised another in social life, at the polls and in the marts of trade; because the church has taught the principles of brotherhood, and in actual practise has set boundaries for classes and races; because the church has at times compromised its message to suit the needs of circumstance and environment; because the church has seemed idealistic rather than practical and sometimes has blinded its eyes to the conditions of life all about it; and partly because the world has refused to take the church seriously or to inform itself about what the church is really doing for the betterment of the people. The world is prone to see the faults of the church and to overlook its virtues, and it has often failed to distinguish between professional and realistic Christianity.



Recently two leaders in the local industrial world confessed that for many years they had not been inside a church building. Although men of standing in the community, and avowedly interested in social reforms, they admitted a total lack of confidence in the church as they viewed it from the outside. Their plea was that the church and the ministry lacked sympathy with the masses in their home life, no less than in their social and industrial life. We may readily concede that the men were wrong in their attitude, and that holding aloof from the church they had failed to be conversant with what the church is really doing in the way of human uplift. But to stop there is to ignore a serious aspect of the problem. The church cannot afford to rest under the charge, whether it be true or false, that it is unsympathetic with the masses. Its problem is to convince the world of its sincerity in preaching the gospel of love and brotherhood. Its task is to show the world that the religion which it professes is the religion of the heart and life.

At a time when the ideals of democracy are being put to the test of solving our social problems, the church needs to exemplify its teaching that in the Christian brotherhood there is neither Jew nor Gentile, neither bond nor free, but that all are one in Christ Jesus. It is up to the church as in no other age, both to preach and practise a gospel that meets the needs of the world at every point. It is time that the Lord's prayer was set to the task of righting the wrongs of earth until human society shall be made to conform to the heavenly idea. It is time to Christianize the social order of the world.

#### The Gains in Temperance Reform

The election on November 3rd will mark another milestone in the march of sober-America against the organized liquor traffic. The count of the votes alone will tell whether or not the campaign is to be temporarily halted for better constructive endeavor, or whether it has gained sufficient momentum to go forward against all opposition. In no previous campaign has there been such extended and persistent pounding at the citadel of rum as in this year of 1914.

Beginning with the great conventions of temperance forces last November, which surpassed all records in their attendance and enthusiasm, and gaining tremendous momentum by that historic march upon the nation's capitol in December, the prohibition movement has gone forward with unabated zeal and with startling success. The movement may have been said to have reached the popular stage, popular because it is so largely successful and because of its appeal to the sober-minded judgment of the nation. At last the Republic is thinking upon the question, a fact which bodes ill for the un-American saloon.

The liquor traffic has reached the appealing stage,

where it is down upon its knees begging for sympathy and imploring to be let alone. That it promises to be good was to be expected. The condemned man is willing to consent to any terms if only the sentence of execution be stayed. But the saloon has sinned out its day of grace. It has no legitimate place in a Christian civilization. Through political intrigue, by transforming itself into an angel of light, because certain electors here and there are more ready to play the political game than they are to do a citizen's part in a great cause, the saloon may abide for a time, but it is incapable of permanent reformation. The worst thing about it is itself. No amount of pruning can make it respectable. It is evil and wholly evil.

The signs of coming and final victory are upon every hand. Half our national population is living in prohibitory territory. Ten states have made the saloon an outlaw, while in thirty-three others it has been driven into corners before the onrush of an enlightened and determined public opinion. Physiologically, alcohol is an outlaw everywhere. Our leading scientists both here and abroad proclaim it a poison and never a food. The employers of labor have been stirred to action by the discovery that approximately sixty per cent. of all the accidents in our factories are due to strong drink. It is an enemy to efficiency everywhere. No railroad, no manufacturing institution, no business of any sort wants the patron of the saloon in its employ. Furthermore, these institutions will not have him, and already leading men in the business world are declaring that in the near future there will be as much sentiment against locating a saloon in the vicinity of a factory as there is against locating it near a church or schoolhouse.

The general retail trade recognizes the saloon as its worst competitor and, therefore, an unnecessary competitor. The ban of the church, of education, of commerce, of science, of civilization itself is upon it. The taxpayer is beginning to see that whether he patronizes the saloon or not, he must help to pay for the burdens which it imposes. Upon November 3rd, this institution ought to be given a further boost into oblivion. The liquor traffic is doomed.

To be a Christian means being right seven days in the week, in the store, the shop, the field, at the ballot box, in the home, the school and at the corner grocery.

Has Jesus Christ had a fair chance in your life? Until He does, His mission will not have served its purpose so far as you individually are concerned.

We are constantly sowing our tomorrows. A little sunshine today will open the door for a harvest of happiness tomorrow.



## Friends and the War

BY ROYAL J. DAVIS

It may seem paradoxical to suggest that a time when the whole world is looking on with horror at a great war, is the time when an organization that has always stoutly opposed war might well consider its position regarding it. Is not this like saying that when you have convinced somebody of the correctness of your views upon some matter, you ought then to begin to have doubts of its correctness yourself? What I am proposing, however, is not that Friends should begin to have doubts about peace and war, but merely that this is a good time for us to find out just what we think concerning warfare. Our traditional and official attitude is for everyone to read. It is an attitude of uncompromising opposition to all war, offensive or defensive. We point to members of our Society who have suffered imprisonment and torture for their refusal to bear arms. We call attention to the fact that we have always advocated peaceable solutions of all difficulties. We sometimes go to the verge of proclaiming that if everybody had been like us and our fathers, war would long ago have vanished.

Why, then, suggest that we consider our position upon war? I make this suggestion because I do not believe that many of us have ever really considered it. I feel sure that most of us, the great mass of us, have accepted the Society's opposition to war very much as we have accepted the ten commandments—because it seemed the thing to do. Everybody else seemed to accept it; why should not we? But that many Friends have actually thought deeply upon the subject I do not believe. One reason for this scepticism is that whenever I have heard the subject discussed in any but a perfunctory way, I have seen differences of opinion that ranged from belief in absolute non-resistance to belief in the policy of a big navy. The moment we forget we are Friends, that moment we find that our convictions are not so settled, so unanimous, as we had taken it for granted that they were.

I shall not attempt here to consider the whole question of our position in this matter, but I do desire to offer an idea or two upon one or two phases of it. We have been inclined to dwell upon the sacredness of human life as one of the leading elements in the case. Ignoring the material and often sordid considerations often put forward in discussions of the right and wrong of war, we have made our stand upon the divinity of the individual. This is in accordance with our philosophy of the universe, and it is a point well worth making—within limitations. Human life is sacred. But so are many other things. And in singling out this one thing and putting all our emphasis upon it, we run the risk of grave distortion of the reality. How can a Society whose members have from the first been ready to suffer a martyr's death speak as if there were nothing so sacred in its eyes as life? The truth is that there are few persons in this world to whom life is the supremely sacred possession. Love life as we may, we must be base indeed if we love not other

things more. It would be nearer our practice, as well as the facts, to assert that honor is the sacred thing. If the life of one of us stood between the community and safety, as in an outbreak of fire or flood, should we not be base churls to prate of the sacredness of human life rather than to throw our own away with a great joy that we could make such rare use of it? If the reply be made that it is right and proper to give one life for the sake of saving many, since the sacredness of a group of lives is naturally greater than the sacredness of one, I would point out that this is a step in retreat from the unqualified doctrine of the sacredness of human life. How much farther back from it one will go will depend upon one's general way of viewing things.

I am sometimes tempted to wonder whether our peace doctrine is related to our temperament as a Society. Are we lovers of peace mainly because we are quietistic? I should be sorry to think so, for that would mean that we were erecting a trait into a principle. One who is made faint by the sight of blood will have difficulty in getting people to believe that his opposition to bloodshed is based upon lofty and disinterested motives. Yet I confess that the idea disturbs me a little. I should feel more certain of the solidity of the ground under our feet if we talked less about the holiness of peace and more about the unholiness of international injustice. Fervent congratulations to the President and to one another upon escape from war with Mexico seem to me eminently sensible, for a war with Mexico would be the worst solution of this difficult question that could be devised. But to shake the head over the mention of war, as if it were always and necessarily the worst alternative that could be chosen, seems to me to be assuming more than we can prove, more, at all events, than we do prove or try to prove.

My plea is simply that we do not take refuge in an ostensibly axiomatic deliverance, as if a declaration of faith demonstrated anything but the opinion of those making it. On the contrary, let us know what we believe, and why we believe it, and let us not be in too great a hurry to condemn those who differ from us. Let us find out why they differ. Let us understand more fully the problems to be solved by those who are actively engaged in administering the governments of the world. It is not an act of great courage, as it appears to me, to say what a fine world this would be if everybody were like us. What would we do if the burden of managing international affairs were partly upon our shoulders?

Let no one say that I am trying in an indirect and roundabout fashion to defend the present war. I think it is one of the most needless conflicts in history. I am only endeavoring to set forth the desirability of our waging war against war with greater intelligence and consequently with greater success.

New York City.



### The Gospel Team Movement

(The following is a continuation of the article on the Gospel Team Movement, printed in last week's issue, and is taken from the same publication compiled by Mr. Stranahan. We present this as a practical phase of the movement, without which the account would be incomplete.)

#### HOW IT IS DONE

So many inquiries come to us asking for information as to just how a meeting is conducted by the Gospel Teams that we will attempt the almost impossible task of putting into print the very things that are said and done. None of these speeches is manufactured, but the account is a very faithful abbreviated record of what certain men actually give as their testimony.

Just previous to the meeting, the Team has spent perhaps a half hour, if possible, in a season of most earnest prayer—prayer that is freed from all formality and is real communion with God. The Team men will sit on the platform and the leader is in charge of the whole meeting. Every effort is made to keep the whole meeting under the direct leadership of the Spirit. Good, lively singing is a valuable aid to the later work. Scripture reading and vocal prayer will usually be engaged in several times during the meeting. The leader will announce the hymns and after a few introductory remarks will introduce the speakers.

The Leader—"The first speaker will be Mr. Reporter, at one time Chief of Police in Wichita, and the man who enforced for the first time the prohibitory law in the city."

Mr. Reporter—"I was raised in an infidel home and made it my aim in Bible reading to see things I could tear to pieces. I married a Christian woman. When we lost our first-born and people told me it was a judgment of God, I became soured on the community and moved West. In a short time we were located—God was leading but I did not know it—in a community where a mighty revival was going on. I did not attend, although my wife did. One night as she knelt by my bed and begged of me to attend, I promised I would. The next night at the meeting the Evangelist talked to me and as I started to argue he turned, saying, 'I can't take time to talk to you when there are so many here who are really interested in salvation.' It struck me. In a few nights I was converted and through these many years God has blessed me and what He has done for me He can do for any man."

The Leader—"Isn't it wonderful what great things God can do, and how He can keep us in all sorts of temptations? We will now hear from Mr. Meat Dealer, a man who was converted in the Billy Sunday Meetings, who has stood true ever since."

Mr. Meat Dealer—"It is not so much my own experience that it seems to me the Spirit would have me tell you, but what took place as the result of my conversion. Just as soon as the Lord saved me, we established a family altar and I began saying grace at the table. It was a new experience to our little girl, four years old, and she was much interested. Next neighbor to us was a family who had lost a child just a short time before, who was about the age of our little girl. She found a warm place in their

hearts and was frequently over there, even staying to meals and sitting in the high chair, now unused by their own child. A few days after my conversion she was over there and just before they started to eat she said, 'Ain't you going to say something? My papa does now.' The husband hesitated, and in confusion asked her to 'say something.' It was but a small thing by a little child, but it broke the lonely hearts of this man and woman. They were converted by God using the fact that I say grace. Oh, you Christians! It means much to observe the little things and always be true to your Master."

Mr. Leader—"Just notice in this story of Mr. Meat Dealer how all things work together. God is true to His promise. One man yields to the Savior, establishes a family altar, and a neighborhood is blessed. Some of you may be blocking a blessing from a whole community. It pays to yield. Our next speaker is one who has had a varied career though constantly marked with sin. Just before Mr. Cattle Buyer speaks I am going to ask Mr. M. to pray that this testimony may count where it is most needed. Let us all stand while he prays."

The prayer is characterized by an absence of the usual phraseology of church prayers. The man has learned to pray by just talking to God and expecting Him to hear and answer. There can be no doubt about Him hearing, either. Then comes the testimony:

Mr. Cattle Buyer—"I drifted out West and married a Christian girl. We were blessed with a fine family of children, but I went deeper in sin. I drank, gambled, and wasted my time in the pool rooms. The Billy Sunday meetings didn't phase me. Soon after they closed my little girl climbed upon my knees and said, 'Papa, when I get big I want to marry a man just like you.' That was going too fast for me, for I didn't want a son-in-law as low down as I was. Then in a little while a bunch of my friends was going to H. with a Gospel Team and asked me to go along. I thought I was the wise guy, and would go with them just for the sport of it. To keep my courage up and embarrass them, I put a pint bottle in my pocket to use in any emergency. When the call came, A. B. came to me and said that now was the time for me, and though I put him off and said to wait until we got in the car going home, he would not be bluffed. Finally I yielded, and oh, how glad I am! My home has been changed. My good wife, who never ceased to pray for me, has been rewarded. I went home, and all that night, nearly, I wrestled with God. I had been awfully profane, and I did not see how I could break the habit; but God has kept me and only once, three days after my conversion, have I fallen, and that is now pardoned. The old whiskey habit has gone and, praise the Lord, I am a new man. Men, it pays to serve Him."

The Leader—"There must be something in religion when a change like this comes over a man. It is a great way from a whiskey-drinking, gambling, swearing cattle buyer to a clean, praying, soul-winning



president of a Men's Bible Class. Let's sing number 38. You all know the chorus:

"Tis a great change for me, a great change for me!  
Oh, now I am happy! from sin I've been set free!  
From out of the darkness I've stepped into the light,  
And oh, 'tis a great change for me!"

"That was fine! But maybe some young fellow is thinking that these men sowed their wild oats and then came out all right, so he guesses he will take his chance and have a good time. We have one man, one of a great multitude who might speak, who has a message for just that sort. He will now speak."

Mr. Wholesaler—"I was raised in a Christian home, the parsonage of a preacher. I cannot remember the day when we did not have the Bible read and prayer. I have always gone to Sunday School and church. During my first year at college I made a public confession of my Savior, and all these years He has been most precious to me. These men on the Team are all my friends and as they have opened their hearts to me and told of their struggles to break from evil habits, and have laid bare the scars on their souls, I could not but humbly thank God that He could take boys into His Kingdom and save them throughout life. Not through any merit of my own, but because of the infinite mercy of the Lord I am saved now. It is great to know He keeps all that is committed unto Him. He is the best partner any young man can have. Take Him as yours."

The Leader—"Our last speaker is Mr. Real Estate."

Mr. Real Estate—"I left home when just a young man and wandered from place to place. My folks thought I had been killed in the San Francisco fire. I got back to Kansas City, was married, and soon had a prosperous business, but wasn't satisfied. There was something inside that was not at rest. One day I said to my wife, 'I'm going to sell out and move on our farm, and then I will be happy.' But I wasn't. God was out there, and He wouldn't give me peace until I had acknowledged Him. We then came to Wichita, bought us a home and an auto, promising ourselves that by joy-riding over the good roads we would have a fine time, but still I had no peace. We traveled through the South and West, but everywhere was the same unrest of soul. The Billy Sunday meetings came, and on the last night my mother, who had come to visit us, asked me to go with her. I didn't care much about it, but told her if she really wanted to go I would take her. We were a little late, and seats were scarce. An usher that I knew found seats for my wife and mother, and I was about to leave when a man handed me a ticket for a seat in the chorus, and I went up there. The sermon was a powerful one, and something seemed to say, 'If you go out of this building unsaved, you never will be.' I hardened my heart until the invitation was given, and then I said, 'I'll not go down, even if I am forever lost, unless Mr. B. comes and speaks to me.' I thought I was safe, for I didn't think he could find me. There I stood, fighting it out. All around me people were going. This one and that one spoke to me, but no! I

wouldn't go unless Mr. B. came. Tears were blinding me, the meeting was just about to close, when a man touched me on the shoulder and said, 'Come on, old fellow! now is your time!' and it was Mr. B. It broke me all to pieces. There was nothing left for me to stand on, and I yielded. I went and took Billy Sunday by the hand, and gave God my heart, and how I do thank God that He forgave me. He has brought peace to my heart, and He will do the same for you if you will let Him."

The Leader now casts the net. Each leader has his own methods. The greatest variety of methods is used. The needs of the people as the Spirit indicates are taken into consideration. The Christians may be asked to form a circle around the room, and the unsaved invited to join the circle as they make confession. All the men may be asked to come to the front, regardless of their experience, and there, in a heart-to-heart talk, the unsaved be urged to make decision. Whatever method is used, an effort is made to get people to definitely commit themselves. Names and addresses are taken and handed to the pastor of the church of their choice.

During the drawing of the net, invitation songs will be sung, and the members of the Team and others who will, go out through the congregation taking people by the hand and inviting them to the Christian life. This is the most effective part of the meeting. Many of these laymen know very little about the technique of personal work, but their hearts are on fire, and they show they mean business. There is little argument, just a simple "Come on, now is your time. Give Jesus your heart." It is not so much what is said, but who says it and the power of the Spirit manifested in the big-hearted, red-blooded men who invite. These men in such times "hustle" for souls just as they on week days "hustle" for business, and they get results.

### Supposed Saying of George Fox Questioned

BY MEAD A. KELSEY

A few months ago the writer in an article contributed to THE AMERICAN FRIEND made use of the following quotation, attributing it to George Fox in accordance with popular usage:

I knew Jesus and He was precious to my soul, but I found something within that would not be sweet, that would not be patient, that would not be kind. I did what I could to keep it down but it was there. I besought Jesus to do something for me and when I gave Him my will He came in and took out all that would not be sweet and patient and kind, and shut the door.

Not long after the appearance of the article referred to I received a letter from a Friend in Iowa asking me if I could locate the quotation in the writings of Fox. This I had already attempted, without questioning the validity of the passage, but was not successful. I, however, tried again, making use of the volumes of Fox's works which were at hand, but again I was compelled to give it up. Then I wrote to Rufus M. Jones, hoping that he would be able to throw light upon it as he had edited "An Autobiography of George Fox,"



and would naturally be familiar with his writings. He however, replied that he had no recollection of the passage and advised me to write to Norman Penney, Librarian of Friends' Reference Library, Devonshire House, London, as the one most likely to render assistance in my quest. I at once wrote Norman Penney, from whom I received the following initial note under date of August 17:

Thy letter of the 25th ultimo is to hand this morning. I do not recognize the quotation as that of Fox, but I will look around in his works and I may happen on it.

Later under date of August 29, I received another letter which follows:

Dear Friend—Respecting the quotation enclosed I forwarded it to Miss Richardson, the author of a little book of selections from George Fox's writings, and I send thee her reply.

I purpose to insert the quotation in the Journal of Friends' Historical Society under the heading "Author Wanted." I am sorry that we do not seem able definitely to state the authorship.

Thine sincerely,

Norman Penney.

Following is the letter from Miss Richardson:

Dear Mr. Penney—No; I have not met the passage enclosed in my Fox readings.

My own feeling about it is that the very utmost that can be said about it as a whole is that it might just conceivably have come from the pen of Fox. The style from the words "I found" to "it was there" is, I think, typically Foxian; and that little vivid touch at the end, "and shut the door" recalls him. But the remainder of the passage does not commend itself to me as authentic either in matter or in manner.

Yours sincerely,

Dorothy M. Richardson.

This is all up to date. If any to whom this may come can add further light it will be a valued contribution to our Quaker literature and mayhap to the truth.

Spiceland, Indiana.

## TEMPERANCE NOTES

As showing the changes going on in the medical world, the Cincinnati hospital used 1,230 pints of intoxicating liquors during the first six months of 1895, and only 7½ pints during the first six months of 1914.

Prohibition has done great things for Oklahoma. It has kept money in the channels of legitimate business; it has saved weak men from a bad habit and it has safeguarded our youth.—*Governor Cruce of Oklahoma.*

Prohibition works all right in Kansas—whatever the whisky advocates in other states may say. If they think not, let them come to Kansas and open a saloon in Hiawatha, Lindsborg, Wellington, Dodge City or in any one of the thousand clean and wholesome towns which adorn this commonwealth and see what will happen and how quick it will happen. When their tribulations are over, and they return to their old homes in the whisky states, whatever else they may

say of Kansas they will not contend that prohibition does not prohibit!—*John S. Dawson, Kansas Attorney-General.*

The Philadelphia Quartz Company, of Chester, Pennsylvania, has offered an increase of ten per cent. in wages to every employe who would promise not to use strong drink, the managers declaring that they expect to be more than repaid for the additional wages by the improved service they will gain from sober workmen. Nearly every employe, it is said, signed the pledge after the offer was made.—*The Congregationalist.*

There are thirty thousand feeble-minded persons in New York who are at large and there are thirty-four thousand in public institutions. Statistics show that the use of alcoholic liquor by parents is the most prolific cause for imbecility. The reckoning with this terrible evil in our country is a most terrible one.—*Herald and Presbyterian.*

Professor Bayer of Austria, who made a careful study of the effects of moderate drinking (beer) on school children, found that abstainers stood higher in their studies than those who drank one or two glasses of beer daily. On account of their beer drinking habits large numbers of German university students are compelled to prolong their studies one or more years before receiving their degrees. This is also true of young men who attend the various colleges and universities in the United States. Almost invariably students who excel in each class are to be found among the abstainers.—*Col. Maus, Medical Corps, U.S. Army.*

Prohibition in North Dakota and its effects are described by Governor L. B. Hanna and Judge Charles A. Pollock of Dakota. "In August," said Governor Hanna, "we had in our state penitentiary 172 men and 3 women; not a very large number when you consider that we have a little over 600,000 population. That would be about one to every 3,500 of our population, but when you consider that over 50 per cent. of the men in our state penitentiary are men who are not residents of the state, but come into the state during the harvest season, then we find that there is only about one for every 7,000 of our population.—*Central Christian Advocate.*

Against such a mercenary and rapacious enemy the moral forces of the nation must combine to strike with all the wisdom and courage at their command. The principle of prohibition has established itself as the right and duty of every community which would rid itself of an agency which saps and drains its best life. Thus far prohibition has won its way in this country by contesting through local initiative and energy every inch of territory. Sometimes it has lost ground, but in the overwhelming number of cases it has recovered it. Steadily the unit of prohibition has grown larger, expanding from town to city, from city to county or district and from county and district to state.—*The Congregationalist.*



## OUR WEEKLY SERMON

### Forgiven Sins Will Not Be Mentioned in the Judgment

BY FRED E. CARTER

Text—"There is, therefore, now, no condemnation to them which are in Christ Jesus."

According to Young, the Greek word for "condemnation" in this text is "Katakrima," which means "judgment against." Therefore, we can read: "There is therefore now no 'judgment against' them which are in Christ Jesus."

"If the wicked will turn from all his sins that he hath committed \* \* \* all his transgressions that he hath committed shall not be mentioned unto him."—Ezekiel 18: 21, 22.

In Isa. 43: 25, Jer. 31: 34, Heb. 8: 12 and 10: 17, God offers to remember our sins no more if we turn from them. It is clear from this that there is no judgment, so far as sin is concerned, to them that are in Christ. For if God blots them off the record and remembers them no more forever, and the forgiven sinner continues faithful, there will be nothing to stand against him at the judgment.

A well known writer speaks of "the accusing spirit who flew up to heaven's court with Peter's oath, blushing as he gave it in, and the recording angel dropped a tear on the page and blotted it out forever."

There is that thought in every man's mind that the angel is ever recording the evil deeds of men. The truth which this embodies is the omniscience of God. We feel that he takes note of every word, thought and deed. And yet he declares, "I will remember them no more."

Can this mean that there is no responsibility for past sins on the believer? Some will say, "Yes, so far as guilt is concerned, but there remains a mark." We do not dare say "stain," for the Word says "They shall be whiter than snow." Do we not take this view of forgiveness because we have not learned to forgive as God forgives?

We say, "O yes, I can forgive, but I can't forget," which usually means that we have only half forgiven.

Take that most extreme case, where the woman was brought to Jesus, and her accusers had slunk away, because in His presence they suddenly realized their own sins were as an open book to Him. And then He stooped down and wrote her sentence in the forgetful sands and said to her "Where are thine accusers?" and she replied, "Gone," and He said, "Go and sin no more."

God does have power to destroy the influence of the past, or Jesus made a failure when He came to destroy the works of the Devil. We doubt this; heredity, we say, is a thing that sticks to us. We admit there is heredity, but we must not forget that there ALSO IS GOD, and He never surrenders His sovereignty to heredity or the power of sin.

Can God abolish the effects of the past? Not all.

There will still often be a price to be paid, and if a man will pay it manfully God's grace can take care of the law of sowing and reaping. "Whatsoever a man soweth" applies to good seed as well as to bad, and the increase of the good seed will be as much greater than that of the bad seed as God is greater than the power of evil.

To be sure, we cannot go back and erase one line of what is written, but God has access to the past; He is not shackled as we are by time. All past and future are present with Him; He has it in His Hand, and can frustrate, divert and overpower streams that pour down out of the past. He will restore the years which the locust hath eaten.

The man in Christ is a new creature and "Old things have passed away and all things have become new," and it is said of the new creation "The former things shall not be remembered nor come into mind." In John 5: 24, we are told that the believer shall not come into condemnation, and in this case the word "condemnation" is taken from the Greek word "Krisis," which means "the process of judgment"; so the true meaning is, "He that believeth on Him that sent Me HATH everlasting life and shall not come into 'the process of judgment.'"

Some will ask, "Does not Paul say all shall appear at the judgment?" Yes, "that every man shall receive as his work has been." For how can sins that have been cast into the depths of the sea" and "removed as far as the east is from the west," and "sins that have gone on beforehand unto judgment," ever appear against the forgiven man at the judgment?

The judgment to the man in Christ can mean only the welcome voice of the Master saying, "Come ye blessed of my Father, inherit the kingdom prepared for you." The judgment to him will mean a great day of awards. To the man in Christ the terrors of the judgment are past; he has been tried, condemned and executed in the person of his surety, Jesus Christ. He has become our substitute and the law has been satisfied.

The great truth of a vicarious atonement is the guarantee for this act of forgetful pardon. God forgets our sins as well as forgives them. Herein is the love of God made manifest. Can Eternal Mind cast out of itself a subject of knowledge? Can Infinite Wisdom cease to remember? With men it seems impossible, but with God all things are possible.

Fairmount, Indiana.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—*Thoreau.*

We never know for what God is preparing us in his schools—for what work on earth, for work in the hereafter. Our business is to do our work well in the present place whatever that may be.—*Dr. Lyman Abbott.*



## FOR HOME READING

### Into the Street Which Is Called Straight

BY JACOB LINDLEY SPICER

Deep in the heart of all normal persons is the desire to live in the "Street called Straight." Even professional crooks point with pride to whatever they do or attempt which is really "straight."

Cheap linen? Handkerchiefs at thirty cents a dozen are marked "Warranted Pure Linen." The claim of purity is on all inferior articles, showing how deep-seated is the conviction that the pure, the straight, the good, are the really worth while in life.

Saul was found in the "Street called Straight" after he had seen the Heavenly vision, had repented, confessed and prayed. Now he was in a receptive, obedient frame of mind, and he could be taught "the way" more perfectly. God sends us upon many little errands for Him if we are "buying up the opportunity." These little stories from the flowing stream of experiences may prove of interest to many another who may be sent to impart a Divine message to an individual.

#### No. 1—"OLD BROM AND HIS CRONIES"

Along the reaches of the upper Hudson was an old weather worn house standing a little back from the road. Large lilac and snowball bushes, long uncared for, grew into a thick, rank hedge in front.

Here lived two men and their three sisters with numerous children and grandchildren. The house and people bore a very unsavory reputation.

Tales of drinking bouts and wild orgies were afloat, and like many another rich community, there had been allowed to grow up this resort which was a menace to the moral and physical good of the neighborhood.

There was an old church building, long unused, within a short distance, and many poor children with no religious privileges in the neighborhood. Those who had horses and a love for church and Sunday School, drove a few miles away to a village.

My father and mother and other members of the Society of Friends, though living quite a distance away, were attracted to the needs of this place and opened an excellent Bible School. A little uncared-for girl, who lived at "Old Brom's," was induced to attend. Money was raised to purchase clothes for her. She would go to a kind neighbor's, be washed and dressed in the new clothes, go to the Bible School, then stop at the same home on her return and don her old garments.

Years passed; this girl had taken many good books, papers, and best of all, the Bible, into the house where sin seemed to rule. She had grown into womanhood and slipped away to the city.

One First-day morning a message came to our little white meeting house that this family desired to know about God, and some of us went there and held a meeting. It was a strange occasion, but evidently the call of God.

Other meetings followed until finally every member

of the family confessed Christ as their Savior and Redeemer. "Old Brom" became a most interesting Christian character. As I recall, one of his prayers was much as follows:

"Oh, Lord, the best thing about ye is, ye don't hev' it in fer a feller after he gives up ter ye. Oh! I wuz wicked. I us' ter cuss yer and did'n' kno' ye, and done all kin' of evil, but I'm dead sorry, an' when the nail flew up and put out my only good eye in the hen roost I jes giv' up ter ye. I'm blind like ol' Saul, but I'm a prayin' now an' believin', an' I'm goin' ter serve ye as long ez I lives. Oh! God a'mighty I wuz so bad. I'd taken the prize fer weekedness at the county fair, but ye heard me an' cleansed me an' I'm jes' so happy my ol' heart sings yer praises all the days."

As suggested in the prayer the moment of final yielding his heart to God was the accident which caused total blindness as he was putting a perch in place for his hens.

In the revival which followed many were led into the "Street called Straight," served faithfully, and died in the evident triumphs of faith. Later special meetings were held in a school house across the Hudson River. The result was a larger number of conversions, and the establishment of a large meeting.

A handsome chapel was built and here meetings and Bible School are continued to the present day. The good seed thus sown in prepared ground by Lydia Mott Cary, William Penn Angell, William Cary and a score of others, has given and is giving abundant harvest.

When a few years ago I visited the place, one of the first converts, then a man well past eighty (who has since entered into rest) told me, "You know I was always a pretty good hunter. When I was younger I could shoot straight. Well! I can never forget your mother; once when she was a praying for me, God took a sentence of hers and shot it straight into my heart, and I just had to give up to it, and I'm so glad. I hardly believed God could save such wicked fellows as old Brom and I was, but He did, bless His name. We did almost every wicked thing but murder, and God had mercy upon us. You know the old 'Black House,' (an old-time hotel) was a tough hole. Men disappeared from there and their bodies were never found. Well, a queer thing happened once; I never can forget and I never drank so hard after it, couldn't never shake it out of my mind somehow. There was an awful thunder storm on, and a fellow went to the bar and called for a tumbler of 'whiskey straight.'

"As he raised it he said, 'Here's to the Almighty.' There was an awful flash and report and the man fell dead in his tracks. He had no time to taste the liquor. He turned black. Oh, I'm so glad God called me and I came."

New York City.

Like the moon which is perfectly dark, but which yet makes beautiful the night with its borrowed light, so we, as we reflect the Christ spirit, make the world brighter and better; but to Christ belongs all the glory.—*Selected.*



## BOARD OF ADMINISTRATION OF WESTERN YEARLY MEETING

The recent session of Western Yearly Meeting was unusual for more reasons than that a new meeting house was dedicated. Among the important events was the rejuvenation of the Board of Administration appointed two years ago. A recent meeting of this Board in Indianapolis indicates that the purpose of the originators of this idea of co-ordinating the work of all the departments of the Yearly Meeting was a very important one.

The Board is composed of the superintendents of the seven departments of church work, plus one additional member from each Quarterly Meeting not represented by superintendents. This body then becomes the Executive Committee of the Yearly Meeting, whose object is to organize the work of the Yearly Meeting as a whole on such lines as shall tend strongly to unify and build up the Yearly Meeting into an aggressive working force.

The meeting of the Board at Indianapolis, which was largely attended, resulted in the following recommendations:

The Monthly Meetings are advised that all annual reports going to the Yearly Meeting should cover the period between July 1, of 1914, and June 30, 1915. This will give a uniform period as a basis for Yearly Meeting statistics.

Uniform blanks for reports of departments of the Yearly Meeting, of the same size and style, will be printed for the use of local meetings and Monthly Meetings and the statistical secretary of the Yearly Meeting. A suitable file will be procured in which all reports may be filed for future reference.

A committee was appointed composed of Charles O. Newlin and Morris E. Hadley to locate and list all the trust funds of the Yearly Meeting, and also of the Quarterly and Monthly Meetings. They will not only list the amounts of the funds, but the names of the donors, the purpose for which the funds were given, and the conditions under which the gifts were made. It has been discovered that there are thousands of dollars held by Monthly and Quarterly Meetings of which the Yearly Meeting possesses no knowledge whatever. These funds should be so safeguarded that the church may never lose them or have them reverted to individuals.

The Board was unanimous in the opinion that the title to all church property should rest in the Yearly Meeting. Deeds to the Western Yearly Meeting can be executed, the supervision of said properties to be vested in local trustees

appointed by the Monthly Meetings. It is very important that title to church properties shall rest in the Yearly Meeting in order that said properties will become in fact the possession of the Yearly Meeting when meetings are discontinued and laid down. There have been cases in which church property often returns to a few individuals still belonging to the meeting, instead of the church at large, for which the gifts were originally made. Enos Harvey was appointed to present this subject to the various Quarterly Meetings and ask for their co-operation in this important matter. Deed forms will be prepared by some competent attorney for the use of Monthly Meetings.

Before the next Yearly Meeting the Board of Administration will carefully survey the needs of the church at large and will recommend to the Finance Committee appropriations which in its judgment should be made for the work of the following year.

The Board recommends the enlargement of the building fund of the Yearly Meeting by the gift of five cents per member throughout the Yearly Meeting and also by the generous gifts of well-to-do Friends. They also favor strongly the creation of a permanent fund for aged ministers of the Yearly Meeting, the fund to be placed in the hands of suitable trustees who shall work for its enlargement and look after the distribution of the accumulating interest.

After a period of discussion as to how the superintendents may assist each other, and an agreement that the slogan of the Yearly Meeting should be "Two thousand additions to Christ and the church this year" the meeting adjourned. This slogan is great enough to challenge the faith and consecration of the entire church.

MORTON C. PEARSON, *Chairman*.  
MARTILIA COX, *Secretary*.

## HIGH POINT NORMAL

HIGH POINT, N. C., Sept. 14, 1914.

*The Southern Committee of the Board of Home and Foreign Missions of New York Yearly Meeting of Friends:*

Dear Friends—The new laundry is about completed. Our young men have worked faithfully to get it ready by the 17th, when school begins. I am very glad to say that we are about ready. All the work has been done by our own boys. They seem to be as proud of the new laundry as the girls will be when they return to school.

We have canned about 300 gallons peaches, apples, tomatoes, etc. We still need 160 more gallons to fill our shelves. Because of the great scarcity of money

we have refrained from buying the fruit jars to can more fruit.

We have saved much feed from the corn tops. We have also prepared five acres of land for Crimson clover. Some land has been broken for wheat. We have planted quite a crop of turnips for table use. The hay crop is very promising. The potato crop is good and we shall no doubt have a satisfactory yield after all. The drought has been so much against the farm this year. The corn crop is very good and we shall have sufficient for our needs.

School is about to begin. We have no coal nor wood. This is one of the serious problems that confront us every year. We cannot afford to buy coal from the local dealers by the single ton at \$6.00 per ton for soft coal. We could buy coal at a reasonable price now if we only had the money. I have engaged a small quantity of wood but I cannot tell just how we shall get the money to pay for it. I regret that we must continually appeal to our friends for money to meet the obligations of the school. I am sure they wish the school to go and for the children to be made comfortable.

We would be grateful for \$250.00 for a carload of Anthracite coal. This would last about half the winter. We need \$150.00 for fifty cords of oak wood. Unless we can buy coal and wood in large lots it will cost the school from twenty to thirty per cent. more.

Food stuff is much higher. We have advanced our price for board just a little, but not sufficient to meet the advance in price we must pay. This will mean an addition to our expense in running the school. May we appeal to our friends to sympathize with us especially at this time. We will do our best to live on just as little as possible, that we may encourage them to keep up their interest in the education of the negro boys and girls who come to High Point.

One day last week I attended a farmers' conference in Cabarrus County. They had on exhibition canned fruit, sewing, quilting and farm products. I found, to my surprise, several High Point students who are leading lights in that community. From what I saw there I am greatly encouraged and know that High Point is doing a splendid work in the education of the negro.

We have a bright outlook for this year. We thank you and our many friends for their constant support and for the new laundry.

Faithfully yours,

ALFRED J. GRIFFIN.

Donations can be sent to Wm. T. Ferris, Treasurer, 149 Broadway, New York City.



## PERSONAL MENTION

Elmer E. Morris, of Liberty Center, Indiana, is the new Clerk of Barbers Mills Monthly Meeting.

Marcia M. Furnas and Amy Winslow are in the New York State Library School at Albany, New York, for the winter.

Mary E. Woodard, of Fountain City, Indiana, has been re-elected Corresponding Secretary of the Indiana State W. C. T. U.

David E. and Sarah Sampson, since their return from Europe, are again in pastoral charge of the work at Winston-Salem, North Carolina.

Virgil Brock has not taken a pastorate for the coming year, but is field agent for "The Boys' Friend," traveling throughout Indiana and other central states.

Sarah H. Hoge, of Lincoln, Virginia, State President of the W. C. T. U., was one of the active participants in the campaign which resulted in making Virginia dry.

Joseph Elkinton and family have returned to Philadelphia from their visit to Europe. They found opportunity for much acceptable religious service, especially in England and Scotland.

Timothy Nicholson, of Richmond, Indiana, attended the annual convention of the Indiana State Board of Charities at Madison, Indiana, October 17-20, as one of the appointees by Governor Ralston.

Amos M. Kenworthy, who attended Western and Indiana Yearly Meetings, has returned to his home in Whittier, California. The report has come that since returning home he has not been at all well.

Richard Simms, pastor of the meeting at Chester, Indiana, has been in the hospital at Richmond for the past week, having had a cataract removed from one of his eyes. The operation is regarded as successful.

Dr. George F. DeVol gave a very interesting and instructive lecture to the Friends of Denair, California, on the evening of the 15th. Dr. DeVol and his wife are medical missionaries on their return to China. They were to sail the 21st inst. A collection was taken to aid them in their work.

Richard Haworth and family, who have gone to Earlham, Iowa, to assume pastoral charge of the meeting there, were given a great reception week before last. The mayor of the town, the school superintendent, the other pastors and Friends generally were present to give them a royal welcome.

Joseph Tyler, who for the past twenty-five years has resided in Chicago, spent a few days recently among Friends at his old home in Richmond, Indiana. Mr. Tyler is an Englishman by birth, and his father was the first editor of the *London Friend*, which was established in 1847.

Morton C. Pearson, Secretary of the Indianapolis Federation of Churches, gave an excellent address at the First Friends Church in Indianapolis, on October 18th, in which he outlined the work of the various departments of the Federation, setting forth in a very forceful way the large vision of that movement looking toward the betterment of conditions in the city.

Alpheus Trueblood and wife, who for some years have had pastoral charge of the Whitewater Meeting in Richmond, Indiana, moved to their new home in Dayton, Ohio, last week, where they will have pastoral charge of the meeting in that city. The year has started out nicely and the outlook is promising. There are a number of young people in the meeting and also several men from various offices in the city.

## NEWS NOTES

Friends Bible Schools will do well to patronize the programs which may be had from the Board of Foreign Missions, and which are advertised on the last page of this issue. Special attention is directed to the Thanksgiving program.

All services in the Friends Church at Des Moines, Iowa, are to be suspended until the close of the Billy Sunday campaign, which is to begin the first Monday in November. The Friends are taking an active part in preparation for his coming.

The brotherhood meeting of the Friends Church at Des Moines, Iowa, held its regular session on October 19th, and was addressed by Mr. Blakesly, State Auditor, on "Men and Religion." The address was highly appreciated by all those present.

The girls of the First Friends Church of Marion, Indiana, have formed an organization which is known as the "Girls' Quaker Club." Its business will be the study of the history and doctrines of Friends and to promote the mental, moral, spiritual and physical betterment of its members.

The meeting at Haviland, Kansas, seems to be progressing along all lines of church work. In the absence of a pastor the home ministers are carrying forward the evangelistic work. The various departments are active along all lines. October 18th was Bible School

rally day and there was an attendance of 416. The academy under the supervision of Professor Emmett Hadley, Miss Pearl Horine and Miss Winifred Riggs is doing excellent work with an enrollment of fifty-three.

Lewis E. Stout began his work as pastor of the meeting at Carmel, Indiana, on September 30th. Up to the present time he has visited in forty homes and has preached two sermons each Sabbath. Both the senior and junior Christian Endeavor societies have been reorganized. October 4th was observed with special peace services. Everything seems favorable for a prosperous year's work.

The Monthly Meetings suppers, which were instituted as an experiment last fall by the First Friends Church at Indianapolis, will be continued this winter, the first one to be Thursday evening, October 22. These occasions, when the members of the church are brought together as a church family, are considered well worth while, and it is expected that the interest will be even greater this winter than last.

John S. Kimber, of Newport, Rhode Island, held a successful series of meetings in Friends Asheboro Street meeting at Greensboro, North Carolina, in which great good was accomplished. The meetings closed on the evening of October 16th and on the following evening he preached at Spring Garden Street to the comfort and edification of all present. This was a union meeting of the two congregations in Greensboro.

Many friends of Chloe A. Breed may not know that she left her home last June, in Henniker, New Hampshire, where she had lived for seventeen years and has since resided in Bloomingdale, Indiana, where she may be addressed. The meeting at Henniker for which she and her husband, the late Stephen Breed, labored faithfully for so many years, is now without a pastor, since the summer worker, Luther E. Warren, returned to his studies at Wilmington College, Ohio. Services are regularly held with different leaders and the interest is good.

On the evening of October 11th, the Friends Church of Denair, California, gave a reception to the new pastor, Zimri Stubbs, who recently gave up his work in Wichita, Kansas, and accepted a call to this place. The reception was given in the meeting house which was nicely decorated. It was attended not only by Friends, but by a large number from the other churches. Introductions were followed by a short program, including music and addresses of welcome, after which light refreshments were served and a general social time was enjoyed by all.



At Wilmington Monthly Meeting, Wilmington, Ohio, held October 14th, fifty-nine persons were received into membership, forty-five by request, nine by letter and five by certificate. In addition to these, twenty-four were changed on their own request from associate to active members. A public welcome was given to the new members on Sunday, October 18th. About three-fourths of the accessions were the direct result of a series of union meetings conducted at the college auditorium by Dr. Herbert Yeuell, but most of these are the evidence of faithful work on the part of Bible School teachers. The present membership of the Wilmington local meeting is 1,102.

As a result of a series of gospel tent meetings held some time ago in Whittier, California, by Charles H. Stalker, a company of members of the Monthly Meeting at Whittier petitioned recently for the establishment of another Monthly Meeting. Whittier Monthly Meeting considered the subject on October 15th and decided almost unanimously not to grant the request. We have a report to the effect that the Clerk's estimate on the vote was about 10 for it to 300 against it. The pastoral committee which met just before the Monthly Meeting voted 5 for it and 25 against it and that body reported to the Monthly Meeting that the time was not right for the establishing of another meeting.

Hamilton Holt, editor of the New York Independent, gave an instructive lecture at Earlham College on the evening of October 21st, on the general subject of the European war. In his concluding remarks he advocated strongly a federation of the civilized countries of the world as being the only hope of permanent peace. The speaker declared his belief that this is a possibility no less than was the formation of the Federal union from the somewhat discordant and scattered American colonies. The address was given under the auspices of Earlham College and the Peace Committee of Whitewater Quarterly Meeting, and there was a large attendance of faculty, students and citizens.

The efficient work of a well organized missionary committee is bearing fruit in the meeting at Damascus, Ohio. The Christian Endeavor Society retains for another year the banner given by the county organization to the society giving the highest amount per capita to missions. The Damascus Society gave six dollars and seventy cents per capita the past year. The missionary money for the entire church, with a membership of less than three hundred, was \$1,056.92. October 18th was observed as mission-

ary day with an appropriate sermon in the morning and a program of special interest in the evening. This is to be followed by a three days' personal canvass of the members who have not contributed toward the \$943 already pledged.

At the anniversary of Brown University, President Sharpless, of Haverford, spoke on "Quaker Ideals in Education." "There are certain features of early Quakerism," he said, "which it might not be amiss to instil into our college system today. Friends early opposed duels, lotteries, slavery and war. If the colleges are educating the leaders of thought and method, might they not find it profitable to approach the new schemes of reform in the manner of the Quakers' quiet assemblies, with mind and heart open to suggestions from the upper as well as the lower sources? Then these early Friends were preachers of literal truthfulness. Who will deny that our system of higher education needs something of this tonic?"—Philadelphia Friend.

The meeting at Glens Falls, New York, has issued a most interesting year book for the pastoral year 1914-15. It contains a most interesting recital of the varied interests of the meeting, and a full roster of all the officers and committees. A total of \$1,979.98 in receipts is shown. There was a balance on hand October 1st of \$64.48. There is a total indebtedness of \$350. The actual running expenses of the meeting last year were \$1,405.71. There has been an accession of twenty-four members during the year with a loss of eleven. The enrollment in the Bible School on October 1st was 142, and the average attendance during the past year was 91. Albert G. Shepherd has charge of the pastoral work and it is felt that the meeting is in a prosperous condition.

A reception was given at the Friends Church at Damascus, Ohio, Monday evening, October 12, in honor of John Pennington, the pastor of the church, who has been chosen as pastor for the fifth successive year. About one hundred and fifty were present and they gave to the minister a warm welcome and handshake and expressed congratulations on the decision to have him remain at least another year as pastor of the flock. In the basement of the church, coffee, sandwiches and fruits were served. A program was rendered in which all the branches of the church were represented by a chosen representative. There was special music of a high order and appropriate for the occasion. There were welcoming addresses of a kindly nature for the pastor and his family and the church.

Rally Day services were held at Barbers Mills and Pleasant View Friends churches in Indiana, on October 11th. At the former place the program, consisting of appropriate exercises by the children and young people, was carried out following the Sunday School at 9:30 a. m. Special invitation cards had been mailed previously to all members and others, and ninety-five young people were present. Rally Day buttons were pinned on each person as they entered the door and all enjoyed the spiritual feast of good things. Following the Sunday School lesson study, which is held at 2:00 p. m., a few recitations were given by the children, after which Professor Myers, Superintendent of the Wells County Teacher Training Work, gave an appropriate address on "Boosting the Sunday School." This address was well received by the good sized audience present.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

## Mission Study Books for 1914-1915

### Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
 " " " " " paper ..... 36c  
 Our World Family, Junior, paper... 29c  
 How to Use ..... 10c

#### LEAFLET HELPS.

Lolita ..... 2c  
 The Children of Cuba ..... 2c  
 Child Life in Palestine, China, Burma  
 and India, each ..... 2c  
 Minutes of the Triennial Conference  
 of W. F. M. Union ..... 2c  
 All literature sent postpaid at prices  
 quoted.

### Home Mission Study Books

In Red Man's Land, cloth. .... 58c  
 " " " " " paper ..... 36c  
 Good Bird, the Indian, Junior, paper, 29c

#### LEAFLET HELPS.

Our North American Indian ..... 2c  
 Missionary Work Among the American  
 Indians ..... 2c

### New Courses for Class Use

Social Aspects of Foreign Missions,  
 by W. H. Faunce, cloth ..... 68c  
 Paper ..... 46c  
 Missionary Women and the Social  
 Question, by Mrs. Fred S. Bennett,  
 price ..... 18c

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature,  
 2137 Park Avenue, Indianapolis, Indiana.



**GUILFORD COLLEGE NOTES**

Bishop Edward Rondthaler of the Moravian church for North Carolina, and President of the oldest female Seminary in the state, now the Moravian college at Winston-Salem, gave a clear and forceful address at the college on the European war on the evening of October 10th. He is unusually well equipped for the consideration of such a subject, being of Slavic and Teutonic descent, and having spent much time in European countries. During the past summer he was in Germany and other countries and was caught in the great war cyclone.

As factors entering into the question of the war he named the following: 1. Race antipathy between Slavs and Teutons, which is the deep underlying cause. 2. The long struggle between France and Germany over Alsace and Lorraine, intensified by the Franco-Prussian war forty years ago. 3. The spirit of militarism. He paid a tribute to the exactitude and promptness of the German army and the German people generally. 4. The English and German rivalry for the commercial supremacy of the world.

He made no venture or guess as to the outcome of the war but said, "Watch Italy. Her existence as a nation depends upon her ability to guess the winner and govern her actions accordingly." He expressed the belief that the people of Germany, no matter how the war terminates, will eventually be in a better condition, although he did not claim that any good results, which might come from the war, would justify the war.

He closed with an interesting recital of personal experiences on the continent as a penniless foreigner. He complimented very highly the generosity of some American business men who chartered an Italian ship on which 399 Americans were brought in safety to their native land. He said, "I never before have loved my fellow citizens of America so well as since my return home." The address was highly instructive and helpful, and was enjoyed by the college faculty, students and residents of the community generally.

On the following day which was the Sabbath, David E. Sampson attended the meeting at Guilford College. Since the war in Europe began they have returned from a six months' sojourn in Europe, principally in England and Ireland. David E. Sampson preached an excellent sermon to a large congregation, in which he made some allusions to his experiences beyond the Atlantic. In the evening he gave a sermon-lecture on "Four Great Englishmen." These were John Tyndale, the translator of the Bible

into English, George Fox, founder of the Society of Friends, John Bunyan, the author of Pilgrim's Progress, and John Wesley, the founder of the Methodist church.

**AT DUBLIN, INDIANA**

The Whittier Class of the Dublin Friends Bible School held its regular monthly meeting Sixth-day evening, October 9th, at the home of Thomas O. Henby.

The invitations having been sent out by Mr. Jack-o-lantern, this smiling gentleman upon the porch greeted the members of the class as they arrived incognito. When all had gathered they were led by a long rope to the barn. The large double doors were pushed aside, there revealing a bower of beauty. From lanterns fastened overhead the light streamed upon fragrant mows of hay festooned with gorgeous boughs of autumn leaves, and on all sides the shocks of fodder and the pumpkins gave evidence of the abundance of the October harvest.

Some time was consumed in trying to guess who the man under the walking tree might be, the little lady under the old plain bonnet, the ghosts, witches, etc. Much was done by the host, hostess and social committee to make the evening a pleasant one for the young people.

The Whittier Class has been organized a little more than a year and has a membership of twenty-three. We believe these social gatherings are beneficial, helping us to become better acquainted with each other and adding strength to the Bible School.

DON F. SUTTON,

Class Secretary.

Cambridge City, Indiana.

**RELIGIOUS SCHOOLS IN CUBA**

A new work has recently been begun by the Friends Mission at Gibara, Cuba. Religious schools are held once a week in buildings adjacent to two public schools (no religious instruction being allowed in the public schools them-

selves). The hour of the religious schools is just after the close of the day schools. Good success has followed this work. The Christian Endeavor Society of Gibara has subscribed money to pay the expenses of one of their number to go each week to teach the religious school in the village of Santa Rosalia, the school itself paying the expenses for supplies, etc. At this place all the children in the village voluntarily attend the religious instruction.

**WHITTIER COLLEGE NOTES**

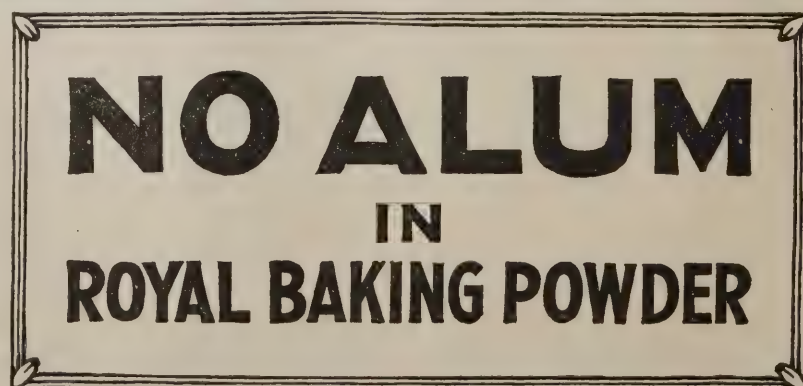
Perhaps Whittier College is the most cosmopolitan institution among Friends. In the first place nearly every member of the Faculty represents a different college or university and this year there are students enrolled who have taken work in the following institutions:

Central College, Nebraska.  
Earlham College.  
Stanford University.  
Mills College.  
Stephens College, Missouri.  
Pacific College.  
Hastings College, Nebraska.  
Smith College.  
Penn College.  
Manhattan College, Kansas.  
Hiram College.  
L. A. State Normal.  
Park College, Missouri.  
Dakota Wesleyan University.  
Friends University.  
San Jose State Normal.  
University of South California.  
Pomona College.  
University of California.

Bishop Wm. M. Bell, of the United Brethren Church, gave an address to the students and Faculty on October 12.

Mr. Kiyo Sue Inui, a Japanese orator of international fame, gave a very helpful address before the College on October 13. Mr. Inui is one of the most eloquent speakers not only of his race but of any race.

Order "Slow Valley" at once. Single copy, 15 cents; ten copies, \$1.00.





## BIBLE SCHOOL LESSON

November 8.

World's Temperance Sunday.

Subject—Sowing and Reaping.

Lesson—Galatians 6: 1-10.

Golden Text—Whatsoever a man soweth, that shall he also reap.—Gal. 6: 7.

Bear ye one another's burdens. This is the key phrase of Paul's heart to heart talk with the Galatians. It is the foundation principle of the prohibition movement.

All history has been an affirmative answer to the wail of Cain in that morning of the world, "Am I my brother's keeper?" No one can approve the doctrine of human brotherhood without standing for total abstinence and the overthrow of the liquor traffic.

The saloon thrives upon the weakness of men. No one ever planned to be a drunkard, and were it not for appetite and habit and convivial association there would be no liquor problem.

That shall he also reap. Herein is the universal law of human society. No one can sow weeds and reap wheat. To sow wild oats is to reap a harvest of tears and barren regrets. The tippler is never safe.

The converse of the proposition is also proverbial. He who sows to the Spirit will reap eternal life. Total abstinence will multiply virtues and bring health and contentment.

The saloon is the natural breeder of crime and disease and poverty. The people who foster it must pay the penalty. The liquor traffic will work destruction for any nation.

## The Temperance Movement.

The movement for temperance reform has been forming for more than a hundred years. Starting as a protest against excessive drinking, it passed by easy stages through the periods of total abstinence and regulation to the more modern demand for the total annihilation of the rum traffic.

Early it was seen that as long as liquor was sold, there could be no assurance of general sobriety. By the same token, when a few bold spirits began to raise the standards of total abstinence, it was soon comprehended that there could be no universal or even general abstinence so long as the saloon stood with open doors and with the authority of the law behind it, beckoning the young men to patronize its wares.

Then came a period of regulation, with the result that thinking men and women came to understand that a regulated saloon was even more potential for evil than the so-called dive. Young men would not learn to drink in the dive.

Furthermore, the saloon, now organized as an institution, began to refuse to be regulated. Then it was that the pioneers in the reform began to proclaim the doctrine that a business that would not be regulated must be destroyed.

From this the prohibition movement has grown, and latterly by leaps and by bounds. It is the only method by which civilization can properly protect the weak and thus establish forever the doctrine

of human brotherhood. Remove temptation, lend a helping hand, set a right example, are the foundation stones of the movement to destroy the liquor traffic.

## Why Prohibition?

Science proclaims alcohol to be a poison and never a food.

Business thrives with the overthrow of its worst competitor—the saloon.

No business firm wants the product of the saloon in its employ.

Criminality, pauperism and insanity are reduced materially by the no-saloon policy. Sixty-five counties in prohibition Kansas have no inmates in penal institutions.

The tendency is to reduce taxation when the causes which make so much of our taxes necessary are destroyed.

Purity in politics and in government is promoted where the liquor traffic is abolished.

The Church has a better chance to reach the people with the Gospel when their brains are no longer steeped in liquor.

The saloon is evil and wholly so, and its overthrow as a national sin is the only right policy upon which the nation can prosper.

## Present Status

Ten states have voted to outlaw the saloon: Maine, Kansas, North Dakota, Oklahoma, Tennessee, Mississippi, Georgia, North Carolina, West Virginia and Virginia. (The latter will not be actually dry until 1916.)

Nearly all the other states have more or less of dry territory. Forty-six million of our population live in no-license territory. Only fourteen counties out of 120 in Kentucky permit saloons; 8 out of 67 in Alabama; only three or four in Arkansas; 12 out of 33 in Idaho; 21 out of 98 in Iowa. Ohio has 45 dry counties; Texas 177; South Dakota 18; South Carolina 31; Nebraska 29; Missouri 74; Michigan 33; Maryland 10; Indiana 30; Illinois 31, Florida 38.

A resolution proposing a national prohibition amendment to the constitution is pending in Congress, and forms the chief issue on the question in America. Its passage will harmonize with Paul's letter to the Galatians.

## CHRISTIAN ENDEAVOR

November 8.

Topic—Getting Out of Ruts, and Keeping Out. (Amos 6: 1-8.)

It is easier to talk about getting out of the ruts than it is to get out. It is more important to get out than it is to talk about it.

It is so easy to follow the line of least resistance. The easiest thing is to do that which we are accustomed to do, and that of itself wears the rut in time.

The temptation is to hold each society meeting just like the previous ones were held, and for the committees to work this year in the same mold which marked their activities last year.

It is a good time to plan something new for the winter's work. Plan to take stock in some definite way in the missionary field, either by supporting a

missionary, or by furnishing partial support.

Select a sub-committee out of the Lookout Committee that will plan a membership campaign, setting the goal at a definite number of new members.

Introduce variety into the prayer meetings.

Let each committee be inspired to plan something new and practical.

## Married

**Ballard-Shriver**—At the home of the bride in Marion, Indiana, October 14, 1914, Horton Ballard to Verha Shriver, Charles E. Hiatt officiating. Both are active members of the First Friends Church and are prominent in choir and Sunday School work, Mr. Ballard being director of the choir in the Jonesboro Friends Church.

**Bogan-Compton**—At the Friends Church in New Burlington, Ohio, after the custom of Friends, Raleigh Leon Bogan, son of Edgar and Mary O'Neal Bogan, to Marianna Compton, daughter of Horace F. and Lucy A. Compton, Frank P. Milner, Jesse Hawkins and the grandfather of the groom assisting. Both are highly esteemed members of Caesar's Creek Monthly Meeting.

**Cary-Henderson**—At the home of the bride near Gansevoort, New York, August 6, 1914, A. Heywood Cary, son of George L. and Anna M. Cary, to Mary V. Henderson.

**Lewis-Stanley**—At Cottonwood Meeting near Emporia, Kansas, according to Friends' ceremony, September 14, 1914, Walter E. Lewis, of Gate, Oklahoma, to Jane Lewis Stanley.

**Smitherman-Kendall**—At the home of the bride's parents, Mr. and Mrs. Thomas Kendall, Haviland, Kansas, August 12, 1914, David Smitherman to Lida Kendall, B. H. Albertson officiating.

## Died

**Johnson**—Joseph Johnson was born near Petersburg, Virginia, and died at his home near Crawfordsville, Indiana, May 18, 1914, aged ninety years. He was married to Jemima Cox in 1858. One son, two daughters and thirteen grandchildren survive him. Funeral services were conducted by Lindley M. Reagan. Interment at Greenlawn cemetery near Darlington, Indiana.

**King**—Edward King, son of Dean and Esther King, was born near Wilmington, Ohio, October 27, 1842, and died at his home in Richmond, Indiana, October 11, 1914, aged nearly seventy-two years. He was a birthright Friend, being a member of Chester Meeting, Indiana, for more than forty years. Since 1910 he was a member of West Richmond Meeting where he was also an elder. Throughout his whole life he was a regular attendant at meeting both on the Sabbath and in the middle of the week. He was actively interested in every phase of Friends' work. His Christian life was clear but unassuming, and in every word and action he displayed an unswerving faith in Christian principles. He was thoroughly honest, even to the extent of sacrificing his own interests and never did he knowingly take advantage of anyone. He was thoroughly progressive and always clear in his thinking and ever anxious to keep informed upon all present day advances. He was sick only a few hours and passed away so peacefully that even those at his bedside little thought that the end was near. His wife, Mary E. King, a minister, a son, three daughters, a brother and two sisters survive him.

**Stuart**—Douglas Harlan Stuart, son of Henry H. and Hester Torrence Stuart, and grandson



of Dr. J. H. and Annis L. Stuart of Minneapolis, Minnesota, died of typhoid fever at Seattle, Washington, on October 6, 1914, aged eight years.

**Williams**—Isabel Williams, wife of Ezekiel Williams, died at her home in Haviland, Kansas, October 7, 1914, aged 71 years 9 months and 4 days. She left the evidence that she was entering the haven of rest.

#### PASTORS WANTED

Several rural pastorates are vacant this year in Iowa Yearly Meeting. The General Superintendent will be glad to hear from anyone feeling drawn to enter this field of service. His address is H. R. Keates, 1314 Lyon Street, Des Moines, Iowa.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

#### SOMETHING EVERY BIBLE SCHOOL SHOULD HAVE

Services of Worship for Sunday Schools (10 cents postpaid). Containing 12 orders of worship, and a beautiful missionary exercise for each month in the year.

The Land of Brotherhood (25 cents per dozen). A beautiful Thanksgiving service of songs and recitations. A sample of this, and a copy of the above will be sent for 12 cents.

A cantata for Thanksgiving, "Our Country for All" (25 cents each; \$2.50 per dozen). Send 25 cents for sample.

These can be obtained through American Friends' Board of Foreign Missions. Address CHARLES E. TEBBETTS, Richmond, Indiana.



#### Good Printing by Mail

1000 Bond Letterheads, envelopes, circulars, labels, cards or billheads, **\$2.50**  
Sent Parcel Post, prepaid.  
Cash must accompany order.

We print THE AMERICAN FRIEND.

#### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

#### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

#### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.  
**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

**FOR SALE**—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. FRANK CLARK, Webster, Texas.

**WANTED**—The name and address of every Friend coming to Chicago Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4418 Indiana Ave., First-day, 11 a. m.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a. m. and 7:30 p. m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 1918 Second Avenue, South, Minneapolis, Minnesota.

#### WESTERN YEARLY MEETING DEDICATION SOUVENIR

1858—1914

Historical, Delightful and Photographical  
Over forty cuts. Sixteen pages.  
Price, 10 cents, by mail, postpaid.

Address JOHN KENDALL, Mooresville, Indiana

#### WHY THE YOUTH'S COMPANION SHOULD BE IN EVERY FAMILY

"If I could take only one paper," said the late Mr. Justice Brewer of the Supreme Court, "it would be The Youth's Companion—a little of everything in a nutshell, and unbiased." The Companion is a family paper in the completest sense. It provides reading that, without failing to interest the young, still interests the mature. It unites young and old through their common enjoyment of delightful fiction, agreeable miscellany, and the clear exposition of public questions.

So carefully is it edited, so varied are its contents, that it would easily supply a family with entertaining fiction, up-to-date information and wholesome fun, if no other periodical entered the house.

If you are not familiar with The Companion as it is today, let us send you sample copies and the Forecast for 1915.

New subscribers who send \$2.00 for the fifty-two issues of 1915 will receive free all the remaining issues of 1914, besides a copy of The Companion Home Calendar for 1915.

THE YOUTH'S COMPANION,  
144 Berkeley Street, Boston, Mass.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

#### HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

#### MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, Principal,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS—This is the best form of investment—Tested by our experience for forty years. We collect and remit interest cheerfully.

Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

#### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

#### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 45.

ELEVENTH MONTH 5, 1914.

New Series.  
Vol. II., No. 45.

## Thanksgiving Proclamation

"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for His many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessing to us.

"It has been vouchsafed to us to remain at peace, with honor, and in some part to succor the suffering and supply the needs of those who are in want. We have been privileged by our own peace and self-control in some degree to steady the counsels and shape the hopes and purposes of a day of fear and distress. Our people have looked upon their own life as a nation with a deeper comprehension, a fuller realization of their responsibilities as well as of their blessings, and a keener sense of the moral and practical significance of what their part among the nations of the world may come to be.

"The hurtful effects of foreign war in their own industrial and commercial affairs have made them feel the more fully and see the more clearly their mutual interdependence upon one another and has stirred them to a helpful co-operation such as they have seldom practiced before. Their unmistakable ardor for peace, their earnest pity and disinterested sympathy for those who are suffering, their readiness to help and to think of the needs of others, has revealed them to themselves as well as to the world.

"Our crops will feed all who need food; the self-possession of our people amidst the most serious anxieties and difficulties, and the steadiness and resourcefulness of our business men will serve other nations as well as our own.

"The business of the country has been supplied with new instrumentalities, and the commerce of the world with new channels of trade and intercourse. The Panama Canal has been opened to the commerce of the nations. The two continents of America have been bound in closer ties of friendship. New instrumentalities of international trade have been created, which will be also new instrumentalities of acquaintance, intercourse and mutual service. Never before have the people of the United States been so situated for their own advantage or the advantage of their neighbors, or so equipped to serve themselves and mankind.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, November 26, next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 28th day of October, in the year of our Lord one thousand nine hundred and fourteen, and of the independence of the United States of America the one hundred and thirty-ninth.

"WOODROW WILSON.

"By the President:

"ROBERT LANSING, *Acting Secretary of State.*"



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain  
and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Monthly Meeting Chronicle

We have on hands a number of the booklets, "The Chronicle of Slow Valley Monthly Meeting," which are awaiting the orders of our Friends. More than 400 copies have been sold thus far, and orders are coming in almost daily.

One pastor writes: "I took the books to meeting yesterday, and there was a general stampede to get one." The same pastor wrote about the good the book is doing, and ordered another dollar's worth.

It is believed that this Chronicle will awaken new interest in almost every meeting if only it can be placed in the hands of the membership. In many meetings pastors could easily sell the books at cost if only they had them on hands to deliver. Price: Single copy, 15 cents; 10 copies, \$1.00. Address THE AMERICAN FRIEND, Richmond, Indiana.

### Tell Your Friends

THE AMERICAN FRIEND will be sent to *new* subscribers from now until January 1, 1916, for \$1.50, the price of one year's subscription. The general testimony is to the effect that the paper is getting better all the time. Tell your friends and neighbors about this special offer, that they may get the benefit of the good things now appearing. Some of the very best features we have been able yet to offer are being planned for the coming winter. 'No Friends' family can afford to do without THE AMERICAN FRIEND, and the paper needs the support of every Friend's family.

It is equally important that all subscribers shall continue to patronize this periodical of the church. It must be put on a paying basis before another year. It is an obligation in which every Friend's family shares a direct responsibility. Subscribe this week.

There were in the United States in 1913, 37,280,370 persons enrolled as church members, including Protestant and Catholic. This leaves more than 62,000,000 unenrolled in any church of any name in our land. Of these fully 41,000,000 are of mature or responsible age.

### Work Out Your Own Salvation

BY ANTHONY M. KIMBER

These four words of holy Scripture used to trouble us until we realized that we could not work out our salvation until it became our own by accepting it as the free gift of unmerited mercy. For it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast."

Faith and works are sometimes compared to the wings of a bird or to the two oars of a boat, but the Bible teaches that good words and good works are the legitimate fruits of saving faith. If we do not talk right and do right we are not "saved to the uttermost." Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure, not of His *own* good pleasure, as it is sometimes quoted. If we are co-workers with God in harmony with His will, it is our good pleasure also, and we can humbly adopt the language of the Psalmist, "I delight to do thy will, Oh my God!"

The context shows that the apostle was anxious lest his Gentile converts should depend on him too much. From that day to this the same trouble has been apparent. We are prone to depend too much on the pastor or teacher to work out our salvation for us. Some Christians are honest enough to say that they are willing to pay their pastor, but that they themselves really do not have time for the work of the Lord and would hardly know how to go about it.

When George Fox was traveling on horseback in New England, he stopped for the week-end with a friend expecting to stay and preach there the next day, but they flattered him so much in asking him to stay as their pastor that he asked for his horse to be saddled and rode on to the next town, saying that if he had only succeeded in attracting attention to himself, he had better go somewhere else. We must work out our own salvation, for it is a task which we cannot commit to others.

The annual report of the New York Bible Society records the distribution of 326,146 volumes of the Scriptures in forty-seven languages during the year. It has furnished over 10,000 volumes to 372 hotels in the city of New York. Within three years more than 33,000 Bibles have been furnished by the Society to 542 hotels in New York. During the past year 180 institutions have been supplied with the Scriptures. More than 100 missionaries have been engaged in the work. Bible Sunday will be observed on December 6, the last International Sunday School Convention having recommended that this day be observed in all the Sunday Schools of the country.

In the Southern Presbyterian Church the Sunday School enrollment last year was 280,234, a gain over the year before of 19,837. Sixteen Sunday School missionaries are now at work and the committee hopes to place in the field one missionary for each Presbytery.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 45

RICHMOND, INDIANA, ELEVENTH MONTH 5, 1914.

New Series.  
Vol. II. No. 45

## Our Gains and Losses, and the Remedy

Exclusive of Baltimore Yearly Meeting which has not been held, the record of statistics reveals a net increase in membership of 152 in the American Yearly Meetings as compared with last year. Nine Yearly Meetings show an increase and five a decrease. The Yearly Meetings in the Five Years Meeting show a decrease of 362. This loss is more apparent than actual, however, in that Western Yearly Meeting shows a decrease of 1,288 as compared with the totals in 1911, the last year that statistics of the entire membership were taken in that Yearly Meeting.

Indeed the loss is thought by some in Western to be larger than indicated as no accurate statistics were gathered this year. The total of 14,250, however, represents statistics gathered by THE AMERICAN FRIEND within the year, in full for eleven Quarterly Meetings, and in full for four others except a single monthly meeting in each, which are estimated, based upon the record of resident members given, and an estimate of the smallest Quarterly Meeting entire upon the same basis. This number is believed to be approximately correct, and is at most conservative.

It has been stated, however, by those best calculated to know that there are more members in Western this year than last, and that the loss indicated should have been credited to some past years, whereas in fact, the totals of 1911 have been carried over each year in computing the total membership of all the Yearly Meetings. Accepting the statement of these Friends as correct, the actual gain this year would approximate 1,000 members.

Another fact needs to be taken into consideration. Both Iowa and Kansas which show losses respectively of 446 and 303, and perhaps other Yearly Meetings, have been revising their membership rolls, and in a number of local meetings some severe pruning of the records has been going on. It is claimed that in both these bodies there has been an actual gain in the live working membership. Until this process of pruning be completed, the totals of membership are not likely to be satisfactory.

In practically every Yearly Meeting, the records are admitted to be incomplete, and there are as many systems of gathering the statistics as there are Yearly Meetings. The need of a uniform system appears to

be imperative, while at the same time many Monthly Meetings need to exercise far greater care in keeping the record of members. Until these ideals are realized our status as a denomination is too indefinite to be comfortable.

The lesson of this uncertain situation is that it is difficult to know whether as a body we are growing, whether we are at a standstill or whether we are actually losing out in the march of the Christian churches in this country. One thing is apparent, we are not marking progress conspicuously in comparison with our privileges and opportunities. Something is clogging the wheels that must ere long be investigated.

It is far easier to see the problem than it is to find the solution of it. An exchange says that "There are generally obstacles in the way of doing anything that is worth doing." Perhaps we are too small in numbers to have an ambition that is compelling. The paucity of our members has led to a meagerness of support that is often discouraging to our working departments.

For a century and more Quakerism developed in a single mold that inspired little of resourcefulness and narrowed the scope of our denominational vision and activities. When in the revival of a half century ago, the Society broke its bounds, it had a tendency to drift to the opposite extreme, wherein the multiplicity of plans worked divisive tendencies and introduced a variety of methods that have not been conducive to a growing body, with the result that the church has lacked definiteness of purpose and unity of program. Lacking concert of plan, we have grown provincial both in spirit and in methods, and provincialism makes little appeal to the masses.

While taking satisfaction in a common name and in a common heritage, we lack denominational continuity and the incentive of a consuming passion in behalf of some mighty mission or some great concept of religious truth. It has grown difficult to enlist our membership in sacrificial service, especially if it conflicts with personal interests. Our policy has grown to be negative rather than positive. We are against war, we are against the liquor traffic, we are against vice, we are against slavery, we are against formalism in worship, against oaths, against worldly display, against the ritualistic. We do not practice the ordin-



ances nor do we baptize our converts with water; we do not believe in a professional ministry, nor do we accept one man leadership.

But what do we believe in terms of positive conviction? To be sure our fathers proclaimed the Godhead of the Father, the Sonship and Deity of Jesus and the presence of the Holy Spirit to enlighten every obedient life; they declared the doctrine of the atonement through Christ, of the Resurrection, of the priesthood of all believers, of the universality of worship, of God's call to the ministry, of the divine inspiration of the Holy Scriptures, of true communion and of the true baptism, of the cleansing from all sin through the blood of Jesus Christ, and to these doctrines the church has continued faithfully to adhere. But these are the fundamentals of the Christian faith, with which in large part the various branches of the Christian church are in practical agreement.

Just as in the days of Fox, Friends were enabled to preach the doctrine of salvation through faith in Christ in terms of adaptability to the peculiar needs of that age and in terms understandable to the masses, may we not now have a message, adapting this same gospel to the needs of this present day in terms of the soul needs of humanity everywhere? The simple democracy of our politics and organism ought to give Friends an entré to the confidence of the masses which few other bodies find it possible to realize. We do not presume to suggest the particular form or nature of this message, except that it is our conviction that it must have something to do with an appeal that will command the attention and ultimately the confidence of the careless and unconcerned masses all about us, and that it must present the gospel of divine truth as the curative for all human ills, personal, social, industrial, political, governmental and international.

What a field there is for the inspired prophets of God! The age is ripe for a clarion gospel call to resound through the earth that will awaken the sleeping millions to a consciousness of the fact that not only do they need God, but that God needs them for His service.

The world needs to be told why it should join the church. As it is, when a few do join, the rule is to leave them largely to their own resources, either to find a congenial place of service, or failing in that, to wither and ultimately to die. We have been wondering what would happen if suddenly the young people of the Society of Friends would rise up in a body and demand the assignment of some great tasks commensurate with their faith and their youthful ambitions. Has the church a plan that would contemplate such a magnificent possibility? Or if during the coming year, there should be a great ingathering of converts into the church, has the church a program by which these could be easily and readily assimilated into its life and organism?

If the Society of Friends would grow it must utter a message and devise a plan of operations that invite growth. When within the compass of our gospel welcome and within the plan of our organism, sincere men and women find that there is an opportunity for assimilation into a system of operations for the betterment and uplift of the world, we will have laid the basis for the permanent enlargement of our borders.

### English Friends and the War

As the war develops, we are increasingly impressed with the perplexities that are oppressing our Friends in England. Some of them are passing through deep waters, and some apparently are finding their faith sorely tested. The struggle between loyalty to the country and loyalty to their denominational precepts is a struggle which other men have faced, and which men will continue to face so long as war is allowed to curse the earth.

Conscious of the unholy character of war, some of them are torn with questionings about the dishonor of England, if she had failed to meet her treaty obligations in the attempt to protect unfortunate Belgium. One writer in the *London Friend* says that the "alternative to the present war was submission, the surrender of our fleet and the dissolution of the Empire." Another says, "This war is a war for freedom, humanity and—paradoxical as it may seem—Peace."

Other writers uphold the Quaker ideals vigorously. In this perplexing situation the editor of *The Friend*, wisely, as it seems to us, gives the following advice:

Our human life is full of paradox. That our Quaker testimony under present circumstances may appear to the world fragmentary, obscure, and even of little importance must not unduly disturb us. It may be that we have yet to learn the true meaning of the Inward Light, what it is, what it entails, and whereunto it leads us. We must not think harshly of any Friend who amid conflicting loyalties—a conflict in which we are all so unwillingly immersed—chooses loyalty to the larger group rather than the smaller. Nor need we on the other hand abandon our position or forsake our trust. In these difficult times for lovers of peace, let us strive to be patient, watchful and steadfast: let us be slow to judge each other, and quick to examine ourselves; slow to criticize the mistakes of others, swift to condemn our own. We must aim to develop a policy and a practice in the Society which will be characterized both by wisdom and tenderness in regard to the limitations of our present Quaker witness, but which will seek to strengthen and inspire us along the lines of vital Christian experience.

He who prays for peace and then cultivates a belligerent, controversial spirit, is making prayer a mockery.

No one can serve two masters. God requires whole-hearted service. Divided affections will always bring trouble.

Duty is sometimes a hard taskmaster. But the Christian service is a service of joy when the heart is right.



## Friends and the European Crisis

### IMPORTANT CONFERENCE OF ENGLISH FRIENDS

Reported by HERBERT H. CATFORD

(We are deeply indebted to Herbert H. Catford, Assistant Secretary of the English Friends Foreign Mission Association, for this interesting and comprehensive report of the Llandudno Conference. Quite naturally the conference turned its attention to questions growing out of the war. The report will be found to be both instructive and edifying.—THE EDITOR.)

In the closing weeks of 1913, a concern arose simultaneously in the minds of several Friends in Great Britain for the holding of a Conference to focus the thought of the Society upon some questions of far-reaching import for the future of the Church and of the world. This concern led to the issue, in April last, of "A Call to the Society of Friends" to a Conference at Llandudno, a watering-place beautifully situated between two headlands on the North Wales coast, during the closing days of September. The Conference was convened by four organizations which are responsible for a large proportion of the aggressive work of English Friends, namely:

The Woodbrooke Extension Committee.

The Friends Foreign Mission Association.

The Friends Home Mission and Extension Committee of London Yearly Meeting, and

The Young Friends Sub-Committee of the Home Mission and Extension Committee.

The arrangements were carried through a Committee of twelve well-known members of London Yearly Meeting, three of whom are familiar to American Friends as delegates to the Five Years Meeting (Gulielma Crosfield and Edward Grubb in 1907, and Henry T. Hodgkin in 1912). Henry T. Hodgkin, Secretary of the Friends Foreign Missionary Association, and Frederick J. Edminson, Secretary of the Woodbrooke Extension Committee, were appointed Joint-Secretaries.

#### The Scope of the Conference

Early in July, the Committee spent a quiet week-end at the home of one of its members, when it was decided to issue a Memorandum for the careful study of all Friends who expected to be at the Conference. The following are the main heads of this document:

- (A) The Present World Situation.
- (B) The Answer of Jesus Christ.
- (C) The Indwelling Christ.
- (D) The Individual and the Church.
- (E) The Divine Resources.

Whilst it was decided to invite certain Friends and a few others to give special thought to specific topics with a view to taking part in the Conference, if at the time it should seem right to do so, no detailed program was issued. It was indeed definitely stated that the program should "be regarded as somewhat flexible in order that we may be able to go forward from day to day as we are led."

When August arrived and we were drawn into the darkness and gloom of the great crisis in Europe, the wisdom of the plan which had been followed became apparent. Other churches decided to abandon their autumn meetings. Friends felt that, whilst it would be well to shorten the Conference, and its character must be modified by the new circumstances which had arisen, the need for considering together the great problems by which we were faced was more urgent than before. Hence on Friday, September 25th, Friends from all parts of England and a few from Ireland, gathered at Llandudno, until, including a few other visitors, about 275 were present. Amongst these we were glad to have the company of several dear Friends from America, including the "Elkinton

quartet" from Philadelphia, and Catharine Murray Shipley. We were accommodated in three large boarding houses, which were situated within a few minutes' walk of St. Paul's Church House where the sittings of the Conference were held. Henry Lloyd Wilson (ex-Clerk of London Yearly Meeting) and his wife, Theodora M. Wilson, of Birmingham, acted as Wardens.

#### Workers and Seekers, Not Dreamers

As we sat at session after session of the Conference the feeling grew upon one that this gathering was different from the "Summer Schools," which have been held on this (the British) side of the water. It was at once more representative and more practical. It was a company, not of dreamy enthusiasts or irresponsible holiday-makers, but of *workers* and *seekers*. The fact that we had amongst us a number of young men between the ages of nineteen and thirty-five, who had resisted pressure to join the army, and that many others not eligible for military service were known to be greatly perplexed as to our peace views, gave to the whole proceedings a note of reality, which is sometimes absent from Quaker assemblies.

At the opening sitting, Dr. Henry T. Hodgkin, who presided throughout the Conference, and A. Neave Brayshaw (Chairman of the Home Mission Committee) briefly outlined the objects for which we had gathered, and the spirit in which it was desired that discussion should be conducted. Might we each day come with our eyes fixed upon God, seeking with the whole mind and heart the truth that would make us free, avoiding anything like empty theorizing or platitudes. Let us live, as it were, in the realities of the battlefield, endeavoring to think our thoughts through to clear views, so that we may understand rightly what is our duty in the presence of the horror around us. We longed also that we might have spiritual insight to see beyond the things so insistently around us to the things that are invisible, and enter into that covenant of peace where no wars or strife are. The sitting closed with the reading of Malachi III: "But who may abide the day of his coming, and who shall stand when he appeareth?" etc.

#### Christianity and the World Situation

On Saturday morning, Mary Higgs, of Oldham, one of the most earnest and self-denying workers for social reform in England, the author of "Glimpses Into the Abyss," spoke upon "Christianity and the World Situation." After reading portions of Joel II and III about "the great and terrible day of the Lord," she said that it was difficult to see the Day of the Lord in the present crisis. Yet God is God of night as well as of day. Thick darkness, as morning spread upon the mountains, is the prelude to the Day of the Lord. We need to dive deep into the counsels of the Lord, so that we may learn something of His character that we had not understood before. At the close of an address that deeply moved the Conference, she said that, before the crisis, we were beginning to talk about social reform. The greatest danger now is that the Christianity of our land will not rise to the point of self-sacrifice, to make us solid with our poorest brothers and sisters. If Christianity is to triumph it must triumph by suffering. There is no other way. Our soldiers go out to meet hunger, cold, and nakedness. Their lives are to a large extent hidden. It lies with each of us to practice that hidden heroism, and to bring ourselves into unity with the sufferings of Christ. He is suffering today in our cities. We could do so much; we could gather together those who are needy, and brother them or sister them, in the spirit and passion of Christ.



Richard Roberts (Minister of the Presbyterian Church at Crouch Hill, one of the northern suburbs of London), who occupies a leading place amongst the younger men in the Presbyterian Church of England, and author of "The Renaissance of Faith" (quoted from London Yearly Meeting's Epistle in 1912), followed on the same subject. He remarked that we were confronted by issues so varied and complicated that it was difficult to thread a way through. We had the extraordinary spectacle of England, a Protestant nation, being allied with two Catholic countries and one Greek Orthodox, against the other chief Protestant people in Europe which is allied with a Catholic people. To make the position still more complicated, we were allied also with a non-Christian people. But we had to recognize that there was no such thing as a Christian nation. There were a good many pagan nations with a tincture of Christianity, and this described England.

Examining the assertion that the war implied the "bankruptcy of Christianity," he said that such a statement involved (1) Recognition that war is an evil thing—a real advance upon older theories; (2) Recognition that Christianity ought to have prevented war; (3) Recognition that Christianity was a force in the world—again an advance. Instead of Christianity having failed, it would be truer to say that it had never been fully tried. A friend had written to him that the Church was on a "Sub-Christian Platform." It always had been sub-Christian. We had bowed down to the god of progress, and had given way to the thought that humanity was just gently going up an inclined plane to God, or that God was a kind of motor auxiliary to get us up hill! But *He is not a present help unless He is our Lord and Master all our days*. We cannot believe in dreadnaughts and in God. Professor Cramb had said "Corsica had conquered Galilee." It was not true, but either Corsica or Galilee must rule the world. It would be worse than any defeat for Christianity to rely upon force. There is no hope for England except in Galilee, in the triumph of love.

Joseph Elkinton and others took part in the discussion. Maurice Gregory (of the Friends' Association for the Promotion of Social Purity) called attention to the remarkable letter issued by five leaders of the Student Christian Movement upon the war. It includes the following striking sentence: "We believe that Christian men are forbidden to take part in war; that the only legitimate and practical way of the Church is the way of love, though it lead to a cross, and that in the end Christians can do their country no better service than by seeking to be like Christ, who came in great humility and love and died and conquered by the Cross."

J. Walton Newbold, of the Independent Labor Party, pleaded that Friends would stand side by side with the Independent Labor Party, which has taken a strong stand against the war. At subsequent sittings other speakers called attention to its weekly paper, *The Labor Leader*, which was referred to by George Cadbury as the only peace paper in Great Britain with a large circulation.

#### Difficulties: Can They Be Met?

The sittings on Saturday afternoon and evening were devoted to the discussion of difficulties. It would take too much space to report the proceedings in detail, and we can therefore only attempt a brief summary of the points which emerged. The speakers included Dr. Kingston Fox of London; E. Richard Cross of New York; Joan Mary Fry (daughter of Sir Edward Fry), Richard Graham (son of John William Graham, Principal of Dalton Hall, Manchester), James Hope Moulton, M.A., D.LIT., (Professor of Hellenistic Greek and Indo-European Philology in Manchester University), and others. The questions included such points as: Are our peace principles practicable? In a federation of states what force

will be needed to carry out decisions? May we not don the sword to protect a little nation that has trusted our word? Would not England indeed have been disgraced if she had stood aside in the present war?

Herbert G. Wood, M.A., the new Warden of the Woodbrooke Settlement, dealt suggestively with some of these questions. He said that in our thought about peace we had not presented it to our minds sufficiently as a heroic and manly thing; presented merely as abstinence from war it fails to make a deep appeal. The belief in war is more influential than we like to admit. Noel Buxton says that the Balkan question might have been settled a generation ago if the diplomats concerned had not believed in war. From the side of national determination war is ennobling and that is why many men believe in it. So long as Christianity is not presented as an heroic religion war will continue. National life must have a central aim. Can Christ give us that aim? If we say that Christ is a sufficient answer to this central need of human nature it is really an act of faith. Christ will not seem to be sufficient until we understand Him better.

#### What Would Have Been Christ's Solution?

What would have been the Christian solution of the difficulty that our nation was placed in with regard to Belgium? He thought we did not know. The war may have been the best solution our nation knew, but *it is not Christ's solution*. Would non-intervention have been right? We should probably say again that that is not the line which Christ would have taken. H. G. Wood suggested that perhaps the kind of answer would have been similar to that of Telemachus, who, by sacrificing himself to the gladiatorial games, put an end to all such games in the future. We need to carry back our protest against war much further than we have ever done, and to examine the whole of our social and national life in the light of it. There is an element of truth that we must recognize in the Socialist's criticism of industrial warfare. Christ challenges the very spirit of our social institutions. But it is not enough to organize our social relations in the spirit of brotherhood. We shall not be able to save our nation unless we are appealing to our people to dedicate themselves to the highest service. We need a fresh vision of what the cause of Christ stands for in the world.

#### Some Foundation Truths

On Sunday afternoon a message from the Socialist Quaker Society was read. The Chairman announced that the Committee had decided that in order to afford opportunity for the more adequate discussion of some of the points before us on the previous day, it had been decided to divide into four groups as follows: Public Life (Chairman, Arnold S. Rowntree, M. P.); Enlistment (for men) (A. Neave Brayshaw); Enlistment (for women) (Amy E. Sturge); War and the Social Order (Herbert G. Wood). A fifth group gathered for quiet waiting upon God. Before we separated for the group meetings the Chairman briefly outlined the position which the Committee hoped we should most of us be able to accept. We must found our peace principles on the bed-rock of our philosophy of life and upon loyalty to Christ. Most of us have not realized how fundamental is our protest against war. It is based on human brotherhood and the fatherhood of God: the reverence due to everyone, for in each one there is the seed of divine life. Freedom of conscience is based on principles of the Gospel. This is violated directly men come under the military system. The supreme forces that are given to men are mental and spiritual. If we take up war we surrender the highest faculties. Love is the supreme force in the universe. This fundamental truth is violated when men go into battle, for the spirit of hatred cannot but be let loose. Is



there not given to us a prophetic mission to spread these views from which we dare not withdraw?

#### Sunday Evening Addresses

On Sunday evening, addresses on the meaning of the Cross were given by Professor J. H. Moulton and Richard Roberts. For these we must refer our readers to the report of the Conference which is in course of preparation by the Committee. The meeting closed with a time of quiet prayer when it is believed that many dedicated themselves afresh to the call which has been given to our Society "to give a corporate witness to the spirit of peace in this time of war."

#### The Call to Prayer From America

On Monday morning our attention was drawn to the Proclamation of the President of the United States designating Sunday, October 4th, as a day of prayer for "the nations now in the throes of conflict." Friends were encouraged to bear the matter in mind in their several meetings on the date referred to.

#### Work Amongst Distressed Aliens

After a suggestive address from Edward Grubb on "Christ the Sufficient Answer in International Relations," Anna Braithwaite Thomas, of Baltimore Yearly Meeting, gave some account of the work which is being done by the "Emergency Committee for the Assistance of Germans, Austrians and Hungarians in Distress," of which she is Honorable Secretary.\* The great object of the Committee is to present the principles of Christ and of good-will to "alien enemies" and so prepare the way for better feeling. It was the only Committee of the kind that was working from a Christian standpoint. The majority of the people they had come into touch with were in absolute destitution. Numbers of Germans who had been discharged from employment had been helped. All kinds were coming to them: engineers, travellers, professors, teachers, artisans. As we look into the faces of these people we realize that war is a terrible thing. They had been able to send back one hundred and twenty German girls (governesses, etc.) to their homes in Germany. Money was needed to carry on the work.

TO BE CONCLUDED

#### Christian Optimism

The European war has put to the test the faith and hope of the Christian optimist. If it were not for the fact that social progress is measured by centuries rather than by decades there would be large grounds for discouragement.

All progress is based on cause and effect and so we are obliged to look beneath the surface for the great war now in progress. It is a very easy matter to refer the whole thing to the devil in man, but this is not a very clear statement of the case and is not satisfactory to the average thinking man. The social world is just as much subject to a definite law as the physical world. Violate that law and you have social decay just as you do in the physical law. Nature is a great healer when given a chance, but even nature cannot obliterate all the evil effects of violated law.

Going back to the founding of the Roman Catholic Church, the church became the one dominating force in the western world. To believe its doctrines and to follow its practices was a sure passport into heaven. To doubt or refuse obedience meant eternal punish-

ment and torment in a lake of fire and brimstone. Under such influence the priesthood became absolute and the people became intellectual slaves. This was Europe for hundreds of years. As the political forces began to assume the control the people became the slaves of kings as they had been slaves of the church. The people were too weak to think and too helpless to act. Kings played their games and the people paid the penalty. It takes nature a long time to reassert itself under such environments.

The Protestant revolution was a desperate effort of nature to free the mind of man, but the effects of long customs were too great to be overcome. The Protestant Church became almost as tyrannical as the Roman. The kings still played their games and the people paid the penalty. To teach contrary to the church meant, with the Roman Church, death temporal and spiritual; with the Protestant Church, expulsion and spiritual ostracism.

Mental subserviency became the governing factor in men's lives and they thus became an easy prey to designing political rulers. We are still reaping the evil effects of such a condition. Human nature is selfish and to hope to obliterate war through the leaders of nations is a hopeless task. The human mind must be set free. Men must be taught to think for themselves. The element of fear must be eliminated. Such a change is taking place though slowly. This scientific age is bringing it about. The Christian religion literally covered Europe and utterly failed. This proves that religion alone is not sufficient. The human mind must be taught to think and act.

The reform must come from the people and not from the rulers. It cannot come until the people are able to enforce their demands. We were surprised at the wild patriotic emotionalism of the Germans and French. We would be almost equally surprised at the people of our own nation under similar conditions. What then is the remedy? Men must be taught to think out the problems of life for themselves.

A general education will do something. Freedom of the press and speech will do much. A genuine conception of the brotherhood of man will have its effect. Great international organizations to promote these things will produce great results. Thorough organization of the great common people will give them courage to act. Other means may be valuable.

These are times to try men's faith in the final triumph of the principles laid down by Christ. We should remember that the world has made wonderful strides. This period of retrogression should not dim our faith in the ultimate working out of God's law in the social world. It should rather nerve us for renewed effort.

THE OPTIMIST.

Wichita, Kansas.

[The writer says that "The Christian religion literally covered Europe and utterly failed." But has the true Christian religion yet had a fair chance in Europe? Many will answer with an emphatic negative. Spectacular religion is not the Christianity of the heart and life. What Europe needs, what the world needs, is a religion of the heart, and therein lies the ground for true world optimism.—THE EDITOR.]

\* The address of the Committee is 169 St. Stephen's House, Westminster Bridge, London (England).



## OUR WEEKLY SERMONS

### The Value of a Man and the Dignity of His Service

BY FRED E. SMITH

(Extracts from a sermon preached to the railway men of the city of Greensboro, North Carolina.)

"What is man that thou art mindful of him?"—Psalms 8: 3, 4.

"I am among you as he that serveth."—Luke 22: 27.

#### I. The Value of Man.

The Psalmist, beholding the greatness of the universe, the sun, the moon, the stars, which Jehovah has created, naturally asks the question, "What is man that thou art mindful of him?" So the ages have been asking this same question, "What is man?"

The naturalist would say, "Man is one of the tiny creatures that lives on one of the minor planets of the great solar system. He is not as big, nor as swift, nor as beautiful, nor as strong, nor as long lived, nor as healthy as other creatures that live on the same planet." The chemist would say, "Man is a creature made up of gases, salts, charcoal and a few other substances sprinkled out of the great caster of nature." The biologist would answer, "Man is a composition of several of the features and peculiarities of the creatures that have preceded him on the earth."

But if you turn to the Word of God and ask, "What is man?" you would find the answer, "And God said Let us make man in our image, after our likeness. And God created man in His own image; in the image of God created He him." "And Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "For thou hast made him but little lower than God, and crownest him with glory and honor." So we may say that man is one of God's created beings in whom dwells the spirit of the divine. Man, though made of earth, is capable of approaching God and holding communion with Him. You may grind him to powder, yet the immortal spirit will arise and claim kinship with God.

#### II. Jesus Christ reveals the value of man and the dignity of his service, by taking his place on earth amongst men as a toiler.

His townspeople knew him as the "carpenter's son." Jesus says, "I am among you as a servant." When God wants a man for a great service, He passes by the idler and selects a man of toil. When He needed a law-giver, He called Moses from the land of Midian, who for forty years had been caring for the flocks of Jethro. When He wanted a general to lead the army of Israel to success, He went to the threshing floor and there found Gideon. When He wanted a king, He called David who was caring for his father's sheep. Jesus called Peter from the fishing boat; Matthew from the place of custom. Labor is one of the greatest blessings that God has bestowed upon mankind. It is man's safety; it keeps him out of sin and vice. Some one has said that "Nothing great or good ever

came to this world that did not come through work." "A workless being is a worthless being."

#### III. Jesus Christ glorifies the commonplace tasks of life and removes the drudgery.

He substituted "delight" for duty. He says "I delight to do thy will, O God." He used this expression, not because He was working short hours; not because He had an easy task, but because He really delighted in the tasks before Him. Weary and footsore He treads the rugged roads of His native land, hungry and thirsty He stops at the well of Sychar. Weary with the toil of the day He sleeps in the boat in the midst of the tempest. Again, He girds Himself with a towel and takes the place of the lowliest slave and washes His disciples' feet; and turning to them He said, "If I, your Lord and Master wash your feet, so ought ye to wash one another's feet." This example and command were not for the purpose of instituting a religious rite or custom, but rather to teach them that the tasks of life are glorified by the spirit we put into them.

#### IV. Jesus Christ reveals a heroic spirit in all the tasks of life that command the admiration of the world.

His was the courage of the heart. He had not the association about Him to furnish inspiration; it manifested itself in isolation. He marched alone. It was not the heroism that came at stated times like that which is seen in the time of some great disaster, but His was the heroism of the commonplace toil, in the quietness of His daily activities with no one to encourage Him. It was the heroism that could face sin and rebuke it with the righteousness of His own life. But the greatest act of heroism was when He returned to His Nazareth home the first time after He had entered His public ministry, "and as His custom was He entered into the synagogue on the Sabbath day and stood up to read. \* \* \* And He began to say unto them, Today hath this scripture been fulfilled in your ears." Then came the wonderful flow of teaching from the heart of this man of Galilee. Then His townspeople arose in a body to put Him out of the synagogue because He dared to speak the truth. It takes the greatest courage to espouse an unpopular cause for righteousness' sake, to stand in the face of evil and evil associates and reveal to them the power of a Christian life.

#### V. To Jesus Christ all toil was the working out of great religious principles, the redemption of man and society.

With Him there was no difference between the religious and secular, so called. All honest toil for the betterment of mankind is alike sacred. Again I say that His primary object was the redemption of man and society. To have an ideal social order we must have ideal men and women to run it. Nothing can make ideal men that does not take them first as individuals, and go to the very root of their being, showing them their fundamental relations—their duties and responsibilities, and I know of nothing but the religion of the lowly Nazarene that can do this. Some would



have us believe that this can be done by education. I believe in education of the highest type, but I never heard of it taking the meanness out of the heart of a man. Others would depend on civilization. Germany, France, Wall Street and Tammany are all civilized, but that has not kept Germany from breaking treaties, nor from the horrors of war; or Wall Street and Tammany from graft and political corruption.

Again others would tell us that we need better laws, but if salvation could come by law, we would have been saved long ago. If then Christianity is the only sound basis for the development of an ideal society, then I say to you that to society no less than to the individual, that great institution, through which Christianity expresses itself, the church, is absolutely indispensable. Remove the church from the community, and you would remove the schools, the industrial institutions; property would depreciate in value, and we would be glad to leave because of the increasing immorality. If religion is an essential and fundamental element in life, individual and social, and if the church is the great organism through which it expresses itself, and does its work, then every one of us should identify ourselves with it and give it our most active and loyal support. Thus doing, we put ourselves in the way of true service for our fellowmen by exhibitions of sympathy and love, as expressed by Jesus when He said, "I am among you as he that serveth."

### Acquaintance With Christ

BY CHARLES W. SWEET

That I may know Him and the power of His resurrection, and the fellowship of His suffering, becoming conformed unto His death.—Phil. 3: 10.

The heart struggle of Paul was to be free from the righteousness of the law, and be submerged in the "righteousness of Christ by faith." With this taste of the heavenly, he was inspired with the highest motive possible to man.

First, that he might know Christ.

This opens the door for possible acquaintanceship with Jesus Christ. The Master clearly stated in His prayer that "Life eternal came by knowing God and Jesus Christ whom He had sent." (John 17: 3.) The question may arise, is it possible to become acquainted with Deity? One of the best known Christian workers in America made the following statement regarding a beloved fellow-worker, "I know this brother better than I know any human being; yet, as well as I know him, I know God better."

Through history and testimony we may in part become acquainted with Christ, yet "no man can say that Jesus is the Christ, but by the Holy Spirit;" hence the Holy Spirit enters so fully into the plan of human redemption. It seems that the more Paul knew, the more he wanted to know of the Master. O that the Church might cry out the more to know Christ in reality! Yes, to come into such close touch with Him, so that the most perfect acquaintance may be had.

Strange as it may seem, many of us can say with confidence that we know Him, and He has become so

precious. When the saintly Polycarp was being led to the fiery stake at the age of one hundred years, he was urged by some of the heathen to renounce Christ by uttering even so much as one word against Christ and save himself from the agonies of a cruel death. Remember his noble answer, "Eighty and six years have I served Him, and He has never done me anything but good all my life, and shall I now renounce Him in my old age?"

The fact of a deep and perfect acquaintance with Christ upheld the aged saint in that great and trying hour, and the Christ that was so real to Polycarp wants to enter into a close relationship with His followers and thereby become the source of life and action; as the Master said, "I have come that ye might have life, and that ye might have it more abundantly."

The writer is persuaded that a better acquaintance with Christ would make the Society of Friends a power in soul winning. A life of complete consecration and to know the "power of His death," having been crucified and buried with Him by baptism into death, and raised with Him, "so that the life we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us,"—that is the ideal life.

One cannot know much of the power of Christ's resurrection, unless there is a pretty clear concept of His death, "that is, tasting death for every man," hence passing through death to the resurrection, thereby conquering the enemy, and opening the door for the resurrected life, thus giving a consciousness of an acquaintance with Him that is so real.

Paul wanted not only to know Christ and the power of His resurrection, but he longed to follow on into "the fellowship of His suffering." So many like Peter want to be on the mount, and build a tabernacle and there stay and while the time away, while the multitude is in the valley below. Yes, and Gethsemane is below, and outside the city inclosure, Gethsemane, where the agony is real, and sorrow unto death, and the "sweating as it were great drops of blood."

Little will be done unless His own can follow Him out of the city, over Kedron, and into lonely Gethsemane, and become as Paul said, he "could wish himself accused for his kinsman in the flesh," or like Moses when he cried, "Forgive Israel or blot me out of thy book," or again like John Knox when he cried, "Give me Scotland or I die."

Some one has said that not much will be done in soul winning unless the life of Christ, His passion, resurrection, ascension and the glorious pentecost, comes to be a reality in the individual life. The sad fact remains that so few are willing to pay the price and enter into this close fellowship with Christ, so that He may be known as the one so precious, the soul's satisfaction, and "the one altogether lovely."

Muncie, Indiana.

Three leading newspapers of Japan printed last year a complete life of Christ in serial form. These papers had a combined circulation of more than 25,000 and reached many remote districts.



## The Westtown Letter

I send this month the conclusion of George L. Jones's paper on the Religious Life at Westtown. In perusing it I would wish the reader to remember that the faculty of Westtown is drawn from six Yearly Meetings and the pupils from about eighteen. There are now eighty pupils from outside of Philadelphia Yearly Meeting, and of these sixty-three belong to groups of Friends comprising the Five Years Meeting.

To supplement George L. Jones's impressions I add some selections from a paper by Edith L. Cary, our teacher of Latin, who is a native of Glens Falls, New York.

THOMAS K. BROWN.

### The Religious Life of Westtown

In the third place, I believe that Westtown, in its religious mission, has a profoundly important work. Its environment, its history and traditions, yes, and its very restrictions, lead it, whether it will or no, to a task peculiarly its own. It is none other than this,—with mind facing toward the light and with soul open to the truth, to comprehend clearly and to give to the world, by the teaching of voice and pen, by spirit and life, and consecration, through faculty and student body, our interpretation of the spirit of the Quaker message, going back not simply through the traditions of the decades to the source of Quakerism in George Fox, but on back through the centuries to the fountain head of all truth, Christ himself. To Westtown come yearly the successive groups of boys and girls from almost every yearly meeting in our country, and often beyond the seas. They represent every type of Friendly community and every phase of Quaker belief. It is as if Westtown were the heart of our Quaker organism, into which flows regularly from near and distant parts, the life-blood of our Society; and whence, under the pressure of our impelling strength, it should again flow out and on, sparkling and clear and life-giving. Westtown's duty and Westtown's opportunity are not toward itself alone, nor simply toward our yearly meeting, but to the Society of Friends at large. I know of no school or college with so unique a privilege or so peculiar a fitness for the task. With elderly Friends in our midst, ripe in experience and clear in judgment, occupying important positions in our Society and in closest touch with its work; with younger Friends intensely loyal, open-minded, clear-visioned, willing for service; with a student body alert, vigorous, pliable, yet with positive convictions of its own; with

a multitude of supporters, open-handed and loyal;—surely, as the young life of our Society, with its variety of belief, and practice, and inheritance, draws in to Westtown year by year to catch our spirit and our life, it ought to find here a positive, thoughtful, vigorous interpretation of a Quakerism that satisfies the cry of a needy world; and so deeply imbued should it be with the reality and power of this life that, at its outgowing from us, it will carry back to our Quaker communities near and far our spirit and our message, not so much to standardize and to unify as to vitalize and upbuild.

GEORGE L. JONES.

### The Religious Life of the Westtown Girls

BY EDITH L. CARY

During the past five years of my acquaintance with Westtown, I think that there has been a real growth in the religious life of the school. In this the girls have had their share. The first year I was here, we had, at one time, eight consecutive silent meetings, and the silent meeting was usual rather than occasional. While I believe that there can be, and very often is, the highest kind of worship in a totally silent meeting, these meetings were often restless and the silence was depressing rather than uplifting. Now, silent meetings are rare. There is speaking not only by older persons present, but also, occasionally, by some of the students.

Beginning with the summer of 1911 a small group of girls has each year attended the Northfield Conference for Young People. The inspiration received from these meetings they have brought back with them. They, with a few others whom they have chosen, have met together once a week either in a meeting for worship or in a meeting to talk over their own special problems. While these meetings have not, as yet, accomplished for the school what it is hoped may be done, the girls are sincere and it seems to be a move in the right direction.

Many of the girls are thinking seriously about religious matters. They need each other's help, and more than that, they ought to be making their lives tell for Christ among their more indifferent schoolmates. All of us too often allow our religion to become a selfish matter and we forget those who do not know Christ, and whom we, as loyal disciples, should be exerting every effort to bring to him.

—Adv.



**TIMOTHY WILSON**

Timothy Wilson was the son of John and Margaret White Wilson. He was born in eastern North Carolina on January 20, 1832, and died at Indianapolis, Indiana, June 25, 1914, aged 82 years, 5 months and 5 days.

He came with his parents to reside at Dublin, Indiana, when about ten years of age. He lived with them on a farm for a few years and then became one of the first pupils at Friends Boarding School, afterward Earlham College. Here he met Elizabeth Ann Terrell, who became his wife, the marriage taking place at Mount Pleasant, Ohio, August 25, 1852.

To them were born six children, of whom two died. He is survived by his daughter, Olive B. Newlin of Whittier, California, and by his son, Terrell Wilson of Pasadena, California.

After leaving school he engaged in business as a merchant at Dublin, Indiana. Leaving business he followed the profession of teaching and was the Principal of Friends Academy, Spiceland, for several years. He was also County School Superintendent of Henry County, Indiana, for six years. He was a successful farmer and was so occupied for many years at Dublin, Dunreith and Spiceland.

In April, 1865, he sustained the loss by death of his first wife. In August of the following year he was united in marriage to Elmina Foster Coffin, who survives him. Selling his farm, he removed to Maryville, Tennessee, where for four years he taught in the Friends Freedman's School. He came to reside in Richmond about 1886, and for over twenty years he was a bookkeeper with Benjamin Johnson and Son, retiring from active service about four years ago.

Timothy Wilson was a man of superior parts. Deprived of a college education in his youth he made up very largely this lack by persistent study of the best authors. He kept himself abreast of the times, and was always well informed on current topics. He was in many respects a self-made man. He was very practical, and in his later years showed a remarkable receptivity to new ideas and new methods. Of sound judgment, his opinion was highly valued. He always made his presence felt though in a quiet, unobtrusive way. He was original and possessed a keen wit. He was remarkably studious and learned Greek when well advanced in life.

He was a birthright Friend, and was devoted to the interests of the church all his life. He was for many years

Superintendent of the Bible School at Spiceland. He introduced singing into the Spiceland meeting amid much unkind criticism. He was clerk of Milford Dublin Quarterly Meeting, and in fact, filled many honorable places in the church.

On taking up his residence in Richmond he identified himself with South Eighth Street Friends, and proved himself to be a very valuable and beloved member. When South Eighth Street Monthly Meeting was established he was one of the three chosen as elders for three years, and he remained an elder to the day of his death. He took a great interest in the Bible School, and for many years was a very efficient and successful teacher. He also conducted the Teachers' Class. He won the loving fellowship of all connected with the church.

He was a very active member of the Tuesday Club and identified himself with all movements for the public good. Timothy Wilson lived a long, useful, faithful life. He retained his faculties until within a few weeks of his death, and now that he has gone to receive his reward, his memory and influence will live long in the hearts of those who have been privileged to know him.

And he, my friend, the last to enter in,  
With whom I took sweet counsel here,  
Tender and true, without a peer,  
Wise, fearless, faithful, gone his crown to win. \* \* \*

**IMPORTANT NOTICE****"Esther E. Baird Love Fund"**

To the members of the Woman's Foreign Missionary Union of Friends in America:

At the Triennial Conference held at Muncie, Indiana, last May, the Union gladly assumed the salary of our dear friend, Esther E. Baird, of India. At that time a number of pledges were made, and since the Conference closed, we are happy to report that Nebraska, New England, Iowa and Western Yearly Meeting W. F. M. S. have pledged a yearly amount towards this "Love Fund."

It was decided at the Conference that all money given for this fund was to go through the regular channels. The Union is therefore asking all who have pledged amounts, and all who desire to help in this precious work, to send half the amount of their yearly pledge before December 1st, to the treasurer of their own Yearly Meeting. In this way each Yearly Meeting will be credited with the amount given.

Kindly mark all money sent for this purpose, "Esther Baird, Love Fund."

The Union has promised that half of the \$500.00 will be paid January 1, 1915. The various Yearly Meeting Treasurers are therefore requested to see that the money sent them is forwarded to the Treasurer of the Union, Emma G. Randolph, 29 Williams Street, Worcester, Massachusetts, on or before January 1, 1915.

On behalf of the Union,  
CHARLOTTE E. VICKERS,  
President.

**PERSONAL MENTION**

Edna Goodwin has gone to Peshastin, Washington, to take up pastoral work in that meeting.

Edwin I. and Ida R. Niles have located as pastors of the Friends meeting at Lake Stevens, Washington.

Harry A. Shepherd has accepted a call to take pastoral charge of the meetings at Orilla and Manton, Michigan.

Joseph Phillips will serve as pastor of the meeting at Arthur Center, Michigan, for the coming year. This meeting is in the limits of Manton Monthly Meeting.

A. J. Hanson and wife have entered upon their fourth year of pastoral work at LeGrand, Iowa. Mr. Hanson is President of the Evangelistic, Pastoral and Church Extension Board of Iowa Yearly Meeting.

William P. and Abigail C. Haworth, formerly in charge of the Shawnee Friends Mission work, have accepted a call to serve the meeting as pastors at Lawrence, Kansas. They take the place of Rachel C. Woodard, who has been liberated for religious services in the meetings of Friends and others in Tennessee.

## Important Mission Books for 1914

Issued under authority of entire Protestant Church to guide each meeting into effective work

**FOR ITS OWN COMMUNITY.**

- Social Aspects of Foreign Missions....60c
- New Home Missions.....60c
- Individual and Social Gospel.....25c
- The Church a Community Force.....50c  
(A book for city meetings.)
- The Church at the Center.....50c  
(A book for rural meetings.)
- The Making of a Country Parish.....50c  
Above prices are post paid.
- Many valuable suggestions for Sermons, Prayer Services, and Popular Programs free with books.
- Twelve Missionary Exercises for Bible Schools.....10c
- Songs and Recitations for Thanksgiving and Easter (per dozen) .....25c

Send Orders to

CHAS. E. TEBBETTS, Richmond, Indiana.



## NEWS NOTES

The meeting at LeGrand, Iowa, will continue to support Alice Kennedy as missionary in Jamaica for another year.

On October 4th, President Levi T. Pennington, of Pacific College, addressed a union meeting of all the churches of McMinnville, Oregon, on the subject of peace. The largest church in the city was filled and splendid interest was shown.

The movement to organize the churches in cities in behalf of general welfare work is spreading throughout North Carolina. Greensboro is already organized with Earle J. Harold, a Friends minister, as Secretary. Mt. Airy, Winston-Salem and Salisbury are contemplating an organization similar to the Greensboro movement.

The young men of the Bible School at Danville, Indiana, have formed an orchestra and they play both at the sessions of the Bible School and also at the evening religious service. Wilhom Easley, President of the Christian Endeavor Society, and Merrill Shaw, the Treasurer, attended the recent state Christian Endeavor Convention at Logansport.

Charles M. Woodman, pastor of the Friends Meeting at Portland, Maine, has arranged a series of four sermons during November on the general topic of "What Is the Message of Quakerism Today." The subjects are as follows: 1, "The Basis of the Quaker Faith"; November 8, "The Guide of the Quaker Life"; November 15, "The Creed of the Quaker Church"; November 22, "The Field of the Quaker Message."

The Bible School at Westfield, Indiana, held a Rally Day recently. It was an enthusiastic occasion. The school has taken on new life. Since rally day the attendance has reached a still higher mark. On October 25th, the pastor, E. Howard Brown, preached a sermon on prison reform and in the evening on the temperance problem. The attendance is increasing at all the meetings. The school year at the Seminary has opened with good prospects.

A reception was given on the 9th of October by the members of the meeting at Danville, Indiana, in honor of their new pastor, Mary Miars Harold and her husband, Arthur Harold. The pastors of the other churches spoke words of welcome, as did also President Laird of the Central Normal College, to which Mrs. Harold responded in a pleasing manner. Musical numbers were given by musicians representing all four churches. The program closed by all uniting in singing "Blest Be the Tie

that Binds." A social hour followed. During the receiving hour a musical program was given on the piano.

The Friends of West Richmond Meeting held a congregational meeting on the afternoon of October 18th, to consider the question of the erection of a new meeting house. The discussion continued for about three hours, after which a private vote of those present was taken to determine whether or not the proposed building should be erected on the grounds of Earlham College or whether at some other point in West Richmond. The result of the ballot will not be made public until the November Monthly Meeting, at which time it is expected that the meeting will decide definitely with reference to the location. It was agreed with practical unanimity that a building should be erected somewhere.

The Friends Meeting at Denver, Colorado, of which George D. Weeks is pastor, has issued a unique folder announcing the location of the meeting house, the hours of service, etc. It is generally known perhaps, that Billy Sunday has just closed a successful evangelistic campaign in that city. On the outside of this folder in large type are the words, "Billy Sunday Has Gone"; on the inside is the following: "But the Friends Church is still here, at Forty-first Avenue and Shoshone Street, and invites you and your friends to attend the Rally Day Exercises next Sunday, November 1st. Sunday School Children's Exercises 10 to 11 a. m. Rally Day Exercises 11 to 12 a. m., conducted by the pastor. Christian Endeavor Exercises and entertainment 7:30 p. m. Good music. You are welcome to all services. Come."

Butternuts Quarterly Meeting was held at West Branch, New York, on October 17th and 18th, and was a time of refreshment. The public meeting on Seventh-day morning was followed by a luncheon and the afternoon business session of the Quarterly Meeting. Following this a very interesting session of the Meeting on Ministry and Oversight was held. In the evening there was a Bible School Conference, in the discussion of which many took part. Following the meeting for worship on Sabbath morning, the Bible School was held at the noon hour, at the close of which interesting remarks were made by some of the visitors. Rhoda Adams, one of the veteran mothers of the school, gave some excellent counsel. A very profitable testimony meeting was held in the evening, participated in by many. Aulder Larzelere, pastor of Smyrna Meeting at Upperville, was present at all of the meetings and preached the gospel

with great acceptance. Henry Ellsworth and wife of Upperville, were present and greatly helped the Quarterly Meeting in song.

During the recent campaign to make Oregon dry many of the Friends found splendid opportunity to help the good work along. Charles O. Whiteley, pastor of the meeting at Newberg, assisted by Clarence Butt, an attorney, held a big "Oregon Dry" meeting at Dundee, on the evening of October 4th. On the following Sabbath Charles Whiteley and Mr. Richie of the Christian Church, held a similar meeting at Springbrook, while Julius C. Hodson and other Friends spoke to the Friends of Rex. Levi T. Pennington addressed a street meeting for the "Young Campaigners" on Saturday evening, October 10th, and on the following day spoke in a meeting at Dundee. The women also were very busy. Louisa P. Round, Edith Minchin, Lorena A. T. Hodson and others gave largely of their time and energy, especially through the agency of the W. C. T. U.

There were about 230 members of the Friends Church at Wilmington, Ohio, present at a church social Thursday evening, in the basement of the church. The occasion was one of the most delightful that the church has ever known. After a musical program, Richard C. Greene was called on to speak for the congregation its feeling of appreciation for the work of the pastor, E. R. Purdy, and his good wife, during the four years they have been here. At the close of his remarks he presented the pastor and his wife a small parcel, given as he said, as a token of the love the people have for them. Both responded feelingly to the address of Mr. Greene, and then, their curiosity getting the better of them and at the insistence of their friends, they opened the box which had been handed them. In it were eight double eagles, totaling \$160.00 which the people were giving their pastor as a token of their esteem. It was a happy gathering and will be remembered long by those who attended.—Journal-Republican.

J. J. and Sara H. Armistead write gratefully of the visit of John F. Hanson, who has held a number of Peace and Gospel meetings among the Norwegian fishing population among whom our Friends are working with the aid of their Red Cross mission boat. S. H. Armistead writes: "The visit has come just at the right time, when people are all discussing war, many of them saying it is God who has sent this one. They have crowded to J. F. Hanson's Peace meetings as well as to the Gospel ones, wishing to hear the other side of



this war question." At one large Peace meeting at which, writes J. J. Armistead, the various points were taken from the Christian standpoint, "the people came to us afterwards and said, 'We never heard such things before,' and invitations came to hold meetings in many other places." "We have been able to visit many remote places together," writes our friend, "including Vigten and other islands; the crowded meetings have been largely blessed as the Gospel message has been delivered."—The London Friend.

#### PENN COLLEGE NEWS

Penn College has recently come into possession of a magnificent gift. Almost a quarter of a century ago Robert and Martha Raley, residing at Bangor, Iowa, made a provisional deed to Penn College of their farm, consisting of two hundred and forty acres. The provision was that they should have full use of the land as long as either lived. About two years ago Robert Raley passed away, and since that time Martha Raley has been in poor health. Recently she had a paralytic stroke, and the decline from that time on was very rapid. She passed away on Monday, October 19th. By her death this excellent farm becomes the property of Penn College. The farm is valued at \$50,000.00 and can be disposed of at that figure.

Robert and Martha Raley had no children of their own, but had raised six children, although none of them had been legally adopted. They were Friends of the old type, industrious and frugal; were models of honesty and uprightness of character. Their gift of the net results of their life earnings to the cause of education is a most commendable act. Although they are departed, their influence will go on through all time, and the way will be opened for scores of young men and young women to be trained for life's services.

If this sort of thing could be done as frequently as it should be, our educational institutions and other avenues of church service might be well financed. How much better it is to direct funds into such channels than to leave it to people who do not need them and who, in the majority of cases, resort to the law courts in its distribution. Men who handle estates tell us that at least seventy-five per cent. of inherited money proves a curse to those who receive it, when given directly to individuals for their own use. In a large majority of cases people should be left to make their own way in the world, and the property which a man accumulates and does not use himself, should be directed to philanthropic channels. A great

many men in these days of generous giving are turning over inherited funds at once to some good cause. This is a most commendable thing to do, and will bring to him who does it a satisfaction that is superior to any other manner of disposition of inherited funds.

Robert and Martha Raley little thought when they made this donation almost a quarter of a century ago, that it would come into the possession of the college at a time when it was so needed as it is at the present time. In a sense, it might be said that these worthy people have saved the college from dissolution. Will not many others who read this account think seriously of the matter, and make a similar provision for some one of the educational institutions of our church?

Penn College is well started on what promises to be the best year in her history. The enrollment of students is the largest in the history of the college, and the freshman class is the largest one Penn has ever had.

The annual "Penn Day" celebration was an occasion of significant interest. On the evening of October 22, the Board of Trustees entertained the Faculty at a dinner. The object of this gathering was that the two bodies of people who have the management of the college, and who are directly responsible for her success, might get a better understanding of the problems which confront them. Irving C. Johnson, President of the Board of Trustees, presided as toastmaster; and the various phases of the college proposition were presented

## The Armies

of England, France, Germany and Russia are not permitted to use a pound of alum baking powder. The efficiency of the soldiers depends too much upon their health and endurance to risk the use of food which the authorities believe would be detrimental. Therefore the manufacture and sale of the alum powder is prohibited.

Royal Baking Powder is extensively used privately and by the military forces throughout the world. Its absolute wholesomeness, imparting as it does, healthful as well as appetizing qualities to the food, and its perfect keeping qualities in every climate and under different conditions, make it particularly desirable for all conditions of use.

# ROYAL BAKING POWDER

*Absolutely Pure*

**No Alum**



by both members of the Board and Faculty.

On Friday, October 23, at 10:30 o'clock, a. m., a most excellent address was given by Edgar H. Stranahan, pastor of Oskaloosa Friends Meeting. The music of the occasion was furnished by Professor Louis F. Burnett, formerly head of the department of music in Penn College, now engaged in evangelistic singing. Music was also furnished by students of the department of music. A picnic dinner was had at the noon hour, each class having its special place upon the college campus, visitors being invited to eat with the various groups of students. In the afternoon occurred two football games, the first between the Penn Second Team and Lynnville High School, which resulted in a score of 6-0 in favor of Penn; and the second game being a game between Penn and Iowa State Teachers College, resulting in a score of 19-7, in favor of Penn. In the evening occurred the annual "Home-Coming" banquet, which was largely attended and was a most enjoyable and profitable occasion.

## BIBLE SCHOOL LESSON

November 15.

**Subject**—Jesus and Peter.

**Lesson**—Mark 14: 27-31, 53, 54, 66-72.

**Golden Text**—Let him that thinketh he standeth take heed lest he fall.—I Cor. 10: 12.

**Time**—Early Friday morning, April 7, A.D. 30.

**Place**—Court of the Palace in Jerusalem.

The lesson is a character study of one who in many respects may be called the leading disciple of Jesus. That his life appears to be full of contradictions only emphasizes the naturalness of the man.

Peter was a sort of rough diamond that had to be shaped and polished, but which gained only in value with the polishing. He was the type of a fairly well-to-do business man, who never lost the practical side of his nature, although constantly bubbling over with his optimism and self reliance.

He was a man who dared much, who was courageous and resourceful, but who in a crisis found that he had overestimated his self control. Sincerity was written over his whole career, but with it was an impulsiveness that marked the one instability of his life.

Jesus seems to have found a peculiar affinity for both Peter and John, two men of wholly opposite types. John was affectionate, trustful, companionable; Peter keen-visioned, impressionable, ready; both the counterparts of a full orb, well rounded life.

Peter was quick to learn that Jesus was "the Christ, the Son of the living God." He seemed to be able to sense

the mission of the Master with a clearness and intensity that came to the other disciples more slowly.

Peter's development in association with Jesus was the development of a natural man. Time after time he met the severest tests, and while he was constantly making mistakes, he always learned to profit by them, and each testing added to his faith and strength.

His one sad experience of denying Jesus in the early morning hours of a strange and terrible day sobered him as nothing else had done, and as an apostle he had the strength of a rock and a positiveness in his message that could hardly have been realized except by a man who had passed through the fire.

Peter's denial is the act of a sleepy man in a daze. Perhaps Peter had expected Christ to have delivered Himself by miraculous power. In his impulsiveness he draws his sword to strike the first blow in defense of his Lord. In the early morning hours, sleepy and confused, he perhaps failed to understand his Master's command to put aside his weapon.

For the moment he faced the hopelessness of the future. The whole scheme seemed doomed to failure, and the promised Kingdom seemed tumbling to destruction. For the moment he was afraid. If Jesus could be taken and killed, why not His associates who had been participants in the new era that had disturbed all Jewry?

It was one of those moments of weakness which many men face; when the whole fabric of their fondest dreams seems to be tumbling about their ears. Human frailty asserted itself in the darkest moment of the world's history.

We ought not to be too ready to condemn Peter, so long as humanity is so constantly prone to lower the standard of its Christian profession to suit the changing circumstances of life. The man who believes that a pure gospel will not stand the test of practical business, of practical politics, is denying the power of his Lord. The man who feels that the liquor traffic cannot be destroyed, who has visions of the triumph of evil, who thinks the church is going to destruction, is one who has lost sight of an all conquering Christ.

After Jesus had been taken Peter followed Him "afar off." That was the time of preparation for the spirit of denial. Therein may we learn a lesson. Jesus must be our companion or else we are on dangerous ground. Picture Peter trembling in the gray of a terrible morning and Peter standing with boldness at Pentecost. The contrast marks the difference between those who look upon Jesus from afar and those who have Him as an abiding guest within.

## CHRISTIAN ENDEAVOR

November 15.

**Topic**—Magnify the Christian Endeavor Pledge. Eccl. 5: 1-7. (Led by the Lookout Committee.)

The best way to magnify the pledge is to live it. This pledge sets forth concisely the normal rule of conduct for the healthy, growing, Christian life.

If all men who profess to be Christians would really strive to do whatever Jesus would have them do, this world would soon feel the impress of a new humanity, and Christian standards would become the standards of daily life.

The Bible should be read daily because it is the handbook of ideal living. They who study the Scriptures faithfully and sincerely will find a straight path in which to walk, will find protection from all evil.

Daily prayer is the key that will unlock God's bounteous storehouse of blessing for every soul. Through communion doubts and perplexities will be removed that would otherwise handicap the Christian life.

Every true disciple will be loyal to his church, by attending the regular services and contributing to the support of the church according as God hath given ability. The meeting for worship is the recruiting station for needed spiritual strength with which to meet heroically life's duties.

The pledge sets forth a program of Christian living that is ideal.

## Mission Study Books for 1914-1915

### Foreign Mission Study Books

The Child in the Midst, cloth ..... 58c  
 " " " " " paper ..... 36c  
 Our World Family, Junior, paper... 29c  
 How to Use ..... 10c

### LEAFLET HELPS.

Lolita..... 2c  
 The Children of Cuba ..... 2c  
 Child Life in Palestine, China, Burma and India, each..... 2c  
 Minutes of the Triennial Conference of W. F. M. Union ..... 2c

All literature sent postpaid at prices quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature, 2137 Park Avenue, Indianapolis, Indiana.

### Home Mission Study Books

In Red Man's Land, cloth ..... 58c  
 " " " " " paper ..... 36c  
 Good Bird, the Indian, Junior, paper, 29c

### LEAFLET HELPS.

Our North American Indian ..... 2c  
 Missionary Work Among the American Indians ..... 2c

### New Courses for Class Use

Social Aspects of Foreign Missions, by W. H. Faunce, cloth..... 68c  
 Paper ..... 46c  
 Missionary Women and the Social Question, by Mrs. Fred S. Bennett, price..... 18c



# **AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS** **Financial Statement for Year Ending September 30, 1914**

## RECEIPTS

	Current Funds	General Building Fund	Other Building Funds	For Fields Not Under Our Control	Totals
Baltimore Yearly Meeting .....	\$ 1501 00	.....	\$ 5 00	\$ 475 00	\$ 1981 00
California Yearly Meeting .....	594 70	.....	.....	.....	594 70
Canada Yearly Meeting .....	153 55	.....	.....	.....	153 55
Indiana Yearly Meeting .....	10714 80	\$ 16 35	.....	.....	10731 15
Iowa Yearly Meeting .....	7018 28	.....	.....	.....	7018 28
Kansas Yearly Meeting .....	3198 47	.....	19 00	55 00	3272 47
Nebraska Yearly Meeting .....	1023 35	.....	.....	.....	1023 35
New England Yearly Meeting .....	221 00	.....	.....	.....	221 00
New York Yearly Meeting .....	758 32	.....	.....	.....	758 32
North Carolina Yearly Meeting .....	1540 11	.....	.....	.....	1540 11
Oregon Yearly Meeting .....	3035 30	.....	.....	.....	3035 30
Western Yearly Meeting .....	6790 15	1 50	.....	35 70	6827 35
Wilmington Yearly Meeting .....	3080 78	.....	300 00	.....	3380 78
Individuals, Unclassified .....	389 85	.....	.....	.....	389 85
Treasurer F. A. I. M. ....	962 89	.....	.....	.....	962 89
Treasurer Five Years Meeting .....	610 60	.....	.....	.....	610 60
Interest .....	19 08	68 28	149 24	.....	236 60
Total Receipts for Year.....	\$41712 23	\$ 86 13	\$ 473 24	\$ 565 70	\$42837 30
Balances September 30, 1913.....	1146 82	2276 49	6207 12	.....	9630 43
Total Receipts .....	\$42859 05	\$2362 62	\$6680 36	\$ 565 70	\$52467 73

## EXPENDITURES

Africa .....	\$10372 22	.....	\$2303 99	.....	.....
Cuba .....	10868 37	.....	811 35	.....	.....
Jamaica .....	7734 22	.....	.....	.....	.....
Mexico .....	6678 21	.....	.....	.....	.....
Administration .....	2167 94	.....	.....	.....	.....
Forwarded to Other Fields.....	.....	.....	.....	565 70	.....
Total Expenditures for Year.....	\$37820 96	.....	\$3115 34	\$565 70	\$41502 00
Balances September 30, 1914.....	5038 09	2362 62	3565 02	.....	10965 73
Totals .....	\$42859 05	\$2362 62	\$6680 36	\$565 70	\$52467 73

## Figures for Budget 1914-15

### CURRENT FUND—RECEIPTS

	Anticipated for 1913-14	Actual 1913-14	Excess 1913-14	Deficiency 1913-14	Anticipated for 1914-15
Baltimore Yearly Meeting .....	\$ 1600 00	\$ 1501 00	.....	\$ 99 00	\$ 1600 00
California Yearly Meeting .....	500 00	694 70	\$ 194 70	.....	300 00
Canada Yearly Meeting .....	.....	153 55	153 55	.....	.....
Indiana Yearly Meeting .....	12000 00	10714 80	.....	1285 20	12000 00
Iowa Yearly Meeting .....	9000 00	7018 28	.....	1981 72	8000 00
Kansas Yearly Meeting .....	4500 00	3198 47	.....	1301 53	2600 00
Nebraska Yearly Meeting .....	1200 00	1023 35	.....	176 65	1000 00
New England Yearly Meeting .....	100 00	221 00	121 00	.....	100 00
New York Yearly Meeting .....	1500 00	758 32	.....	741 68	500 00
North Carolina Yearly Meeting .....	2000 00	1540 11	.....	459 89	1800 00
Oregon Yearly Meeting .....	1750 00	3035 30	1285 30	.....	1800 00
Western Yearly Meeting .....	7000 00	6790 15	.....	209 85	7000 00
Wilmington Yearly Meeting .....	1500 00	3080 78	1580 78	.....	2500 00
Individuals, Unclassified .....	.....	389 85	389 85	.....	.....
Treasurer F. A. I. M. ....	2500 00	962 89	.....	1537 11	1000 00
Pledges for Additional Work in Africa.....	.....	.....	.....	.....	2500 00
Treasurer Five Years Meeting .....	700 00	610 60	.....	89 40	600 00
Interest .....	.....	19 08	19 08	.....	.....
Totals.....	.....	.....	\$3744 26	\$7882 03	.....
Excess to be subtracted.....	.....	.....	.....	3744 26	.....
Totals for Years .....	\$45850 00	\$41712 23	.....	\$4137 77	\$43300 00
Balance September 30, 1913 .....	.....	1146 82	.....	.....	5038 09
.....	.....	\$42859 05	Available 1914-15 .....	.....	\$48338 09

NOTE—Collections on Pledges for Additional Work included in 1913-14 in Yearly Meeting Receipts segregated into one item for 1914-15.

### CURRENT FUND—EXPENDITURES

	Appropriated for 1913-14	Actual 1913-14	Excess 1913-14	Deficiency 1913-14	Appropriated 1914-15
Africa .....	\$ 9037 60	\$10372 22	\$1334 62	.....	\$10600 00
Cuba .....	10803 74	10868 37	64 63	.....	12250 00
Jamaica .....	7733 22	7734 22	1 00	.....	6450 00
Mexico .....	16000 00	6678 21	.....	\$ 9321 79	15500 00
Administration .....	3000 00	2167 94	.....	832 06	3500 00
.....	.....	.....	\$1400 25	\$10153 85	.....
.....	.....	.....	.....	1400 25	.....
Totals for Years.....	\$46574 56	\$37820 96	.....	\$ 8753 60	\$48300 00
Balance September 30, 1914 .....	.....	5038 09	.....	.....	.....
.....	.....	\$42859 05	.....	.....	.....

## Analysis of Appropriations Made for 1914-15

### CURRENT FUND

Amounts as Estimated by Field and Finance Committee								Amounts Appropriated by Board
		General Salaries	Schools	Miscellaneous	Totals	Deduct Receipts on Fields	Net Totals	
Africa .....	Foreign .....	*\$ 6500 00	.....	*\$ 5000 00	*\$11500 00	*\$ 500 00	*\$11000 00	*\$10600 00
.....	Native .....	.....	.....	.....	.....	.....	.....	.....
Cuba .....	Foreign .....	7350 00	2842 00	4199 00	*15911 00	3036 00	*12660 00	*12250 00
.....	Native .....	1520 00	.....	.....	.....	215 00	.....	.....
Jamaica .....	Foreign .....	4640 00	3484 32	1118 90	*11741 63	*5060 86	*6680 77	*6450 00
.....	Native .....	1117 53	1380 86	.....	.....	.....	.....	.....
Mexico .....	Foreign .....	5000 00	5000 00	16000 00	*28000 00	*3000 00	*25000 00	*15500 00
.....	Native .....	2000 00	.....	.....	.....	.....	.....	.....
Administration .....	.....	2500 00	.....	1000 00	3500 00	.....	3500 00	3500 00
Totals .....	.....	\$30627 53	\$12707 18	\$27317 90	\$70652 63	\$11811 86	\$58840 77	\$48300 00
FROM BUILDING FUND								
Cuba—For Chapel .....	.....	.....	.....	.....	\$700 00	\$200 00	\$500 00	\$500 00

\* Amount includes both Foreign and Native.



## FRIENDS GIVE RECEPTION

According to previous plans and arrangements, the Ladies' Aid Society of the Friends Church at Earlham, Iowa, gave a reception for their new pastor, Rev. Haworth and family. They received as their guests the parishioners of the church, pastors and wives of sister churches, with others numbering in all about two hundred.

The time was spent in getting acquainted with each other in a social way. The music, which furnished a great deal of amusement and entertainment, consisted of choruses, quartets, duets, and many whose musical talent had not been displayed for a number of years, entertained the company in a manner not to be excelled by professionals or experts.

After this delightful treat, the president of the Society, Mrs. Silas Thompson, who deserves a great deal of credit for the success of the evening's entertainment, introduced our Mayor, Dr. Day, who in a pleasant manner, in behalf of our citizens, welcomed the pastor and family to the homes and interests of Earlham. Following Dr. Day, Professor Gerber spoke of the school and church, extending to all the pastors of the city a cordial invitation to visit our schools, public as well as academy. Professor Gerber was followed by the pastors of the city churches, whose talks were seasoned with mirth, wit and wisdom, that manifested the spirit of the "Great Teacher," who went about doing good. Rev. Stribling, an ex-pastor of the church, closed this part of the program with an interesting talk of the work of the church and the ministry. After these intellectual feasts the President with her able assistants served cake and coffee.

Thus passed one of the most pleasant functions socially and spiritually that has been our privilege to attend for some time. At a reasonable hour the guests wended their way to their homes, feeling it was good to be there. Thanking the ladies for the pleasant time, we said good-night.

One Who Was There.

—From an Earlham Paper.

A cordial welcome is extended to Friends coming to New York City and vicinity. Meeting houses, 144 East Twentieth Street, New York, and Lafayette and Washington Avenues, Brooklyn. Hour of worship, First-day, 11:00 a. m.

CHARLES W. LAWRENCE,  
Chairman Pastoral Committee, New York  
Meeting, 227 E. 48th Street, New York.  
ARLANDO MARINE,  
Chairman Pastoral Committee, Brooklyn  
Meeting, 606 Fifth Street, Brooklyn.

## FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

## Married

Donkin-Clark—At Victoria, British Columbia, September 19, 1914, Frederick J. Donkin of Stockton-on-Tees, England, to Miriam Clark, youngest daughter of Henry and Mary F. Clark of Victoria.

## Died

Gordon—Eliza E. C. Gordon was born in Guilford College, North Carolina, April 14, 1848, and died at her home near Eudora, Kansas, October 11, 1914. In early girlhood she gave her heart to God and lived a consistent Christian life. She was married to Oliver C. Gordon of North Carolina in 1866. She is survived by her husband and six children. Funeral services were conducted at Prairie Center by Rachel C. Woodard of Lawrence, and Viva Hoffman, her pastor.



## Good Printing by Mail

1000 Bond Letterheads, envelopes, circulars, labels, cards or billheads, \$2.50  
Sent Parcel Post, prepaid.  
Cash must accompany order.  
We print THE AMERICAN FRIEND.

## THE CHRISTMAS THOUGHT

Ideas on Christmas giving are rapidly changing among the sensible. Those who think as they give are looking for a year-round service as the important thing.

In a week of shopping, with all its strain, you will not find a better gift than a year's subscription to The Youth's Companion. It offers its service, its clean entertainment, its fine suggestiveness week after week; and the end of the year, which finds many a gift in the attic, dust-covered and forgotten, brings The Companion again, with all the charm of last Christmastide.

No American monthly at any price offers the same amount of reading, and none can offer better quality. Less than four cents a week provides this best of Christmas gifts—\$2.00 a year. If you subscribe now, all the remaining issues of the year will be sent free, and The Companion Home Calendar. A copy of the Calendar is also sent to those who make a gift subscription. Send for sample copies, and the Forecast for 1915.

THE YOUTH'S COMPANION,  
144 Berkeley Street, Boston, Mass.

FOR SALE—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. FRANK CLARK, Webster, Texas.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

## Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS. Loans made on easy terms. Form of investment—tested by our companies for forty years. We collect and remit interest quarterly. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA

# The Provident Life and Trust Co.

## OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.  
Pays Interest on Deposits. Receipts without charge for wills deposited.  
Acts as Executor, Administrator, Trustee, Guardian, Committee, Assignee, Receiver, Agent, Etc. Rents Safe Deposit Boxes, \$5 upward. Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

## OFFICERS

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

## DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



THE NEW YORK PUBLIC LIBRARY  
ASTOR LENOX TILDEN FOUNDATIONS  
500 N. 5TH ST. NEW YORK, N. Y.

# The American Friend

Old Series.  
Vol. XXI., No. 47.

ELEVENTH MONTH 19, 1914.

New Series.  
Vol. II., No. 47.

## A Prayer for Peace

BY WILLIAM B. DELANCY

From age to age, in the deep shadows standing,  
A mighty God keeps "watch above his own."  
The planets move through space at his commanding,  
In a design known to him alone.  
His wondrous mind regards the sparrow's falling;  
He only knows the hour when time shall cease:  
Almighty One, hear now thy children calling,  
Lord God of Hosts, wilt thou not grant us peace?

O God, we kneel today, a nation praying,  
Strong in our faith, a faith that knows no fear,  
Save godly fear of thee. Without delaying,  
Wilt thou not, Lord, thy pleading people hear?  
Today we lift our hearts to thee, imploring,  
That bloody strife forevermore shall cease,  
That nations may forget the art of warring;  
That all men on the earth may dwell in peace.

Humbly we kneel before thy throne in asking;  
Our hearts bowed down in sorrowing and grief.  
In thee we place our trust; be thine the tasking  
To move the hearts of men to bring relief.  
"Thy will be done on earth as 'tis in heaven,"  
So may it be, O Lord, without surcease,  
Till all the world's responsive to the leaven  
Thy word has given through the Prince of Peace.

Above the clash of arms, the roar and rattle  
Of strife where man to fellow man deals death,  
Where legion after legion moves to battle,  
What time we watch and wait with bated breath,  
Lord God of Hosts, hear thou our voice appealing,  
Stretch forth thine arm, bid war's destruction cease;  
For thy Son's sake, the Father-heart revealing,  
Hear us, O God, in mercy grant us peace.

—Herald and Presbyter.

Chicago, Illinois.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

*Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.*

## English Peace Document Here

The pamphlets containing the message of the Meeting for Sufferings of London Yearly Meeting on the war situation in Europe, addressed to "Men and Women of Goodwill in the British Empire," have arrived at the office of THE AMERICAN FRIEND, and are being distributed to those who have sent in their orders.

This message has attracted large attention not only throughout the British Empire, having been printed in all the leading daily papers in England, but it has been commented upon throughout the world.

THE AMERICAN FRIEND has received 5,000 copies of this document, and will be glad to fill all orders at the rate of 2 cents per copy, this to cover postage in sending, the balance to be sent to our English Friends to help them pay for the printing.

It is a document which every Friend's family should have. Address orders to THE AMERICAN FRIEND, Richmond, Indiana. Stamps will be taken for small orders.

## Tell Your Friends

THE AMERICAN FRIEND will be sent to *new* subscribers from now until January 1, 1916, for \$1.50, the price of one year's subscription. The general testimony is to the effect that the paper is getting better all the time. Tell your friends and neighbors about this special offer, that they may get the benefit of the good things now appearing. Some of the very best features we have been able yet to offer are being planned for the coming winter. No Friends' family can afford to do without THE AMERICAN FRIEND, and the paper needs the support of every Friend's family.

## Monthly Meeting Chronicle

We have on hands a number of the booklets, "The Chronicle of Slow Valley Monthly Meeting," which are awaiting the orders of our Friends. More than 400 copies have been sold thus far, and orders are coming in almost daily.

It is believed that this Chronicle will awaken new

interest in almost every meeting if only it can be placed in the hands of the membership. In many meetings pastors could easily sell the books at cost if only they had them on hands to deliver. Price: Single copy, 15 cents; 10 copies, \$1.00. Address THE AMERICAN FRIEND, Richmond, Indiana.

## Peace Prizes

The Church Peace Union takes this opportunity to remind all clergymen, divinity students and members of churches and Sunday Schools that the contest for the five thousand dollars (\$5,000.00) in prizes closes the first of January. There has already been a wide response and from all parts of the United States essays are being submitted for these prizes.

The first prize is one of one thousand dollars (\$1,000.00) for ministers; the next is a series of three prizes, five hundred dollars (\$500.00), three hundred dollars (\$300.00) and two hundred dollars (\$200.00) for divinity students; the other three thousand dollars (\$3,000.00) is to be divided among young church members and Sunday School pupils.

The topic of the present awful war in Europe affords an opportunity for constructive writing on the most vital subject now before the world, of which we wish all might avail themselves, and it is especially to be hoped that the clergy of the United States may write freely and frankly on the relation of the church to this calamity. Detailed information concerning the prizes can be obtained from the office of The Church Peace Union, 70 Fifth Avenue, New York City.

## Autumn

BY LUKE WOODARD

'Tis autumn, and the year  
Begins to wane, the bloom  
Of spring is gone, the perfume  
Of the summer rose has died, the sear  
Has touched the leaf  
Which falls, fit emblem of our grief.  
As falls our tear  
When loved ones pass away,  
And nature seems today  
To grieve, if we might say  
That nature ever grieves.  
And yet her funeral dress  
Is not the dark habiliments of gloom,  
But rather those of loveliness,  
For myriad leaves  
Are still upon the trees,  
And trembling in the breeze  
Display their varied hues of green  
And gold and scarlet to adorn the scene.  
Thus, just before the breath  
Of autumn crisps the leaves  
And causes them to fall,  
Kind nature weaves  
With her own hand her pall  
And shroud, and dons her loveliest dress,  
And in her dying doth assume  
An aspect that appears far less  
To speak of death than finished life—  
Fit prelude of eternal blessedness.

Fountain City, Indiana.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 47

RICHMOND, INDIANA, ELEVENTH MONTH 19, 1914.

New Series.  
Vol. II. No. 47

## Saving Every Life and All of Life

Perhaps in no other age has there been so much in the record of events to challenge the capabilities and spirit of the Christian Church as at the present time. It is the day of spiritual opportunity for the whole of Christendom, and it will require a united church to meet the issues that are fast crowding upon this generation.

The rapid awakening of the pagan world and its need of spiritual illumination and guidance, the supreme problem of federating international life upon the bed rock basis of human brotherhood, the unspeakable catastrophe that is turning the professedly Christian nations of Europe into an enginery of hate and destruction, the arrogance of evil organisms in our own land that set at naught the laws of Jehovah no less than the statutes of the people, the problems of the immigrant, of the tenement districts, our idle population, of the children who toil and grow old in babyhood, of the country church in relation to the community, these are a part of the record of this day that is challenging the Christian world to make good upon its professions of social and individual regeneration.

A prominent business man was heard to say the other day that Christianity has been a complete failure, having in mind the gory spectacle of the present European conflict. On the other hand we hear Count Okuma, a pagan statesman—one of the greatest of his day—declaring that the only hope of the world lies in Christianity. No student of the times in serious mood will be ready to proclaim the bankruptcy of our Christian civilization, but the march of recent events has forced a time of testing that must mark new adjustments in the relationships of the church to the changing conditions of the times.

The gospel propaganda has been narrowed to its own hurt by the exclusiveness with which it has been applied to individual regeneration. Without in any sense lessening the force of its individualistic appeal, the gospel must become the redemptive force in our social organism no less than in the personal life. Men must be made to see that they cannot profess discipleship in the point of personal character and become irresponsible as factors in the corporate relationships of life.

For all too long a time the Christian world has had one standard for the man and another for men in association together in the material world. In its true setting, Christianity must impress its transforming touch upon all human relationships. Politics and religion may not readily mix, to use the common phrase, but religion must become the controlling element in politics, else government is doomed to failure and religion will fall short of its highest purpose.

The burden of Christ's message was the establishing of the kingdom of God, the introduction of a new social and spiritual order into the world, wherein human society would know the transforming power of a new life. His emphasis was upon a vital piety that would find its best expression in the varied forms of the social life. Not only did Christ come to bring salvation to every life but to "all of life," as the United Mission program has expressed it, and the world is learning in a new way that the gospel has not saved to the uttermost until race hatred has been abandoned, until the gospel light has illuminated our city slums and until the glory of the Lord shall have risen upon the nations.

Hear the voice of the old prophet as he proclaims this primitive social message for the redemption of his people:

The Spirit of the Lord Jehovah is upon me; because Jehovah hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

As in that elder day, so in this; Christian character must find its highest expression in civic and social betterment or the whole enterprise of world evangelization will fall to pieces through sheer impotency and lack of spiritual energy. What shall it profit any people, what shall it profit the whole wide world, if only here and there a scattered discipleship shall catch



the vision of a better life, and the impress of its quickening shall find no lodgment in the bewildering ignorance and superstition and selfishness and wickedness of the social order all about us? If our own country shall grow rich in population and pile up its wealth until it can no longer be counted, what shall it profit if the masses are to lose the satisfying sense of the living Jehovah, and collectively are left to the controlling influences of demonistic tendencies in the body politic and in the commingling of daily life? Of what avail shall be our boasted twentieth century civilization, if international hate shall continue to be the rule of conduct for the nations, and if Christianity shall be stifled on the very threshold of its ideal of international, interracial brotherhood?

The spirit of democracy will do much in the line of social betterment, for it is inconceivable that any people knowing the right will deliberately choose the wrong; international arbitral agreements can do something to avert the horrors of bloody strife, for a nation's honor is defiled if it breaks its compact; the realization of the hopes of a federal union of the so-called civilized nations of the world would go far to guarantee a higher destiny for all mankind; but unless the spirit of the Man of Galilee shall become the dominant force in all these relationships there can be no assurance of permanency in the social regeneration of humanity.

The church is facing the mightiest task of its existence. Christianity has not broken down; it is its counterfeit that has failed. With painful infrequency has Christ been granted the guest chamber of the life of the nations. The world has uncovered its head in token of formal allegiance to the Lord of Lords, but it has failed to uncover its heart in pledge of loyal, obedient submission to His Holy will. Mankind has respected Christ when it ought to have been worshipping Him; it has accepted His standards as ideal, but has failed to incorporate them into the practical usages of life.

But Christianity has not failed, despite the empty homage which has characterized so large a part of the world's activities. A writer has said that the blackest page of Christianity is whiter than the whitest page of paganism. Take from civilization all that Christianity has put into it, and it will be left an empty, blackened shell, not far removed from the paganism of the heathen world.

But the church is yet in only the earliest stages of its mission. Its work must continue to be transforming. Its gospel is not merely a corrective force, but a curative, creative force that inevitably will work the miracle of a changed life. The church must enlarge its vision until it grasps the full meaning of a religion that saves to the uttermost, of a gospel that has an application for the whole of life. The gospel cannot

be limited to any zone, to any race, to any limitation of time. It is the heaven that must work out the social redemption of the world no less than the regeneration of the individual man.

When the church is ready to throw off the shackles of conventionality and is ready to grasp its golden opportunities of sacrificial service for every element and condition of human life, the gospel of our Lord will have a new meaning for this old earth. Out from the storm and battle of the eastern world, out from the stress of our modern industrial order, out from the faithlessness and the moral turpitude of the modern political and business world, there will then come a new revelation of the Divine purpose, bringing to all mankind the hope of a universal redemption, as men of every race behold the gospel of our Christ visualized in the practical relationship of life. Herein lies the hope of the world and of every problem of humanity. The church thus becomes the arbiter of the world's destiny, and must set itself to the task with faith in the Omnipotent Jehovah and with confidence in His ability to save not only every life but all of life as well.

#### Prohibition Gaining

Prohibition had another try-out at the polls on November 3d, and succeeded in scoring some new triumphs. On that day Arizona, Colorado, Oregon and Washington decided to abolish their saloons, and this action together with that of Virginia on September 22, adds to the dry list prohibition territory containing 4,879,745 inhabitants based on the census of 1910.

Fourteen states having a population of 19,565,706 have now decided to prohibit the liquor traffic. It is a good guess that Alabama, Arkansas, Florida, Idaho, Iowa, New Hampshire, South Carolina, Vermont and Utah will take similar action whenever they are permitted to vote directly upon the question, and that with a little more of constructive educational work the states of Kentucky, Louisiana, Nebraska, South Dakota, Texas, Ohio, Michigan and Indiana would follow the same course. If this survey be taken as substantially correct, it will be readily seen that the possibility of getting three-fourths of the states committed to the proposed National prohibition amendment is not remote by any means. It would only need the addition of five more to the lists above named, and with states like Minnesota, Delaware, Wyoming, Connecticut and New Mexico to draw from, not to mention Illinois with approximately fifty dry counties and Missouri with seventy-four, the prospect is by no means an idle dream.

There is disappointment at the result in Ohio, where prohibition was defeated by 83,371, in a total vote of 1,089,955, and where a vicious liquor proposition was adopted by a majority of 8,300 in a total vote of



1,100,796. When it is noted, however, that the two counties containing Cincinnati and Cleveland returned majorities aggregating 109,400 against prohibition and 94,339 for the liquor "home rule amendment," it will be seen that the balance of the state is dry. Seventy out of eighty-eight counties returned dry majorities, and of these twenty-seven are now wet. It is probable that the drys will rally their forces for another

campaign a year hence in the effort to overthrow this verdict.

Other minor victories were recorded elsewhere with some defeats. California voted to retain saloons as was expected, although the drys made a splendid showing. The face of the Nation is apparently turned with determination toward the final overthrow of the un-American liquor traffic.

## War and Peace—Some Thoughts on the Present Outlook

(A paper read by Edwin Coventry at British Columbia Quarterly Meeting held at Victoria, B. C., October 24, 1914.)

The advocates of Peace principles as held by Friends, cannot fail in these present days of stress and strain to be frequently confronted with the query, as to whether they would be prepared to see their own country attacked and overrun by an enemy and themselves possibly put to torture and death rather than to take up arms in self-defence? To those who do hold that *all* war is wrong and incompatible with the spirit of Christ, of course there is only one answer.

We have, fortunately, preserved for us many instances in which in point of fact, Friends—and others—have had their faith in this matter put to the most severe practical tests, and the result shown by them is that not only have their lives actually been preserved in circumstances of the greatest apparent danger, but the faithful carrying out of their trust has had influences for good far beyond what could possibly have been expected or dreamed of at the time.

The case of Pennsylvania comes readily to mind in this connection, the most conspicuous example in history, proving all that could be desired in favor of our argument. Those who hear this will be very familiar with this history and I pass on to mention one or two other historic happenings. The Irish rebellion of 1798 was a terrible time of cruel war, of bigotry and hatred let loose in its worst forms. Yet the "Friends" throughout were preserved so completely from harm that an official document of theirs states—"It is a cause for thankful acknowledgment to the Father and God of all our mercies, while in some places we did not know but that every day would be our last, seeing and hearing of so many of our neighbors being put to death, that no member of our Society fell a sacrifice but one man who came to an untimely end through his own want of faith and consistent conduct. He fled to a garrisoned town in County Kildare, while his family whom he had quitted were preserved unhurt."

A woman Friend gave the following narrative: "About the middle of Fifth month, 1798, the County of Wexford became the scene of open rebellion. A short time before this date a Roman Catholic gentleman called on my father to say that the country would soon be in a state of insurrection, and offered my father accommodation for our household in a vessel he had procured to transport his own family to Wales. After trying to seek for best wisdom, our dear parents concluded it was right for them to remain at home,

placing their confidence in God. The rebels formed two camps on each side of my father's residence, and our central position caused a constant demand on us for provisions of all sorts, which were carried to the camp, my mother often remarking the supply for her large family was like the cruise of oil and barrel of meal, never failing.

"During these times of disturbance our Meetings were regularly kept up—my two sisters usually walking three miles to meeting, as our horses had been driven out of our stables and mounted by the rebels. One day some of the people said, 'See how they dare us by going through the streets to their meetings; they shall be dragged to the altar of the chapel and pay the penalty;' but my sisters passed on unhurt. At this time our friend David Sands from America was passing through Enniscorthy to attend meeting, when his companion had to alight and assist in removing the dead bodies from before the wheels of his carriage. That Quarterly Meeting, as may be supposed, was a solemn and favored one. After the burning by the rebels of Scullabogue Barn, which was crowded with women and children, a large company appeared on the lawn carrying the black flag, the signal of death. My mother coming forward heard them say, 'Why don't you begin?'—each seemed looking to the other to begin the work of death, but presently they muttered 'We cannot,' and at this critical moment some women ran to their husbands in great agitation and dragged them away; a higher power than the will of the murderers saved my dear father's life.

"But again the rebels entered our house to rob and plunder, leading forth my father, who was in feeble health, to the main guard, as they said, to murder him. In the darkness of night he stumbled and sat down, whereupon they said he might as well die there, demanding, 'Have you anything to say? Your time has come.' On his remaining silent and being again hurried to speak, he said, 'I was praying that the Almighty would be merciful to me, and forgive you, as I do sincerely,' they then left him, saying it was a good wish.

"My mother's trust in God never forsook her. That night she called for the servants to prepare refreshments for my father on his return, saying, 'I have faith to believe they will never be permitted to take his life.' Remarkable also was the protection experi-



enced by my uncle Joshua Wilson, whose hall door was on one occasion shattered by a volley of musketry. He was met in the hall by a man who presented a pistol to his head when his wife rushed between them saying, 'Thou shalt not, nor dare not, take my husband's life, for the arm of the Almighty is stronger than thine.' The man was confounded and let the pistol drop from his hand, and the whole party left the house. At length English troops and German hussars landed, and a dreadful scene, partly in our view, was enacted for some hours, the cannon balls falling thickly around our house. The poor deluded people were seen running away in all directions, some of them coming to us to have their wounds dressed. The German troops slept on the lawn, and next morning twenty or thirty of their officers breakfasted with us, and said we had had a marvelous escape the previous day, the cannon having been pointed at our house, and even the match lighted, when a gentleman came forward saying, 'That is the house of a Quaker.'"

Since the rebellion in Ireland nothing of this character has occurred which can be compared with the faithfulness of Friends in the Southern States of America during the Civil War. In consequence of their steady refusal to take up arms or identify themselves in any way with the proceedings of the Confederate government, not only being opposed to war but also to the system of slavery, they had a double portion of enmity to bear. In the multitudes that swelled the two vast armies, there could not have been found examples of more lofty heroism than were exhibited by that little band who made up another army and followed as their only leader the Prince of Peace. They were loyal at heart to the Government of the United States, testifying against the fresh efforts to establish slavery more firmly—this was no small offence.

Above all, they would not fight; and with the spirit of war so rampant in their midst that the preaching of the Gospel of Peace in almost every place of worship gave way to the call of arms, the hatred and malice thus aroused fell on them with peculiar violence. Let it be noted that of those who steadily refused to bear arms (many of them were imprisoned), not one suffered a violent death. Rude arrests, violent threatenings and imprisonments were the common lot of many who were conscripted but refused to fight. In not a few instances they were for several hours suspended by the thumbs as a military punishment. (It is an interesting fact that this unflinching adherence to their convictions led to a large accession to the membership of the Friends.)

Among many instances of heroic faithfulness we may cite that of a young man named W. H.—, who on refusing to fight, was told by the colonel that he would be shot. He replied that if it were God's will he should lay down his life, he would rather do so than disobey his command, but if it were not the Divine will, none of them could take his life. On refusing next morning to go with the foraging party the officer became greatly excited and ordered his men to run him through with bayonets, but they continued

only to pierce his clothes. A squad of men was then drawn up, and as the order to fire was about to be given, W. H. said, "Father, forgive them, for they know not what they do"—not a gun was discharged. The soldiers were heard to say, "We cannot shoot such a man." The colonel then struck at his head, missed his aim, then spurred his horse, trying repeatedly to run him down, but the horse sprang aside at each attempt. The officer then left, saying he had not done with him, but he himself was killed the same or next day, in the battle of Gettysburg, and after further trial of W. H.'s faith and patience he was released.

On the assassination of President Lincoln, Sherman's force was roused to a more determined spirit, and rushed onward prepared for utter devastation. "Between the two armies," writes an eye-witness, "indeed, partially surrounded by them, lay our peaceful homes, with apparent certain destruction hanging over them. We had neither weapons nor shield, save our prayers and trust in the arm of the Lord, but these proved all sufficient. Through four years of danger and distress God had been increasing the faith of His people and now it was given them to rejoice in safety over the last crowning and signal deliverance. The cloud of battle rolled away and the surrender of the last Southern army was effected without bloodshed in the very midst of our quiet homes."

Many more examples of preservation by a Higher Power in circumstances, humanly speaking, courting nothing but dire disaster could be given, but these will suffice.

While we continue to marvel at the slowness of the Christian world to entirely grasp the wrongfulness of all war, and must be amazed at the apparent incongruity of the position, let us remember that throughout the nearly 2000 years of the Christian era, God has never been without His witnesses. "I am a Christian and cannot fight" were the words of many when brought before the military authorities of ancient Rome to be enrolled as soldiers.

It is certain that for a considerable time after the death of Christ His followers believed that He had forbidden war, and refused to engage in it. The early Friends told us that what they, the Quakers, preached, was merely primitive Christianity revived, and a recent writer has said that "so far as our Christian sects today are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed"—and an Anglican clergyman said three years ago to his congregation in London, England, "In that distinctive position of the Friends, their insistence upon being men of peace, they were right again, through and through. We are now laboriously working out their position. In theory, at least, we are all Quakers now."

AS THE AMERICAN FRIEND and other denominational papers have so well pointed out of late, it is certain that when the awful spectacle now presented in Europe has passed away, the whole world will be sick at heart and millions will be eager and ready to receive a real spiritual experience. What shall be the medium through which this spirituality can be best extended?



I am one who firmly believes that the Society of Friends has the message best applicable to the coming new conditions. The inheritance, training and traditions are all with us. Manifestoes setting out our position may perhaps do some good at times like the present, but in the last analysis it must only be as we individually "do live in the virtue of that life and power which takes away the occasion of all war," that Friends will have any real or lasting influence on the world around. As the late J. S. Rowntree said, "The profession of a Friend, carrying with it large responsibilities as well as ennobling privileges, demands the dedication of the whole nature."

Some of us must often feel like saying, "It is high, I cannot attain to it." On the other hand, do we not feel that we *must* "love the highest when we see it?" And if we *have* received the vision, ours to follow it, falteringly often, doubtless, and with many failures, but if pursued with faith and constantly renewed consecration, so will our influence prevail and attain results now undreamed of. But, if we are faithless to the vision, after clearly seeing it, what shall the answer be?

#### Church and Country Life

The Committee on Church and Country Life of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has just begun a state-wide rural survey of the State of Ohio. The Field Representative of the Federal Council, Charles O. Gill, is making his permanent headquarters in Columbus, Ohio, and has organized for the purpose of the survey the Ohio Country Life Association. The subjects to receive investigation are "The Financing of the Country Church," "The Training of Country Pastors Through Co-operation and Federation," and "The Country Church as a Community Center."

President E. O. Thompson, of Ohio State University, is at the head of the movement, Gifford Pinchot, who is Chairman of the Federal Council Committee, having the survey in charge.

#### Addresses on European War

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America and the Committee on Friendly Relations Among Foreign Students have brought to this country D. N. Furnajieff, pastor of the Evangelical Church of Sofia, Bulgaria, to address the churches relative to the moral and religious aspects of the European war.

Pastor Furnajieff had a special permit and moved freely through the field of conflict in the recent Balkan wars and has also an intimate acquaintance with the present European situation. Arrangements may be made by communication with the Secretary of the Federal Council, 105 East Twenty-second Street, New York.

To work on, serve on, love on, unnoticed and unpraised, is perhaps the finest heroism earth can show.—G. H. Morrison.

#### Sayings of George Fox

In the last issue of *THE AMERICAN FRIEND* my attention has been arrested by the heading of the article, "Supposed Sayings of George Fox Questioned," as contributed by Mead A. Kelsey. I have investigated an abridged copy of the original George Fox's journal, published in 1808. I find the declarations as quoted below, which embody in meaning all that has appeared in *THE AMERICAN FRIEND*, but not verbatim words. They may occur in his large original volumes. The quotations are found in his early history, just as he was commencing his ministry, while going through a great spiritual conflict.

Richmond, Indiana.

MARTHA N. LINDLEY.

He says: "When I was in the deep, under all shut up, I could not believe that I should ever overcome; my troubles, my sorrows and my temptations were so great that I often thought I should have despaired, but when Christ opened to me, how He was tempted by the same devil, and had overcome him, and bruised his head, and that through Him and His power, light, grace and spirit I should overcome also, so He it was that opened to me when I was shut up and had neither hope nor faith. After this a pure fire appeared in me; then I saw how He sat as a refiner's fire and as the fuller's soap. The spiritual discerning came to me, by which I discerned my own thoughts, groans and sighs and what it was that veiled me and what it was that opened me. That which could not abide in the patience, nor endure the fire, in the light, I found to be the groans of the flesh that could not give up to the will of God, which so veiled me that I could not be patient in all trials, troubles, anguishes and perplexities; could not give up self to die by the cross, the power of God that the living and quickened might follow Him, and that which would cloud and veil from the presence of Christ, that which the sword of the spirit cuts down and which must die, might not be kept alive. Now was I come up in spirit, through the flaming sword into the paradise of God. All things were new and all creations gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency and righteousness, being renewed up into the image of God by Christ Jesus. So that I was come up to the state of Adam which he was in before he fell, but I was immediately taken up in spirit to see into another or more steadfast state than Adam's innocency, even into a state in Christ Jesus that should never fall."

I believe that love reigns, and that love will prevail. I believe that he says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which he will build blessings.—Thomas Erskine.

For honesty is before honor; and, though man must write his poems in sounding words, God's poems are printed best in the brave and silent duties of common life.—Edward Garrett.



## OUR WEEKLY SERMONS

### Spiritual Worship

BY MURRAY S. KENWORTHY

"God is a spirit and they that worship Him must worship in spirit and truth."—John 4: 24.

Religious emotions have been expressed chiefly through two channels. The first we designate as priestly or ritualistic, the second prophetic or spiritual. The former is the more widely known. The second must sometime become universal. In the meantime, the former will often be the vehicle of the latter. Many Christians today insist that the two must be combined. They do not know how to give their feelings expression except through formal and approved methods.

Developing life is not fixed; it is ever changing. This is no less true of the soul than of the plant, consequently sooner or later, men feel that ritual has its limits; they grow weary of the cramped position imposed by formal religion; there must be room for expansion; the old trellis must be enlarged or torn down. A review of individual and race experience leads to the discovery of the kernel within the shell. Paul came to this conclusion when he discovered that it was Abraham's belief in God that saved him (Romans 4: 3). Ever after, faith to Paul was the life; works—ritual—was the chrysalis through which life came.

Paul's conversion seems to have come suddenly; all at once he was in the broad glare of a new day. He saw clearly that the old formal life was gone. He was no longer slave to law, ritual. But why the ritual? For many years it had been the standard by which he had measured his religious devotion. Had men been saved by it? He had thought so. He now saw that the Mosaic Law was but a schoolmaster leading to Christ. Abraham was saved without it. He had lived hundreds of years before its inauguration. How was he saved? By faith. He believed God. So all men prior to Christ had been saved; so all men must be saved.

The idea of salvation apart from law or ritual was not new. It had been a prominent teaching of the prophets from an early date. Solomon built a magnificent temple and established an elaborate ritual; but the prophets of that day apparently without hesitation furthered Jeroboam's rebellion, divided the kingdom and gave themselves to religious work in Israel, probably with the hope that thus they could preserve the old Hebrew democracy, including a religious service nearer their spiritual ideal.

Beginning with Amos greater emphasis was laid upon the spiritual element. He and his successors insisted that acceptable service—true worship—was possible only when a man lifted clean hands godward and voiced the emotions of a pure heart. It even seems that they denounced ritualistic service as foreign to God's desire. (Read Amos 5: 21-27; Hosea 6: 6; Isaiah 1: 11-17; Micah 6: 6-8; Jeremiah 7: 21-24, 31: 31-34; Isaiah 58: 5-7; Psalm 51: 16-17.)

These are the men to whom credit must be given for conserving the better elements of the old faith and adding the peculiar spiritual and ethical tone which made Jehovah worship unique among the world religions.

These men lived in new religious realms. At one with God in soul communion they saw Him in clearer appreciation of His sense of justice (Amos), forgiving love (Hosea), exalted holiness (Isaiah), a Deity with whom the lover of justice and kindness could humbly walk (Micah), who wrote His laws "in their inward parts" upon their hearts instead of upon tables of stone (Jeremiah), and who graciously accepted heart worship, in a foreign land, far from the ashes of a destroyed temple (exilic prophets). To them a ritualistic service as an end in itself was base mockery, an insult to God.

It seems impossible, however, to progress in any line of human activity without some one formalizing those actions by which progress is made. The Prophets had made a real contribution to Hebrew faith, but it was a living thing; it was fluid. It was easy enough to say "deal justly," but how was the common man to know when he had fulfilled the injunction? Having been instructed as to the more delicate phases of this new effort, he forthwith followed the rule and, sooner or later, life was fixed, the living stream had been poured into legal molds and solidified.

Centuries later Jesus of Nazareth came voicing the spirit of the prophets, crying against the deadening influence of ritualism, pleading for righteousness in life and thought. "God is a spirit and they that worship Him must worship Him in spirit and truth." For a time He lived and taught in harmony with this eternal truth. Emphasized thus, not by an ordinary prophet but by the Son of God, we might very properly expect the teaching to escape the trammels of legalism. But not so, the old Jewish ordinances of washings and the pascal supper were the forms into which the new baptism and communion must be poured.

Thus formalized men thought they were performing acts of Christian worship when they participated in these rituals. Undoubtedly this has been true in innumerable cases. Formal speech may convey heart emotions, but in the matter of worship too often the act has been held to have merit in itself. Again, Fox and his associates came waiting for the spirit to prompt some vocal service. Later this same season of living communion degenerated into a dead, silent meeting, a service as formal as any ritual ever designed.

Effective worship must be spiritual. This is the fundamental fact enunciated by the prophets and Jesus Christ, the fact that must be ever before us. We must live a life of righteousness; be immersed into the life of Jesus, whose life was above moral reproach. We must commune with God the Father. This worship must be free from method even when performed through method. It must be a living, vital, unfettered heart function.

Richmond, Indiana.



### Upper Life Experiences

BY RICHARD HAWORTH

Text: Isaiah 40: 31.

Theme: God teaches the superiority of Spiritual life through His natural and Spiritual creations.

In this chapter the author is pointing to Jehovah as incomparably above all other gods. Different ideas of God are cited as represented in the variety of idols seen in so many places about them, but nothing like that can satisfy the inquiring mind. He then goes on to inquire if they do not remember Jehovah, unlimited in creating, understanding and life-giving power, and says:

"They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." He wants them to know that Jehovah has helpful ability for all who need it and energizing power for those who are depressed.

1. This thought is beautifully illustrated in some of the lower forms of creation. God has made everything for beauty and symmetry, and the nearer anything approaches the object of its creation the greater joy or blessing or happiness it receives, or bestows, as the case may be. Witness this in the eagle as suggested in the text. When up, it is in its element. It soars and nests above the hindering uncertainties of the earth.

The skylark soars and sings, increasing the beauty of its song as it rises. The mocking bird, the robin and many others of the sweetest songsters mount the topmost twig of some tree or copse and pour forth their melodies in sweetest lays. The finest fruit and most beautiful foliage also are usually found on the higher boughs.

2. Coming to some of the higher forms, the same general observance holds. Jesus preached the Sermon on the Mount, His great Manifesto, the Magna Charta of Christianity, from the mountain top. In it He lifts man into the realm of God in his possibilities for his fellow men.

His transfiguration took place on another mount where God came in such close touch with man as to cause even the garments of His Son to be so white that the natural eye could scarcely behold them.

His ascension also took place from another similar elevation, where apparently God could most easily meet the man-God, Christ Jesus, and the two return to the place from whence Christ had come to lift humanity from the depths of sin into which it had fallen.

Moses, the man of God, met and received the law from God on Sinai, the Mount of God. There God revealed Himself in fire and smoke, in thunderings and lightnings, and gave the tables of stone and the pattern for the tabernacle, together with the instructions regarding the law and their worship.

Jerusalem, the Holy City, was the fitting crown of a sacred mount, hallowed by the presence of God in numerous ways and on divers occasions. The Temple, Synagogue and most places of ancient worship, were located on the highest places obtainable. The Temple

was the place where the nation met and worshipped God in ceremony and song; the Synagogue was the place of instruction in the law and concerning God and communion with Him in worship.

3. In the foregoing it was "up" for a blessing and "up" to meet God. Just why, no one knows. Why not the valley, the depression, the wilderness? Ah, they convey the opposite thoughts—entanglement, doubts, struggles; but the mountain peak gives joy, blessing, happiness.

It was God's way. We know not why. Often to reach the mountain peak the way leads through the valley, the wilderness, and sometimes the deep depression, even a pit. But God is there. He goes before. His blessing awaits. Through and following the natural He imparts the Spiritual.

"Up" then, means away from the filth and mire of the earth and into the purity and holy atmosphere of God; out of the dark things of life and into the clear things of God as revealed in His Word and by His Spirit; away from things questionable to those that reveal God. The "up" of God is the purity of Himself and His Presence.

Then, who are they that "mount up with wings as eagles"? It is those who "wait for Jehovah," and in His presence and with His companionship overcome the obstacles and hindrances of life and build purity of character and holiness of life.

God regards purity as above impurity, hence it becomes symbolical of God's uplift to us. He is anxious to keep us from all things that prevent our soaring for Him, and to place about us such things as develop the higher forms of Christian living.

These spiritual conceptions continue to increase and multiply as the individual mounts up with wings, or runs without wearying, or walks without fainting. Today these spiritual heights are attained through the Holy Spirit in His fullness of blessing.

Earlham, Iowa.

### Baron Kato on the Sunday School

In an interview with Horace E. Coleman, Honorary Secretary of the Japan Sunday School Association, Baron Kato, Minister of Foreign Affairs of the Japanese Empire, said:

"As to the work of the Sunday School, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday School can give to our young people. I wish you the best success in the undertaking in which you are connected."

Self-control is a very important lesson to learn. Some one has said, "The happy man is not the one who has possessions, but the one who has himself in possession."



### A Quaker Tale of the Long Ago

BY IDA CHARLOTTE ROBERTS

Before Grandfather began his weekly story, he asked his grandson if he had read Whittier's poem called "How the Women Went from Dover."

On receiving a negative answer he took from the bookcase a copy of Whittier's poems and read the one mentioned, without comment. He then said:

"Four of the people who figured in that poem were your ancestors, my boy. Whittier, himself, was a descendant of one of those men, though I have been told that he did not know it. When you are inclined to judge our forefathers, remember that Christian tolerance did not flourish in the early days of our country.

"Now for the story:

"About two hundred and fifty years ago there was a small, thriving settlement on Dover Neck—one of the first to be made in the state now called New Hampshire. One day a traveler arrived from Boston bringing news of all the hamlets through which he had passed. In those days a traveler was most welcome because, in a newspaperless age, when people were as eager as now to know what was going on in the world, the traveler had the best opportunities to gather bits of news. Among other things, this traveler said that members of a new sect—the Quaker sect—had arrived in Boston and were causing great excitement by rising in the churches and speaking out in meeting. He told of the rigid laws made by the Massachusetts colony for the purpose of driving the Quakers out of the country, and said that these Quakers were scattering themselves among the different settlements.

"Mayhap some will come to Dover," he added, "and you must be prepared to enforce the laws."

"A few days after the traveler's visit, Emigrant Thomas Roberts—he is called Emigrant in history because he was the first of his name to go to that part of the United States—was chopping the last of his pile of wood for the winter's use. He was an old man and though he had received grants of land from the king and had good opportunities for making money, he did not make a fortune. He, like his neighbors, labored with his hands. Looking up from his work he noticed in the distance three strange figures moving slowly. As they drew nearer, they appeared to be women who were walking with dragging feet as if their strength were nearly spent. Suddenly their progress quickened when they caught sight of Emigrant Thomas's home; it looked as if, by a mighty effort, they hoped to reach it before they dropped in their tracks.

"The Emigrant left his work and walked to the road to meet the women.

"Perchance," he said to himself, "these may belong to that persecuted sect of Quakers and, if so, they must be in sore distress."

"Whence come ye, women?" he asked in greeting, "and why are ye so worn and weary?"

"They looked at each other as if to say 'Can we trust him? Dare we tell him?'

"Finally one said:

"We are Quakers who have fled from persecution in Boston. How many days we have wandered we cannot tell, for hunger and fatigue have deadened our minds. All we know is that we must carry to all the world the knowledge of the truth of our new doctrines, even if we are put to death for our zeal."

"Come into my house and my wife will give you food and ye shall find rest and shelter," he invited.

"With surprised, glad hearts, the women entered this home, one of the few that had been opened to them.

"On the morrow, which was the Sabbath day, the three Quakeresses, Anne Colman, Mary Tompkins and Alice Ambrose, had not recovered from their exhaustion. The Emigrant, a faithful member of the First Parish Church, surprised his wife, Rebecca, by saying:

"Let us remain at home today with these travelers and learn of their new doctrines."

"But Thomas, we shall be fined, and we can ill afford to pay a fine. Besides, is it right to absent ourselves from the house of the Lord for such a reason?"

"We shall be fined, no doubt, and you are right in saying that we can ill afford a fine, but I must hear of this new doctrine. I have a feeling in my heart that there is something in it for me; I have never felt so about any other new faith. Perhaps this is an indication of an inner light such as these good women tell of. I believe it is not wrong for us to remain at home today, though God knows it will be the first time."

"So Thomas and Rebecca stayed at home with their guests to talk of the new doctrine from early morning till candle-lighting time.

"The next day the two officers, marshal and constable, who were the Emigrant's sons, John and Thomas—John was our ancestor, by the way—imposed a fine on their aged father for absenting himself from the meeting on the Lord's day, and another one for 'entertaining vagabond Quakers.'

"Alas! my sons, that you should fine your old father, because he followed his conscience," said the Emigrant. "Alas! that I should live to such a day."

"The three women remained at Dover Neck trying to inculcate their doctrines into other minds until Tuesday, when Major Waldron's warrant was received. I'll read it to you:

"To the constables of Dover, Hampton, Salisbury, etc., and until these vagabond Quakers are carried out of this jurisdiction,"

"You, and every one of you, are required in the King's Majesty's name to take these vagabond Quakers, Anne Colman, Mary Tompkins and Alice Ambrose and make them fast to the cart's tails and driving the cart through your several towns, to whip them upon their naked backs not exceeding ten stripes apiece on each of them in each town; so to convey them from constable to constable till they are out of this jurisdiction, as you will answer it at your peril, and this shall be your warrant. Richard Waldron. Dover, December 22, 1662."

"No sooner was a copy of this warrant received by the officers than they hastened to execute it. John and



Thomas went to their father's house, seized the women and dragging them out of doors, tied them to a cart's tail. The driver hastened the cart, while the constables laid the whip to the full number of stripes, on their bared backs.

"The father followed after, mournfully crying, 'Woe, that ever I was father of such wicked children. Alas! Alas!'"

"Hatevil Nutter, an elder in the church and a direct ancestor of yours, thought he was living up to his Christian name by urging the officers on to what he and they conceived to be their solemn duty.

"The Emigrant's wife was probably the woman who offered a noggin of milk, according to Whittier. At any rate the cow that furnished milk for Thomas Roberts and his wife was taken from him.

"The women were driven to Salisbury, where the constable, a man with ideas far in advance of his times, refused to execute the warrant. He was upheld by his frightened but tender-hearted townsmen.

"The next Lord's day, Emigrant Thomas and his wife Rebecca, attended the First Parish Church as usual. At the close of the first service, Thomas arose and said:

"I have lived among you for forty years. You have honored me by electing me governor of the colony, president of the court, and have bestowed on me many other offices, as you well know. I have tried to do my duty. Now, I am full of years and nearing the end of my earthly life. I rise here in the house of the Lord, where we have worshipped together these many years, and ask forgiveness for being the father of two such sons as the marshal and the constable have shown themselves to be in executing Major Waldron's cruel warrant. I shall regret their behavior to the day of my death. May God forgive them as I am trying to do. On this day, likewise, I have it in my heart to tell you that I have accepted the doctrines of the Quakers and from this time forth shall be allied with them.'

"When he ended his confession and sat down, a solemn silence fell on the congregation. A few sympathized with him but most of the people were inclined to censure him. The latter were the ones who caused him to be again fined and his cow to be taken from him.

"That their father forgave his sons we may infer from the fact that he remembered them in his will—made in 1673—a will that is said to stand high as an example of legal precision.

"You may think it strange, but it is true that those officers, John and Thomas, became Quakers before their father's death and for several generations their descendants were for the most part of that faith. If you will notice your relatives—in my family—you will see that some of the characteristics of the Friends have cropped out; for instance, a dislike of show of any kind, the custom of wearing quiet colors,—when did you ever see your Aunt Martha in anything but gray or black?—disapproval of mourning garb, and tolerance for the beliefs of others."

Colorado Springs, Colorado.

## THE HIGHER LIFE

### A Helpful Prayer

"O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

"Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

"Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong;

"In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou canst give,  
With thee, O Master, let me live."

—Pittsburgh Christian Advocate.

### The Community in Prayer

We must not, however, think of prayer as a merely individual necessity and duty. Christ was often on the mountain top alone but he sought every opportunity of common prayer which the church system of his time and land afforded. It was his custom to pray in communion with others. He had that sense of the unity of God's children which is so necessary for our life on earth, which is an upholding force, and lends purpose and power to our petitions. Prayer in the closet may perhaps turn upon selfish wishes, but prayer in the communion of others must of necessity think of the needs and sympathize with the desires of those with whom we pray. It is significant that our Lord put his great model prayer in the first person plural: "Our Father," "Give us this day our daily bread," "Lead us not into temptation."—*The Congregationalist*.

### The Father Himself Careth for You

God cares. His love for each one of us is so deep, so personal, so tender that he shares our every pain, every distress, every struggle. "Like as a father pitieth his children, so the Lord pitieth them that fear him." God is our Father, and his care is gentler than a human father's as his love exceeds human love. Much human care has no power to help, but when God cares he helps omnipotently. Jesus said that when his friends would leave him alone yet he would not be alone—"because the Father is with me." When human friendship comes not with any relief, then God will come. When no one in all the world cares, then God cares.—*J. R. Miller*.

"Instead of longing for something easy, make your own work easier by putting earnestness and energy into it and leaving worry out."

### THE CHURCH AT WORK

On Friday night, November 6, the social committee of the Woman's Class of the Sunday School of the Friends Church at Westfield, Indiana, gave a reception in honor of their pastor, E. Howard Brown and family. The reception was given at the Friends Church. An enjoyable social time was spent for an hour which was followed by a program of song, addresses and reading. Everyone enjoyed the evening and the reception revealed the closest friendship between the pastor and his people.

The young Friends of the Providence (Rhode Island) Meeting have, with the aid of Alexander Purdy, organized a Quaker Roundtable. The purpose of these meetings is to study the history of the early Friends and what led up to the founding of the Society. The first meeting was held in the Providence Friends meeting house on the evening of November 8, at seven o'clock with an attendance of nineteen. In this meeting four interesting papers, covering the period of time from Queen Elizabeth to the early life of George Fox, were read and greatly appreciated by those present.

The Social Service Committee of the Friends Church at New London, Indiana, planned a reception for their new pastor and wife, J. I. and Mrs. Phillips, which was given at the church on the evening of November 5th. A good program was given consisting of music and short talks by members representing the different departments of church work. This was followed by a social hour which was used in getting acquainted and having a good time. Brother Phillips responded feelingly to the cordial welcome and spoke of his desire that much might be accomplished by the church in the advancement of the Master's Kingdom. All went to their homes feeling that they had spent a profitable evening.

On the afternoon of November 8th, under the direction of the local Woman's Christian Temperance Union, the Bible Schools of the different denominations in Westfield, Indiana, observed World's Temperance Day in the Friends church with a temperance rally. The different classes of each school carried banners bearing temperance texts, or other temperance sentiments. Good music and other exercises were rendered by the schools and E. Howard Brown, pastor of the Friends church, gave an illustrated address of more than ordinary interest. As the audience dispersed appropriate temperance leaflets were distributed. Much satisfaction

was expressed for this method of observing the day.

Van Wert Quarterly Meeting was held at Friends chapel, Van Wert, Ohio, November 7 and 8. The meeting on Ministry and Oversight was not very largely attended, but the attendance on Saturday was unusually large. Considerable business claimed the attention of the meeting and all was disposed of in a spirit of perfect love. The new clerk, Francis E. Runion, handled the business in a masterly way. There were no visiting ministers, but the local ministers proved themselves capable for the occasion and delivered the messages. A service was held in the evenings of both Friday and Saturday. Oscar Trader remained over Sunday. He has been pastor at Rockford, Ohio, the past year and is now located at Greenfield, Indiana. Mary B. Chappell, of Carthage, Indiana, rendered valuable service in song and also brought the message on Saturday evening.

Spring Bank Quarterly Meeting was held at Kemma, near Bloomfield, Nebraska, November 7 and 8. A goodly number of representatives were present from Spring Bank, Elk Valley, Plainview and Norden Monthly Meetings. The meeting on Ministry and Oversight convened at 1:30 o'clock on Saturday afternoon with the devotional service conducted by Theo. Foxworthy, Superintendent of the Evangelistic, Pastoral and Church Extension work of Nebraska Yearly Meeting. This was followed by a discussion of the subject, "The Duties of a Layman, by a Layman." Curtis Hockett presented the phase of a layman's duty in the Sunday School; Wilbur Roberts, his duty in the regular meetings for worship; Philip Stein, his duty as a financier. Each speaker was blessed in a very practical presentation of his subject. The business of the Quarterly Meeting was then transacted. It was decided that the subject for general discussion should be presented hereafter at the regular business session of the Quarterly Meeting. The meeting Saturday evening was conducted by Ralph Clem, who has recently taken charge of the pastoral work at Elk Valley near Waterbury, Nebraska. The theme, "But We See Jesus," was impressively presented. The services on the Sabbath day were indeed times of refreshing from the presence of the Lord. The morning meeting was led by Theo. Foxworthy; that in the afternoon by Jesse Hunt and wife, of Norden, Nebraska; in the evening by Lawrence Linton, of Allen, Nebraska. At the close of the morning service a collection of almost eight dollars was taken for

church extension work. The spirit of reaching out into new fields was predominant. At a meeting of the pastors at the close of the morning service several places were mentioned which Friends might profitably enter and it was decided that steps be taken to enter such fields.

### PERSONAL MENTION

A. L. Knight, of Friendswood, Texas, has accepted the pastorate of the meetings at Fairview and Alba, Missouri.

William F. Pribbenow will continue as pastor at Lowell, Kansas. At this time his wife is quite sick with typhoid fever.

James Wood, of Mt. Kisco, New York, addressed a conference at the Twentieth Street Meeting in New York City, on October 15th, on the subject of peace.

Emma F. Coffin is the assistant pastor of the meeting at Whittier, California. She finds plenty of work to do, more even than two pastors working together can accomplish.

Professor Frank H. Clark, of Friendswood, Texas has accepted a call to the pastorate at League City, Texas, and the work has started out with much promise for a successful year. Much interest is being manifested both by the members of the meeting and the people of League City.

Herbert C. Hoover, who is chairman of the American Relief Committee for the Belgians and whose name has been so prominent in the papers of late, is a graduate of Pacific College, Oregon. He is the son of Huldah Hoover, who was a Friends minister in Iowa thirty-five or forty years ago.

William and Edith Stanton Worth, who have successfully served the meeting at League City, Texas, as pastors for the past two years, have moved to their home at Friendswood, Texas. The members at League City fully appreciate the good that was done during their stay, and it is felt that the meeting has been greatly benefited by their labors.

M. Jennie Street, the well-known Sunday School worker and this year's President of the British National Union of Christian Endeavor, has recently joined the Society of Friends. It is asked that Friends Christian Endeavorers should prepare for a good Friends Rally at Birmingham in 1915, the place of meeting for the next conference of the British Christian Endeavor Union.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.



**NOTES FROM HOLGUIN, CUBA**

A most interesting union meeting of the Christian Endeavor (Friends) and the Epworth League (Methodist) was held in the Friends Church, Tuesday evening, October 13. The church was decorated with potted plants, the Christian Endeavor banner, and the Cuban flag.

The meeting was ably directed by José Angulo, our assistant pastor and Christian Endeavor president. The subject, "New Steps Which Our Societies Should Take," was well handled by members of the two societies under the topics: 1. Why Should Our Societies Take New Steps. 2. New Steps in the Church Work. 3. What Advance Steps Might Our Societies Take? 4. New Steps in Our Devotional Life. 5. New Steps in Our Socials.

About eighty-five were seated in the main room of the church and perhaps twenty-five more stood at the door. The attention and interest were unusually good. We hope that some good seeds were sown and will take root in the hearts of these young people who so much need to know Jesus Christ.

At the home of Dona Josefa Avilla at eight o'clock on the evening of October 2, a pretty wedding was celebrated when Caridad Luisa Fernandez, our assistant teacher, became the wife of Jose Angulo.

The bride, dressed simply in white, entered with her uncle and met the young man who was to be her husband, near the center of the room. They then took their place at one side of the room and were married by Clarence McClean. These young people are devout Christian workers in the church and school. We rejoice at the founding of a Christian home in this land where so many families are reared without the marriage of the parents.

The day school opened this year with good prospects for the future. The school that began two years ago with an enrollment of fourteen reached eighty-four the first month of this year and twelve have entered since. Here we feel is a very large field for daily Christian training. The other school in Holguin, offering high school work, boasts that it gives no religious teaching and its morals are very lax.

A lawyer in talking to Clarence McClean, the principal of the Friends school, said that many were afraid to send their children to it on account of the religious teaching, but later he put three children in the school. Last year a mother asked that her boy be taught

no religion. It was explained to her that that was a part of the regular course. The boy came on to school and is back this year with his sister. We feel that it is necessary to make the school work so thorough and the course so complete that these parents who are afraid of our religion will in spite of it put their children under our care and so we may gain some of them for the Master. We need more teachers in training now for the future development of this great work. Who will come over and help us?

**FRIENDS' HEADQUARTERS**

Anticipating that Friends, in large numbers, will attend the Panama-Pacific Exposition here in San Francisco, next year, and the Yearly Meeting having appointed the undersigned a committee in the matter of Friends' Headquarters, we would give the following information.

First. We are informed, that though the nations of Europe are now engaged in such terrific war, the management fully expects that the great Exposition will be held.

Second. As there is no Friends Church in San Francisco, and as there are commodious meeting houses in Berkeley and Oakland, just across the Bay, it is thought that most Friends would feel more at home near these centers. Then, too, our meeting houses would be freely opened for all conferences and occasions, while the matter of a place on the grounds or in San Francisco, may be a difficult thing to arrange.

Third. As to transportation, access to grounds, etc. While the grounds are beautiful, the setting picturesque, the buildings artistic, even imposing, yet the access is not all that could be desired from San Francisco, only three street car lines going to the grounds.

To meet this condition, the Key Route, a Ferry and Car-line Company, on this side, have put in slips at the Exposition grounds, and will run a Ferry service, direct to the grounds from this side, thereby avoiding all transfers, and placing the visitors without delay at the grounds.

The extra expense of this trans-bay trip, over the street car fare in San Francisco, is thought will be more than met, in the matter of board, rooms, etc., on this side of the Bay, as compared with the congested condition that will be on the other side.

The Committee has thought it unnecessary to open special headquarters until near the time of the opening of the Exposition, but will endeavor to give necessary information.

It is hoped that conferences may be held, by Friends, on the following subjects, during the season: Education, Bible School work, Missionary work, and Evangelistic and Pastoral work. A conference on work among the Indians is being planned.

That the greatest benefits may accrue we desire to hear from Friends interested in these lines of work, that, as far as possible, we may be able to bring about occasions that shall prove helpful to all concerned.

LEVI GREGORY,  
831 54th St., Oakland, Cal.

A. W. NAYLOR,  
First National Bank, Berkeley, Cal

**NEWS FROM RAMALLAH, PALESTINE**

An extract from a letter received by Mead A. Kelsey from A. Edward Kelsey, is as follows:

October 9, 1914.

Dear Brothers and Sister—It has been nearly four weeks since we heard from any of you, or the children, and we begin to feel that we are indeed cut off from the world. This country is in a terrible state of unrest, and although there is no war, still with the mobilizing of the troops the country is in a sad state. They have taken everything in sight from both natives and foreigners irrespectively. We nearly lost our year's supply of wheat, but the governor intervened on our behalf. Yesterday they took one of the mission horses, but I have petitioned the head man and had a favorable interview with him yesterday and am hoping to secure the horse's return. There is hardly a family or institution in the land that has not suffered, and so I feel that we are much favored. \* \* \*

We have opened our day schools and next week we open the training school for girls, but I feel reluctant about opening the boys' school. These testing times have given us fresh evidence of the goodness of our Heavenly Father, and we have gone to Him again and again in our extremity and He has supplied us with the needed wisdom. \* \* \* Four men in the village have come to me in the past two weeks and offered to loan me money in sums from four to sixty dollars. Some of this has come in the nick of time for pressing needs. \* \* \* I have carried a two thousand dollar London draft in my pocket for two months and part of the time the largest piece of money that I could lay my hands on was the value of ten cents. \* \* \*

I have never passed through such perplexing times as we have of late, but we know that our God is able to deliver and we are trusting Him. \* \* \*

**IMPORTANT NOTICE****"Esther E. Baird Love Fund"**

To the members of the Woman's Foreign Missionary Union of Friends in America:

At the Triennial Conference held at Muncie, Indiana, last May, the Union gladly assumed the salary of our dear friend, Esther E. Baird, of India. At that time a number of pledges were made, and since the Conference closed, we are happy to report that Nebraska, New-England, Iowa and Western Yearly Meeting W. F. M. S. have pledged a yearly amount towards this "Love Fund."

It was decided at the Conference that all money given for this fund was to go through the regular channels. The Union is therefore asking all who have pledged amounts, and all who desire to help in this precious work, to send half the amount of their yearly pledge before December 1st, to the treasurer of their own Yearly Meeting. In this way each Yearly Meeting will be credited with the amount given.

Kindly mark all money sent for this purpose, "Esther Baird Love Fund."

The Union has promised that half of the \$500.00 will be paid January 1, 1915. The various Yearly Meeting treasurers are therefore requested to see that the money sent them is forwarded to the Treasurer of the Union, Emma G. Randolph, 29 Williams Street, Worcester, Massachusetts, on or before January 1, 1915.

On behalf of the Union,

CHARLOTTE E. VICKERS,  
President.

**A PASTOR RETIRES**

The writer was among those who attended Friends services at Hesper, Iowa, last Sunday, at which time H. C. Carter preached his farewell sermon to a large congregation, who had not only gathered to worship God but also to pay their respects to His servant who has labored among them for the past ten years. The text was taken from I. Corinthians 3: 9, "For we are laborers together with God, ye are God's husbandry, ye are God's building," from which Mr. Carter prepared and delivered a sermon in a very impressive manner, speaking as only those who have long associated with their God and Redeemer can speak, and leaving with his hearers a lasting thought of what their lives should be.

During their residence of ten years in Hesper, Mr. Carter and family have made many warm friends who are sorry to see them go, but on account of Mr. Carter's failing health he finds it necessary to discontinue preaching. In their

leaving, Hesper and vicinity not only lose a worthy and highly esteemed family but also an earnest and sincere pastor who has devoted his life to a good and most worthy cause. They expect to make their home with Mr. and Mrs. Carter's daughter, Mrs. William Blott and husband of Burns, Oregon, leaving this week for that place. The best wishes of a host of friends and neighbors go with them.—Mabel, Minnesota, Record.

**CHRISTIAN WORKERS' CONFERENCE**

Under the auspices of the Ministerial Union of Wilmington Yearly Meeting, a Christian Workers' Conference will be held at the Friends Church in Wilmington, Ohio, December 4 and 5. The Conference will open at ten o'clock on Friday morning and close at 3:30 on Saturday afternoon. Among the speakers are W. O. Trueblood, of Indianapolis, Indiana; S. Edgar Nicholson and Charles E. Tebbetts, of Richmond, In-

diana, and Professor L. Vogt, of Miami University, a specialist on the rural church problem. This Conference will be an inspiring and instructive one and a large attendance is desired.

**GOLDEN WEDDING ANNIVERSARY**

Jacob W. Winslow and Elizabeth H. Newby, who were members of Driftwood Monthly Meeting of Friends in Jackson Quarter, Indiana, were married according to the custom of Friends, near Seymour, Indiana, September 17, 1864, and celebrated the fiftieth anniversary of their marriage September 17, 1914, at Tonganoxie, Kansas. A number of relatives and friends were present to offer their congratulations and a pleasant time was spent together. The rooms were decorated with goldenrod and ferns, and refreshments were served. This estimable couple have resided near Tonganoxie for over forty years. A number of congratulatory letters were received from friends and relatives.

## Health First

In buying food articles we must consider several things—economy, results, convenience, reliability; but the most important is Health.

Health means everything. If one gets cheated in buying dresses, shoes or bonnets it is provoking, but the harm is chiefly loss of money. In buying food articles, if imitations or poor stuffs are supplied, there is a loss of money and probably an injury to health also; and good health is beyond price.

Remember these facts when buying baking powder.

# ROYAL BAKING POWDER

*Absolutely Pure*

*No Alum*



## BIBLE SCHOOL LESSON

November 29.

Subject—Christ Crucified.

Lesson—Mark 15: 21-41; Luke 23: 39-43.

**Golden Text**—Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.—Isaiah 53: 4.

**Time**—Friday, April 7, A. D. 30, 9:00 A. M. to 3:00 P. M.

**Place**—Calvary, outside the northern wall of Jerusalem.

Following the farcical trial before Pilate and Herod, Pilate delivers Jesus, whom he believes to be innocent, to the mob which was clamoring for His crucifixion. With what serenity Jesus meets the taunts and jeers of the soldiers as He is taken first into the hall and then is led out to Calvary!

The mob might kill His body, but Jesus was the victor on that day when the world held high carnival over the Son of God. By His sacrifice He was purchasing freedom for a sinful world.

That was a wonderful procession that wended its way out to the knoll beyond the city walls. A centurion is leading, who a few hours later is convinced that "this was the Son of God." Then came a soldier with the board on which is written the crime with which the prisoner is charged; then four soldiers with the mallet and spikes, and Jesus is in the midst bearing His own cross. Behind are the two malefactors, each bearing his own cross, and more soldiers and then the priests, the high churchmen and trailing in the rear the motley mob.

"Father, forgive them; for they know not what they do." Jesus was living out His own teaching when He had commanded "Love your enemies."

They compel Simon of Cyrene to bear the cross, and this was probably the means of making of him a disciple, for a little later the sons of Simon were well known members of the new church.

Never was there greater ignominy heaped upon anyone. The soldiers jeered, the priests mocked, the passers-by railed upon Him. They were blind to the fact that the failure to save Himself was proof that He was the Messiah, who had come to redeem the world by the willingness with which He met death.

Jesus was not wholly deserted. The Marys were there and other women, and John was standing by, with the other disciples probably not far away. One of the significant events was the saving of the robber in the last hour. Note the assurance of Jesus: "Today thou shalt be with me in Paradise."

"Into thy hands I commend my spirit." His mission was accomplished; the victory was complete. The cross has changed the whole front of human history. Had Jesus failed at the supreme moment, subsequent human history would have been vastly different.

The crucifixion was the greatest event in history. There the last battle was fought out between fear and faith, and faith triumphed.

## CHRISTIAN ENDEAVOR

November 29.

(Missionary Meeting)

**Topic**—Missionary Heroes and Heroines.—II Cor. 4: 1-18.

This is pre-eminently a missionary age. It could hardly be otherwise, unless the Christian church runs away from duty.

There is no country where the products of civilization are not going, the railroad, the telegraph, the telephone, the latest implements, and with these the changes in life that are necessary to harmonize with the new conditions.

Along with these must go the gospel, or else a materialistic infidelity will take possession of the heathen world that will be little better than paganism.

But there is every evidence that Christianity will keep pace with the march of business. The fruitage of the early missionary heroes is ripening already into a bounteous harvest. The sacrifice of a hundred years are bringing their rewards in an awakening world.

Missionary endeavor has always been marked by danger. Personal heroism on the battlefield has been matched over and over again by the heroism of Christian discipleship in the lands of darkness.

The early missionaries faced hatred and superstition and treachery and plagues and famine and persecution and torture and death itself. But the fact that they did not shrink from the dangers has caused the movement for missions to triumph. No amount of ignorance and persecution can prevail against the work of men and women who are ready to risk their lives for the sake of delivering the gospel message.

"Very much is heard about the heroism of the battlefield. Paul showed a greater heroism. His was a life-long campaign. He could say, I die daily. In every age the men and women that have done like work have shown the same spirit. The heroes are not all dead. Death is not the only way to show heroism; it is sometimes harder to keep faithfully toiling without apparent results. Holding steadily a lonely and obscure post may be as hard a test as to face great danger where one knows that the eyes of many are watching."—C. E. World.

Let each member bring a brief account of the life and work of some missionary hero or heroine, culled from some of the missionary books and periodicals. Each Sunday School or meeting library ought to keep a supply of the latest and best missionary books for reference.

## FOR ALIEN SUFFERERS

THE AMERICAN FRIEND has forwarded a draft for \$120.00 to England in aid of the innocent sufferers among the Germans and Austrians in that country, who are being cared for by an association of English Friends, of which Anna B. Thomas is the Secretary.

These funds came in chiefly from

members of Indiana and Oregon Yearly Meetings, with some scattering from other Yearly Meetings. THE AMERICAN FRIEND will receive and forward other amounts for this purpose, which may be sent in, and will also receive and disburse funds which may be sent in to aid the Belgian sufferers. This last situation is very acute, and for a time the Belgians apparently must rely largely upon the aid of neutral nations.

Funds should be marked "Alien Fund" or "Belgian Fund," as the case may be, and checks or money should be forwarded to THE AMERICAN FRIEND, Richmond, Indiana.

## FAREWELL RECEPTION

Members of the Friends Church tendered a farewell reception to Mr. and Mrs. William J. Sayers last evening at the Sunday School rooms of the church in Montgomery Street, at Poughkeepsie, New York. Palms, bay trees and hydrangeas, of which the decorations were composed, formed a charming background to the gowns of the ladies.

Mr. and Mrs. E. D. Gildersleeve received with the pastor and his wife. A substantial sum of money was presented to Mr. and Mrs. Sayers, and Mr. Gildersleeve gave an address.

"Blest Be the Tie That Binds" was sung by those present.

Thomas' orchestra furnished a musical program. Refreshments consisting of ice cream and cake were served during the course of the evening.

On the reception committee were Mrs. Elias Minard, Mrs. Adna Heaton,

## Missionary Books

For  
Christmas Presents

**For Boys and Girls**—Biographies in story form; Livingstone the Pathfinder; Black Bearded Barbarian; Uganda's White Man of Work; Under Marching Orders; Winning the Oregon Country; Ann of Ava; Servants of the King.

**For Pastors and Workers**—How and Why of Missions; Decisive Hour; New Era in Asia; Recent Standard Books on—Japan, Korea, China, India, Africa, Moslem World, South America, Antilles, Mexico. In America The Negro, The Indian, The Immigrant, The Frontier, The City, The Country Church. Biographies of Livingstone and others.

**Special for this Year**—Social Aspects of Foreign Missions; New Home Missions; Individual and Social Gospel, 25 cents; The Call of the World, 25 cents; The Church a Community Force (for city), 50 cents; The Church at the Center (for country), 50 cents; The Making of a Country Parish, 50 cents; "Over Against the Treasury," 10 cents, and its sequel, "With You Always" (a vision on stewardship), 20 cents.

All not otherwise indicated, each 60 cents, postpaid.

Order early of CHARLES E. TEBBETTS, Richmond, Indiana.



Mrs. Edwin R. Pease, Mrs. Charles Stone, Mrs. Katherine Guthrey, Mrs. David Lane, Miss Mary Dorland, Miss Edna More and Mrs. Elmer Gilder-sleeve, chairman.

From 8 until 10 the congregation expressed in person to their pastor the sincere regret they felt at his impending departure. Although sad at his leaving they nevertheless united in offering sincerest wishes for success in his new field at Muncie, Indiana.—Poughkeepsie *Evening Star*.

### Married

**Burt-Childs**—At the home of the bride's cousins, William and Augusta Van Denburg, Glens Falls, New York, Ernest W. Burt of Morean, and Maysel A. Childs of South Glens Falls, Olive A. Ryan of Muscatine, Iowa, officiating.

### Born

**Binford**—To Raymond and Helen Titsworth Binford of Richmond, Indiana, October 27, 1914, a daughter, Anna Naomi.

**Grave**—To Thomas H. and Dorothy Leas Grave of Portland, Oregon, July 30, 1914, a son, Jack Caswell.

**McClellan**—To Clarence G. and Bertrell McClellan of Holguin, Cuba, September 1, 1914, a son, Robert Earl.

**Moon**—To Mr. and Mrs. L. Oscar Moon of Baltimore, Maryland, November 5, 1914, a son, Edwin Oscar.

**Morgan**—To Pleasant and Emma Morgan, near Mooresville, Indiana, October 4, 1914, a daughter, Anna Jane.

### Died

**Coffin**—Isaac N. Coffin was born at Deep River, North Carolina, September 3, 1826, and died at Whittier California, October 12, 1914. At an early age he moved with his parents to Milton, Indiana, and in 1850 he married Martha Bell of Hopewell. In 1893 he and his wife moved to El Modeno, California. He was a life-long Friend, a man with honesty of purpose and of strict justice. He always desired the prosperity of Zion and in his quiet way he shared in the work of the Kingdom. He leaves one son, one daughter, thirteen grandchildren and two sisters. Funeral services were conducted by H. Edwin McGrew and burial took place at the Santa Ana cemetery.

### FOR SALE.

**FOR SALE**—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. **FRANK CLARK**, Webster, Texas.

### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with **E. HOWARD**, Adanac, Sask., Canada.

**FOR SALE**—Valuable Property at Bargain. Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, **M. DAVIS BRANON**, Mt. Airy, N. C.

### WANTED.

**WANTED**—A Loan. I will pay 7 per cent. interest on Two Thousand Dollars, Annual, for two years. Will give first mortgage on property worth four times the amount, and assign interest, as it may appear in Four Thousand Insurance. Security gilt edge. **W. T. HODSON**, Manchester, Okla.

### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to **A. W. LEONARD**, Agent, Fair Oaks, California.

### DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors **From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### THE CHRISTMAS THOUGHT

In a week of shopping, with all its strain, you will not find a better gift than a year's subscription to *The Youth's Companion*. It offers its service, its clean entertainment, its fine suggestiveness week after week; and the end of the year, which finds many a gift in the attic, dust-covered and forgotten, brings *The Companion* again, with all the charm of last Christmastide.

No American monthly at any price offers the same amount of reading, and none can offer better quality. Less than four cents a week provides this best of Christmas gifts—\$2.00 a year. If you subscribe now, all the remaining issues of the year will be sent free, and *The Companion Home Calendar*. A copy of the Calendar is also sent to those who make a gift subscription. Send for sample copies, and the Forecast for 1915.

THE YOUTH'S COMPANION,

144 Berkeley Street, Boston, Mass.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

**THOMAS K. BROWN**, Principal, WESTTOWN, PENNA.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS. (We start) FORM OF INVESTMENT—Tested by our customers for forty years. We collect and remit interest charges. Investors desire. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

**ASA S. WING**, President  
**T. WISTAR BROWN**, Vice-President  
**J. BARTON TOWNSEND**, Vice-President and Assistant Trust Officer  
**J. ROBERTS FOULKE**, Trust Officer  
**DAVID G. ALSOP**, Actuary  
**SAMUEL H. TROTH**, Treasurer

**C. WALTER BORTON**, Secretary  
**J. THOMAS MOORE**, Mgr. Insurance Department  
**WILLIAM C. CRAIGE**, Assistant Trust Officer and Title Officer  
**JOHN WAY**, Assistant Treasurer  
**J. SMITH HART**, Insurance Supervisor

### DIRECTORS

**T. WISTAR BROWN**  
**ASA S. WING**  
**WILLIAM LONGSTRETH**  
**ROBERT M. JANNEY**  
**MARRIOTT C. MORRIS**

**JOSEPH B. TOWNSEND, JR.**  
**JOHN B. MORGAN**  
**FREDERICH H. STRAWBRIDGE**  
**JOHN THOMPSON EMLIN**  
**MORRIS R. BOCKIUS**

**HENRY H. COLLINS**  
**LEVI L. RUE**  
**GEORGE WOOD**  
**CHARLES H. HARDING**  
**J. WHITALL NICHOLSON**



THE CITY OF SAN FRANCISCO

# The American Friend

Old Series.  
Vol. XXI., No. 48.

ELEVENTH MONTH 26, 1914.

New Series.  
Vol. II., No. 48.

## Thanksgiving

For the days when nothing happens,  
For the cares that leave no trace,  
For the love of little children,  
For each sunny dwelling-place,  
For the altars of our fathers,  
And the closets where we pray,  
Take, O gracious God and Father,  
Praises this Thanksgiving Day.

For our harvests safe ingathered,  
For our golden store of wheat,  
For the flowers and the vinelands,  
For the flowers up-springing sweet,  
For our coasts from want protected,  
For each inlet, river, bay,  
By the bounty full and flowing,  
Take our praise this joyful day.

For our dear ones lifted higher  
Through the darkness to the light,  
Ours to love and ours to cherish,  
In dear memory, beyond sight,  
For our kindred and acquaintance  
In Thy heaven who safely stay,  
We uplift our psalms of triumph,  
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest,  
When the earth-mood does not cling,  
For the very gloom oft broken  
By our looking for the King,  
By our thought that He is coming,  
For our courage on the way,  
Take, O Friend, unseen, eternal,  
Praise this Thanksgiving Day.

—Margaret E. Sangster.

# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Thanksgiving Glory

BY ROXIE DIXON WHITE

"Thou crownest the year with thy goodness."

"Herein is my Father glorified, that ye bear much fruit."

The year has sped onward, the world has whirled sunward—

"Thanksgiving, Thanksgiving 'again!'"

Hear the "hills shout for joy," and the "trees clap their hands"

"Thanksgiving, Thanksgiving again!"

O praise ye, His people, by hamlet and steeple,

Your bounty fling wide with your hands—

Vie with woods and with dales, the hills and the vales—

To the Need—in all of the lands.

Let the praise of all nature, the hearts of all people

And the hands of the children of men

Commingle and well—commingle and swell—

Into pæans of praise, through all of the days,

"Thanksgiving! Thanksgiving again!"

Guilford College, North Carolina.

### Of Interest to Taxpayers

There is greater increase in the valuation of property under prohibition than under license. This means less tax rate because there is more property to tax.

Georgia, at the end of the first year of prohibition, which was a year of financial panic, of low-priced cotton and of withdrawal of thousands of dollars of saloon property, showed an increase of \$4,000,000 in taxable property, mostly in the rural districts. This year her comptroller general announces an appreciable reduction in the tax rate.

In North Carolina under prohibition the average annual increase in property valuation has been over \$54,000,000.

Maine, from 1900 to 1910, increased its taxable property more than \$11,000,000 a year.

In Kansas there has been an increase of \$120,000,000 every year for ten years. In 1880 under license the tax rate was 5.5 mills on the dollar; in 1914, after thirty-three years of prohibition, it has been reduced to 1.2 mills.—*W. C. T. U. Bulletin.*

### Protecting the Denominational Name

The following are the two bills now pending in Congress at the request of Friends Board on Legislation and Temperance, designed to protect our denominational name from use in articles of trade and commerce. Friends are asked to communicate with their Senators and Congressmen, asking them to support these measures.

Senate Bill 5262 and House Bill 15401 are now pending in the Judiciary Committees of the two houses of which Senator Charles A. Culberson and Hon. E. Y. Webb are the chairmen, respectively; while Senate Bill 5698 and House Bill 16098 are before the Committees on Patents, of which Senator Ollie James and Hon. Wm. A. Oldfield are the chairmen. It will be well to address letters to these men also.

The bills are as follows:

(S. 5262 and H. R. 15401)

A BILL

To prohibit the use of the name of any church, religious denomination, society, or association for purposes of trade and commerce.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the introduction into any State or Territory or the District of Columbia, or from any foreign country, or shipment to any foreign country of any article of trade or commerce which is branded or marked, or contained in any package which is branded or marked, with the name of any church, religious denomination, society, or association, or the name or designation by which any such church or religious denomination is commonly or popularly known, is prohibited; and any person who shall ship or deliver for shipment from any State or Territory or the District of Columbia, to any other State or Territory or the District of Columbia, or to a foreign country, or who shall receive in any State or Territory or District of Columbia from any other State or Territory or District of Columbia, or foreign country, and having so received, shall deliver, in original unbroken packages, for pay or otherwise, or offer to deliver to any other person, any such article so branded or marked, shall be guilty of a misdemeanor and for such offense be fined not exceeding \$50 for the first offense, and upon conviction for each subsequent offense not exceeding \$100, or be imprisoned not exceeding one month, in the discretion of the court.*

(S. 5698 and H. R. 16098)

A BILL

Revising and amending the statutes relative to trade-marks.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section five of the Act entitled "An Act to authorize the registration of trade-marks used in commerce with foreign nations or among the several States or with Indian tribes, and to protect the same, approved February twentieth, nineteen hundred and five, and amended by an Act approved March second, nineteen hundred and seven, and further amended by an Act approved February eighteenth, nineteen hundred and eleven, be, and the same hereby is, further amended by inserting in paragraph (b), at the end of the first clause thereof, after the word "emblem," the following: "Or the name of any church, religious denomination or society, or the name by which any church, religious denomination or society is commonly known or called," so that the section as amended shall read as follows:*

Here follows a full statement of the section as amended.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
VOL. XXI. No. 48

RICHMOND, INDIANA, ELEVENTH MONTH 26, 1914.

New Series.  
VOL. II. No. 48

## The Meaning and Opportunity of Thanksgiving

Perhaps more than is true of any other single element in our American life, the observance of our national thanksgiving anniversary is indicative of a religious strain that is not otherwise readily observable. In no other way and at no other time is there such universal public acknowledgment of our allegiance as a people to the Giver of all good; by no other means do we collectively put the stamp of spiritual relationship to Jehovah so indelibly upon our community and national existence. Thanksgiving day is our great national holiday, wherein our religious observances become cosmopolitan and the heart of democracy feels the thrill of aspirations that are divine.

From the day when God made of the seed of Abraham a great and mighty nation down to the present hour, the eye of Jehovah has been upon the Nations, and the need of maintaining religion as the controlling, dominating element in the collective organisms of human government has been supreme. In this Christian era, the teaching of gospel truth can in justice be no more separated from the public operations of the social order, than can the act and duty of worship be disassociated from the life of the obedient Christian disciple. The proclamation of Jehovah that "righteousness exalteth a nation" is written large upon the annals of the centuries, and thereby is established for all time the obligation of human government and of human society and of peoples gathered collectively together in whatever capacity to acknowledge the sovereignty of God in His world and over its peoples.

It may be argued that the observance of a thanksgiving day is a purely mechanical process, and that its formalism is a mockery of that spirit of thanksgiving which should characterize all faithful followers of our Lord. But even at that, the formal recognition of Deity as the sovereign head of government, as the fountain source of all blessing, as the author of material no less than spiritual prosperity, is bound to find its counterpart in a more devotional attitude on the part of great masses of our people. The reflex influence of this public acknowledgment of the Divine favor upon the irreligious elements in our population is by no means the least important factor in the

proclamation of a day of national thanksgiving. No body of people can render even formal homage to the Creator in a public way without in turn having its standard of spiritual life raised, without having some conscious sense of a divine nearness that affects the quality of its life and of its service.

It may be taken for granted that as a people we do not get for ourselves all out of thanksgiving day that we might. It may be questioned whether even the church upon this occasion gets very far away from formalistic utterances that are commonplace as compared with the tremendous opportunity which the day affords for genuine spiritual uplift and evangelistic endeavor. The tendency is strong to limit the scope of thanksgiving day by remembering only that which has ministered to our own personal enjoyment, forgetful that in a larger sense the hand of the Lord has been outstretched in beneficence upon the nation. It is the conception of Jehovah as the sovereign of the nations that broadens our spiritual understanding, that begets a deeper sympathy for the whole humanity, that lifts us to a higher and keener consciousness of the obligations of Christian discipleship.

Why this particular day of thanksgiving? To be sure, a good custom ought not to be abandoned. We are almost lonely in our enjoyment of peace and the maintenance of neutrality among belligerents. Our crops have poured out abundantly into the lap of plenty. No pestilence has come nigh our habitation. In spite of some threatenings no marked disaster has overtaken our business world. There have been personal blessings beyond measure, and despite more than the usual amount of laxity in the industrial world, the nation, judged by the ordinary standards, will be regarded as fairly prosperous. These are the tributes which will be the common expression of our people.

The occasion was never more opportune for a professedly Christian nation to utilize a day like this to get nearer to the heart of things, to proceed with a self-examination that will create new conceptions of the relationship of the Christian faith to the mighty world problems of this age, to get a new vision of the place we hold nationally as a factor in Christianizing the civilizations of earth. In the final record of the world's history, what place shall America hold in

the upward march of the race toward a higher destiny? Our contributions to the world's wealth, to invention, to industrial progress, to democracy, and in some measure to art and science are already fixed. In many of the elements that contribute to the civilization of the world, America holds a commanding place in the vanguard. In many respects she has so far outdistanced her competitors that there is no longer any semblance of a contest.

But today, in the light of the unspeakable and almost unthinkable devastation that is tearing away the very vitals of civilization beyond the seas, in the face of mighty world problems that are putting to the test the ancient bulwarks of the Christian faith, a supreme, overwhelming need is beginning to dawn upon the consciousness of the world's thought, the need of a virile, practical, successful demonstration of the power of Divine truth, operating in human life, to meet the severest tests of the world's inquiries, to settle the clamorings of humanity's deepest doubts and necessities. Men are asking after all whether or not civilization is about to collapse, and whether Christianity is potent to save it in any vital sense. They are asking what answer Christianity is going to make to the cry of the victims of evil in our social organism, to the wail of the hungry and suffering in our industrial order, to the demands that the golden rule shall become the standard of conduct in the world of business and government?

Whether or not she chooses to recognize it, the responsibility lies largely with America to give answer to these questions. No other nation has ever had such an opportunity. Christianity has become a bigger question than the mere maintenance of denominational decorum, or the preservation of some particular creed, or the building of palatial church edifices, or the abstractions of theological debate, or the generalizations of pulpit oratory; a more important question even, vital as is this element, than the salvation of chance individuals who manage to break through their environment of sin to find redemption at the Cross. The question which Christianity faces and which the church of America largely is called upon to solve, is whether or not there can be such a reconstruction of the social order through the operations of the truths of the gospel, that men and women will be liberated to find Jesus Christ, that the power of the liquor traffic, of social vice, of industrial oppression will no longer be potent to enslave the multitudes, that war will no longer be a possibility, because the teachings of the Man of Galilee will have forever established as the working polity of the nations the brotherhood of all men and the supreme Fatherhood of God.

If on this thanksgiving day we can be led as a nation to dedicate ourselves to this supreme task, it will indeed become the occasion of universal thanksgiving among the nations. America can hardly ignore

her responsibility in this direction and escape the penalty of disobedience. Where if not here can the miracle be worked out of making the gospel of the Son of God the dominating, controlling force in every relationship of life?

What an opportunity there is before the Christian church of our land! With our own peculiar conceptions of gospel truth, which harmonize with the type which the world today seems anxious to find, what opportunities there are before the Society of Friends! Having put our hand to the plow, we dare not turn back from declaring the whole truth of God to a needy world.

### Being Adjusted to God

Most of the defects that exist in the Christian life are due to the lack of having a conscious sense of the mind of the Holy Spirit. The human reed is a slender thing upon which to lean in time of weakness; human philosophy is an uncertain guide in times of the deepest heart searchings. The problem of knowing the mind of the Spirit is mainly a problem of proper spiritual adjustment. There are too many broken spiritual circuits, too many imperfect points of attachment, too many hindrances to the perfect insulation of the divine current.

The sap of the vine cannot flow into disconnected branches nor will fruit develop upon broken limbs. He who would live Godly in the world must keep his spiritual life adjusted to the requirements of the Spirit of God. No one can know the keeping power of the Lord who grows careless in his prayer life and in his heart life, who becomes negligent in watching, who fails to keep himself in the divine atmosphere wherein the Holy Spirit operates. There are too many fruitless lives because there are too many careless lives.

With all His love and His omnipotence, God will coerce no soul into the path of obedience.

Herein is humanity's part in the scheme of redemption. By an exercise of the will born of a sincere desire to attain the best in the Christian life, we must forsake self and ally ourselves positively, constructively with the spiritual forces that operate to transform human life into the image of the divine pattern. By the same process, and through the grace imparted to us through obedience, we become partakers of a new life, and in the power of that life are enabled to stand with our spiritual adjustments permanent and complete so long as we will to obey the mind of the Spirit.

No one who really puts God to the test will be disappointed. Christianity will never break down from that side of the gospel equation. The religious life is marred, if marred at all, because of man's inconstancy. They who seek the Lord diligently will find Him and He will neither leave nor forsake those who trust Him.



## A Needed Emphasis

BY PROF. W. J. REAGAN

In Leicestershire, in the early part of the seventeenth century, there lived a youth whose chief peculiarity seemed to be his serious, rugged honesty. Nothing particularly striking happened to him till he was about nineteen, when he began anew his search for God. He had always been upright and honest and religious, but in this adolescent period, he demanded a first-hand religion. His religious life had become inadequate; he was dissatisfied with the cheap profession and empty morality of his time. His anxiety for satisfaction became so intense that he left home and traveled from place to place, asking advice from those who were supposed to know God best. His quest brought no relief, for these men only knew about God. He studied the Bible long and continuously; he sought out the needy and helped them, but these things did not avail. In this condition of despair he turned away from the external world and found inside "a voice that spoke to his condition." He had met the inward, ever-living Christ. Now his Bible study became significant and his ministry of service brought satisfaction. This inward Christ was the central fact of life for Fox and it made him founder of the Society of Friends.

This Society which he founded, although small in number, has been noted for its interest in all reforms—recognition of women, abolition of slavery, universal peace, abolition of the saloon—all reforms have had the united support of Friends. They were honest in business and life; they were simple in manner, dress and speech; their home life was beautiful. But while these things are the necessary results of spiritual life, based on the inward Christ, they are secondary. There are two great commandments and they are much alike, but the first commandment is friendship between man and God. "I have called you friends."

This conception of the relationship between man and God must ever be the central fact of Christianity. The historical Christ is a dismal failure and must lose His grip on humanity, if He does no more than smile lovingly and speak authoritatively down through the centuries from the sun-lit Galilean hills. It is not enough to feel the beauty of nature; we must know the God of nature. It is not enough to hear good sermons and listen to inspiring music; it is not even enough to study His word. Christ must be a living, vital presence in deepest consciousness, if He is to survive in this age, merciless in its criticism, uncompromising in its demand for actuality and efficiency. Fichte said, "Herein doth religion consist, that man in his own person and not in that of another, with his own spiritual eye and not through that of another should immediately behold, have and possess God."

This test of Fichte was the very one which Jesus proposed for the religion which He came to establish. Every man is religious who submits to that inner God consciousness which seems to be universal. He becomes Christian when he discovers that the historical Christ is the best and only interpretation of that inner

God consciousness. As Christians and churches, we cannot ignore our economic and social problems; we dare not violate the physical laws of life; we need tremendously increased efficiency in Bible study; we need help through great books, good sermons and inspiring music, but the pivotal thing is to make the religion of our Christ actually significant to the deepest needs of our own inner consciousness and to the consciousness of those whom we would help.

If we are to accomplish this task of primary importance, we must avoid two dangerous extremes. The first and gravest danger is that of substituting for real communion beautiful forms. As Friends we do not observe the sacrament and baptism, but often we resort to cheaper forms, which are not as significant symbols as sacrament and baptism. Our congregations demand entertainment without effort on their part. We have choirs to call us together by their singing. They entertain those who did come on time till the late comers arrive. Some of this music entirely fails to strengthen or cement that friendship and communion which ought to be the main object of the hour of worship. The music may be technically perfect, but perfection and harmony of blending voices is not conducive to worship, if hearts of choir and people are not made to beat in harmony with the great heart of God. And music is but an illustration of all phases of worship. Prayers may be long and loud and beautiful; sermons may be entertaining and enthusiastic, and may even contain much valuable material; Churches may have the most beautiful architecture; all this may be without worship. All these things may be made means to an end which is worth while; they must not be made substitutes for that end.

The second danger comes from the determination to avoid all form. We arrange no music and have no choir; the sermon lacks thought and organization; seats are uncomfortable and the whole building has a dilapidated appearance; the whole service shows a woeful lack of careful thought and intelligent planning. We lose the most capable and intelligent people in the community because we are not intelligently religious.

Surely anything is legitimate which is really conducive to real worship. The best music and literature and thought must contribute to our united fellowship. They must not come, however, at a price which will thwart their usefulness. All these externals are legitimate means; they must not be substitutes for individual fellowship and worship. May our church, rich in its history of inwardness, continue to establish a communion that will abide.

Wichita, Kansas.

"Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment of our life is in God's hands."—*Ex.*

## OUR WEEKLY SERMONS

### Thanksgiving

BY THOMAS R. WOODARD

Text—Giving thanks always for all things.—Gal. 5: 20. Pray without ceasing. In everything give thanks.—I Thess. 5: 17.

#### 1. The Thanksgiving Proclamation.

We are again reminded of the pleasing and inspiring custom of public thanksgiving, both as a duty and a privilege; a duty because we have received such a multitude of unmerited favors; a privilege because a sacrifice of thanksgiving is all we have to offer to God in return for His bounties.

#### 2. Prayer and Praise Are Twin Virtues.

The privilege of prayer enjoins the duty of praise. Praising the giver is appraising his gifts. The value of our appraisal may be judged by the volume of our sincere praise. As in rowing a boat two hands must be used, so the two oars of prayer and praise are necessary for spiritual progress. The use of only one oar makes progress very uncertain and round about, rather than along a definite line of spiritual development.

The great apostle has embodied the vital process of spiritual respiration into these two brief sentences of admonition, "Pray without ceasing," "In everything give thanks." Continual praying without thanksgiving in effect is like breathing the same air over and over again.

Full exhalation of praise prepares the heart for full inhalation of fresh air from the infinite atmosphere of God, in whom "we live and move and have our being." (Acts 17: 25.) In answer to prayer a continuous flow of blessing is assured to those who really "Praise God from whom all blessings flow." "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116-12.) Thankfulness is the key which unlocks God's infinite treasure house of benefits.

#### 3. Bible Full of Praise and Thanksgiving.

The word praise in different forms occurs one hundred and eighty times in the Psalms. David is an inspiring example of a thankful soul. His heart was a bubbling fountain of praise. It is worthy of note that a daily thanksgiving service (I Chron. 23: 30) was instituted by the Hebrew king, who laid the foundation for the greatest prosperity ever enjoyed by the Hebrew people. So full of gratitude was David that his songs sound sweet as the twitter of spring birds. His joy breaks out like the laughter of children, and his psalms of thanksgiving have echoed down the ages with his rapturous exclamation, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." (Psalms 107: 21-22.)

Paul and Silas prayed and sang praises at midnight under very adverse and discouraging circumstances. The Lord sent a relief expedition with such swiftness that it jarred the earth, shook their prison doors open

and loosed their feet from the stocks. Result—the conversion of the jailor and his whole family. Remembering this marvelous and miraculous evidence of the efficacy of combined prayer and praise, Paul afterwards wrote to the church at Philippi, admonishing them to "Rejoice in the Lord always," and to "Be careful for nothing," prayerful for everything and thankful for anything. (Phil. 4: 6.)

#### 4. Gratitude Is a Necessary Trait of Christian Character.

It is a virtue frequently and especially enjoined from Genesis to Revelations. Seneca, the Grecian philosopher, perhaps unconsciously, taught a fundamental principle of Christianity when he said, "He that preaches gratitude pleads the cause both of God and man, for without it we can neither be sociable nor religious. A grateful person is a visible beatitude—a living doxology. An ungrateful person is without excuse, for even a child may be grateful if it wills to be so. It is an obvious, a cheap and an easy virtue, so obvious that wheresoever there is life there is a place for it, so cheap that the covetous man may be grateful without expense, so easy that the sluggard may be so, likewise without labor."

To appreciate the real beauty of this trait of character, one only needs to study the actions of a little child that has been carefully trained to say "thank you." What more does a devoted parent want or expect for days of toil and nights of care and multiplied gifts than the child's expressions of sincere gratitude? Is our Father less appreciative or mindful of the gratitude of His children? It is one of the most ennobling impulses of our religious nature and lends a charm to character like the perfume of clover in the summer air.

#### 5. Unthankfulness Is Accounted Most Inexcusable in Ourselves and Least Pardonable in Others.

Ingratitude is its own avenger. It stamps its impress in the lines of a sad countenance. It is the perennial fountain from which flow streams of murmuring, complaining and quarreling with the world for what is, in reality, the wrong in one's own selfish heart. A colored preacher once likened such persons to hogs under an acorn tree. They eat the acorns, but never look up to see where they come from.

#### 6. Abundant Cause for Thanksgiving.

"Count your blessings, name them one by one." Name the achievements of science, the marvels of invention, the wonders of discovery; count the stores of treasured wisdom of the ages, the victories for freedom of thought and liberty of action won by the blood of heroes and martyrs that have been accumulated into a priceless inheritance of blessing and poured into the lap of this generation. While other nations are pouring out millions of treasure and seas of blood in sacrifice to the ghastly god of war, let our grateful nation pour out libations to the Prince of Peace.

This day from trustful hearts we'll blend

With incense of sincere thanksgiving

Our ardent prayers that He may send

A grander day of true thanksgiving.

Knightstown, Indiana.



### The True Church and Her Mission

BY HARRY R. KEATES

Text—I Peter 2: 9, 10.

God determines the character of His church and its mission in the world, and whatever its denomination, the true ecclesia will manifest its heavenly origin and purpose; for without exception its membership has been transplanted out of the kingdom of darkness into the kingdom of His well beloved Son; has become "new creatures in Christ Jesus, old things passed away and all things become new, and all things are of God." Such a transformation is not found in the realm of theoretical religion, where theories, doubt and speculation hold sway; but the true church has an experimental knowledge of salvation which excludes all debate, for its members have passed from death unto life and are conscious of vital union with their Lord and Savior. They have become His temples, in-dwelt by His spirit who witnesses to their adoption and empowers them to witness for Him unwaveringly.

The mission of the church is to "shew forth His praises, who hath called us out of darkness into His marvelous light, and from the power of Satan unto God," and to it has been committed the preaching of the Gospel to the souls that are lost in sin and nature's night, and the evidencing of its reality as attested by ourselves, that they too may experience forgiveness and remission of sins.

These things being true it behooves us to examine ourselves as to whether we are in the faith or not. Judging from the lives of many professors, it is to be feared that they have lost sight of the clear line of demarcation between sin and salvation, and they are in difficulty as to their true relation. Harken to one such as he makes his sorrowful confession:

"'Tis a point I long to know  
Oft it causes anxious thought;  
Do I love the Lord or no,  
Am I his or am I not?"

Christianity is not a proposition to be discussed; it is a life to be accepted as "the gift of God," and there ought to be no more question as to its vitality than there is of physical life, of which we are continually made conscious by its functions. Whole or partial paralysis is a pitiful condition, and this applies equally to both cases. We cannot but deplore the fact that such a condition is prevalent today, and it is our bounden duty not only to consider it, but also to seek for the remedy. A healthy condition of body depends upon a due observance of the laws of nature, and men have regard to their food, hygiene, clothing, etc. as necessary to their well being, otherwise ill health soon takes away the power to achieve. The spiritual life has its laws which are equally binding, yet they have been too sadly neglected by many of us. Vital union with our Lord is indispensable. "I am the true vine, ye are the branches; every branch in me that beareth not fruit, He taketh away." "Without me ye can do nothing."

Real prayer, communion, study of His word, watchfulness and unwavering faith are absolutely essential

for the maintenance of soul life. The prayer meeting as an indicator of the prayer life of many is dangerously near the zero mark; the pale ghost of spiritual vigor manifests our lack of communion. The laxity in study of the Word is painfully apparent. The lives of many show their neglect of watchfulness as seen in both word and actions, whilst faith which should remove mountains is almost a microscopic quantity. Such conditions are not only undesirable, they are reproachful and should be humbly confessed and amended in order "that the man of God may be perfect, thoroughly furnished unto all good works."

That there is some consciousness of our failure is apparent from the popular demand for social service and philanthropic activities, but good as these efforts may be, they are not the primal necessities in the case, for they pertain to the creature, and do not go to the depths of his needs which lie in the soul. The by-products of true religion should, and will, take care of these things when normal conditions prevail, and they must, if we are to "glorify God" and accomplish His purpose in the world by becoming Spirit filled witnesses of His saving power. We shall then be instrumental in leading souls from the bondage of sin into the freedom of His glorious salvation.

The church, which has failed along these lines, makes little or no progress or growth, and to him who has the eye to see, the sad comment is being written by the hand upon the wall, "Ichabod" (the glory is departed). The effectually evangelized soul will be evangelical, and the church composed of such will be evangelistic. Thank God, there is balm in Gilead, there is a physician there, and today there is the blessed evidence in some places of a return of spiritual life and vigor and a determination to fulfill the mission of the church along God ordained lines.

Oh, may the fiery pentecost of His love sweep over every one of our meetings until we can say, "Jehovah Shammah" (the Lord is there), and may we all be so filled that from us shall flow rivers of living water to the refreshing of the soul thirsty ones about us. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Des Moines, Iowa.

### Church Unity

The more we love our own homes, the more we love the homes of our neighbors and friends. The more we love our own boys and girls, the more interest we feel in the boys and girls not only of our friends and neighbors, but we are interested in the young people of our whole community or town.

So it is with our church associations and homes. If we love our church and her family, we are interested in the neighboring churches with their membership. We know we have one great Father and we are all brothers and sisters in Christ.

At the great Christian Endeavor convention at Los Angeles, all church creeds were thrown aside and forgotten. No one was asked to what church they belonged or their idea of this or that ordinance, for all felt they belonged to one great family—the church of

Christ. A great milestone was reached at this convention toward church unity and federation.

May God speed the day when the churches, instead of using their vitality and energy in fighting each other, will all fight together under one banner, for the building up of the kingdom of Christ.

Earlham, Iowa.

CLARA THOMPSON.

### Be Ye Doers of the Word—A Plea From Labor

BY FLORA M. BEALS

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed unto him, saying, Come over into Macedonia and help us."

"Good Christian people of the United States, you never seemed so admirable as you do now. Your eyes are wet with tears, but your hands are not wet with blood. Your own troubles are many, but they have not made you forget the greater troubles of others. You pray to the God of Peace. May you be heard.

"But what if you should be heard? What if your God should ask you questions? What if your God should say, 'You ask me to bring peace to Europe. What have you done to keep peace in the United States? The United States may be at war next. I note that it has a large navy, and I have observed that it occasionally has a meddlesome disposition.'

"If the United States should be at war next, whose fault would it be? Would it be your fault or the fault of your rulers? Would you declare war, or would a few men declare war for you? If a few men should declare war for you, do you believe I would hold you blameless? Did I say, 'Thou shalt not kill,' or did I say thou shalt not kill unless others shall tell thee to do so, and then thou shalt kill by hundreds? Did I say you were all my children and all brothers to each other, or did I say that some were my children and others were not? Did I tell you to love yourselves or to love your neighbors as yourselves?"

"The people of Europe had little or nothing to do with the bringing about of the present slaughter, because they had foolishly permitted a few men to hold the war-making power. Nowhere were the people consulted either at the moment of war making or before the war. Kings made treaties as they pleased, though the treaties were sputtering fuses, leading to powder chambers in the hearts of their respective subjects.

"Wherein is the situation in the United States much different? Our constitution declares that a majority of a quorum of Congress shall have the power to declare war. Congress is composed of 531 members. A quorum is 266 members. A majority of a quorum can declare war and 134 members are a majority of a quorum. Add the president and we have 135 men as the number necessary to hurl 100,000,000 people into war.

"Suppose 135 men should hurl us into war and you should go to God to pray for peace. If you had not fought to obtain for everybody the right to vote upon the war declaration, do you believe your God would say, 'You deserve peace. I'll end the war,' or is it

possible that your God would say, 'When you have peace, why don't you protect it? Why do you permit a few men to speak for you and all the other millions? Why do you not speak for yourselves? Have I ever said that I did not hold each of you responsible for the observance of the commandment not to kill? Have I ever said that if 135 should vote to kill I would pardon the other 100,000,000 for killing?'

"Martin Luther, speaking from the Germany of long ago, said, 'The fewer the words the better the prayer.' In how many words do you pray for peace in Europe? Why not be Luther-like and put it all into a single sentence, 'Almighty God, give us the courage to resist our rulers and say that we will not go to war, unless we ourselves have voted for it and are willing to go before you with bloody hands and try to justify our conduct.'

"Jeremy Taylor, speaking from the England of long ago, said, 'Whatsoever we beg of God let us also work for it.' You pray for peace in Europe, you long for continued peace in the United States. How much have you done and are you doing to insure continued peace in the United States? Do you hold any part of the power to declare war? Do you believe you have no responsibility for making certain that war shall not come? If you have failed to fight for the right to vote against war, do you believe that God will acquit you of responsibility for a war that you have done nothing to prevent? Do you not believe that there are sins of omission as well as sins of commission?

"Why should not the people take over to themselves the right to speak in this great matter of life and death? Why should the American people permit 135 men to say whether 100,000,000 wish to engage in war? Certainly it is not because the 100,000,000 are incompetent to speak for themselves? Everyone understands the death question. Everyone knows whether he wants to kill or be killed. The right of the people to determine by direct vote the question of peace or war lies at the very foundation of self-government. More than any other right, the people need the right to live. If they are competent to exercise no other right, they are competent to say whether they want to die.

"No people on earth have ever yet demanded the right to take over the war making power and exercise it by direct ballot. Now that the demand is made it will be resisted. The ruling classes of the various nations cannot afford to give up this power. The ruling classes everywhere constitute but small majorities. Can you say, when you go to God to pray for peace, 'I did not want this war, but the ruling class of my country did want it'? Either war is right or it is wrong. It is not enough to oppose war without taking adequate measures to prevent a few from participating us in war?

"Christian men and women of the United States, will you not help us to end this intolerable condition? Ask your God what you should do. Our souls are on their knees to you. Help us to take away from 135 men the power to plunge this country into war. Help us to write into the constitution of the United States,



'War shall not be declared except by direct vote of all the men and women of the United States.'"

The above rather remarkable plea is taken from an article from the pen of Allan L. Benson, which appeared a few weeks ago in one of the strongest, most widely circulated labor journals in this country. Though not clothed in the language of the theologian, it raises the heartfelt appeal of the millions of war's potential victims.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

Elton, Louisiana.

### Characteristics of Children—Primary Age—And Kind of Teaching that Impresses Them Most

(Read by Mrs. R. H. Williams before the Mahaska County Bible School Convention at Oskaloosa, Iowa.)

Talmage likened children unto flowers, for he said: "The brightest flowers in all the earth are those which grow in the garden of a Christian household, clambering over the porch of a Christian home."

At the primary age we find the child active and restless, not yet able to give sustained attention or to concentrate himself upon a task. The child of six or nine years is impulsive and susceptible. His real life is one of play, and the teacher's appeal must be to the senses and imagination. Imaginative play, with its little dramas of make-believe reaches its culmination in the first half of this period.

It has been well said that we are able to see as much in anything as we put into it. It is not the mere seeing or hearing, but the meaning, which the sights and sounds convey that is important; and their meaning depends upon what is within one, upon his point of view and his ability to understand. The primary age is a transition time—from home to school—from play to work—from instinct to will—from imagination to reason. Each child is working out his own ideas from the hosts of new experiences that are coming to him, and he is sure to get some that are strange enough from our viewpoint.

Consistency is demanded at this period of the child's life, because he is forming his own ideas of right and wrong. Moral laws are to him simple statements of cause and effect. He judges actions solely by their consequences.

The next question is, after we know our boys and girls, what kind of teaching is best to impress them most. Our fundamental aim should be the moral and spiritual development of the pupil. We should seek to bring those we teach to a knowledge of God as revealed in Jesus Christ, and to a loyal and whole-hearted service in His kingdom.

Each department of the Sabbath School should have its specific aim. In the primary department the work of the pupil centers about his reproduction of the story. If the teacher has succeeded in telling the lesson story well, nothing will give the children greater delight than to reproduce it for themselves, and nothing can be more

educational. It makes the truth the child's own. There are three ways in which the children may reproduce the story. One way is by telling it. It is a delight to listen to a good story that children remember without effort and are eager to tell it, as if it were a personal experience. The children instinctively emphasize the points which appeal to them.

The child learns truths not alone through the ear, but through the eye as well. He may have the opportunity to draw the story on a blackboard (and there should be a blackboard in every primary department). The drawing can be made very crude, for you are not teaching drawing, but Bible stories. It would be time wasted trying to get a perfect picture. This is only a means by which the child may express his own ideas and get the benefit that comes from such expressions.

Another method to use the eyes is by pictures to represent the story in part as it is told. For example, a teacher was telling the story of the creation; she had cut some pictures from magazines to represent night, day, water, animals, man, woman and so on; as she told the story she would place the pictures in the order they came on the board by means of stickers; thus she impressed on the child's mind the story of creation in the order it came.

Still another method is having the children play the story. They are materially dramatic. It is the spirit of make-believe play. Each little actor, creating his own part himself, lives in the story and expresses in the most natural way possible, its meaning to him. There is no reason why children should not act Bible stories just as they do others.

The committing of Bible texts must not be omitted in the primary department, for it is there where many of the Sabbath School habits are formed. This can be made very interesting, as at this age the child no longer plays alone but with companions, and rivalry and competition begin. So a contest in memory texts would create much interest and arouse enthusiasm. The work with the children is great, and there are many opportunities for those who work in the primary department. Success will be for the teachers who depend on Christ.

In conclusion, let us get the picture F. B. Meyer paints:

"Reckon on Christ to do His part perfectly. Directly you give, He takes. Directly you will open the door, He enters. Directly you will open the flood gates, He pours in a glorious tide of fullness, fullness of wealth, of power, of joy.

"The marble has only to be pliant to the chisel of Michael Angelo; the organ has only to be responsive to the slightest touch of Handel; the student has only to follow the least hint of a Faraday, and there will be no failure in results.

"Oh! to be equally susceptible to the molding influence of Christ! We shall not fail in realizing the highest ideal of which we are capable, if we only let Him do His work unhindered."

It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—*Henry C. King.*

## THE CHURCH AT WORK

**Deer Creek, Indiana**—The Friends of Deer Creek Meeting, located two miles south of Marion, Indiana, have just completed the repairing of their church building. The interior has been re-decorated, a new furnace has been installed and new cement steps erected. Services are again being held regularly. Revival services were to begin on November 22, conducted by Nettie C. Springer of Indianapolis, assisted by the pastor, Joseph Davis.

**Van Wert, Ohio**—Truman C. Kenworthy, General Superintendent of Indiana Yearly Meeting, was present at our last Monthly Meeting. A meeting had been arranged for the afternoon preceding the Monthly Meeting, which proved to be a very helpful service. The message at the evening meeting was a very strong one and was greatly appreciated by all.

Van Wert particular meeting has just entered upon an evangelistic campaign. The outlook is good and already deep conviction has settled upon the hearts of many. Mary B. Chappell is assisting in song and personal work. The pastor, Fred H. Tormohlen, has charge of the meeting, while the entire force of elders, overseers and a committee of twenty are supporting the pastor in this effort. The membership as a whole is also rendering loyal service.

**Minneapolis, Minnesota**—During the past year there has been a decided increase in the average attendance at the Sabbath morning meetings. Definite figures for other years are not at hand, but an increase for the past year of at least twenty-five per cent. would be no exaggeration. For the month beginning September 1, the increase in average attendance for the corresponding time last year has been forty per cent.

The meeting on "All Friends Day" in Minneapolis, on November 1st, was attended by a large congregation. Many people in the twin cities, who are of Quaker ancestry or who are in some way connected with Friends, but who cannot attend services regularly, find pleasure and helpfulness in the annual observance of this day. Such an event plays an important part in the permanent strengthening of the meeting.

The Quaker Round Table at Minneapolis, is engaged in an interesting study of the problem of "Peace and War." The causes, costs and Christian principles as applied to war are the topics that have been discussed up to the present time. "Methods of Peace" will be considered at the next meeting. The

new plan of study adopted for this year is proving very satisfactory. Three separate groups organized in different parts of the city, meet twice a month for the discussion of assigned topics. About four general meetings of all the groups have been planned for the year at the church.

**Colorado's Dry Majority**—A letter from George D. Weeks of Denver, Colorado, under date of November 13, furnishes the information that the majority for prohibition in the recent election in that state was 11,880. The letter states that the temperance people are greatly pleased with conditions, but predicts that the liquor interests will try to get the question in the courts in some manner. It is not thought that they will be able to make any headway.

**Paonia, Colorado**—John and Abigail M. Fry recently visited relatives and friends in Paonia. John Fry preached on Sabbath and his wife had the privilege of attending the meeting of the W. F. M. S. She has long been an interested and active worker in the missionary cause. Years ago she organized Women's Foreign Missionary Societies in Iowa, Nebraska and Colorado which are still doing active work. She has been the means of awakening many to their duty in the cause of missions. It will be of interest to some to know that she was the first school teacher of Charles E. Tebbetts, who is now the Secretary of the American Friends Board of Foreign Missions. While in Paonia these Friends were the guests of Annie Rugg at the celebration of her fifty-third wedding anniversary. John Fry is Superintendent of Pastoral and Evangelistic Work in Denver Quarterly Meeting and has resided at Boulder, Colorado, for several years.

**Newport, Rhode Island**—Lucius B. Compton, the Mountain Evangelist of Asheville, North Carolina, was announced to hold special services at the Friends meeting house in Newport every evening from November 15 to 22. A Friendly Class for Men has been organized at the Friends meeting at that place and meets in the meeting house every Sabbath from 12 to 1 o'clock. During the summer and early autumn, the pastor, John S. Kimber, who is also teacher of the class, gave a number of very helpful addresses on such subjects as "The Way Into the Kingdom," "The Mission of Christ," "The Religion of the Spirit" and other topics.

**Deep River, North Carolina**—George Welker of Springfield, North Carolina, assisted by George Wood, conducted a very successful revival at Deep River, beginning October 15th and closing on the 26th. The meetings were well at-

tended and all appreciated the messages. Ten persons were converted and eight united with us at the following Monthly Meeting. It is felt that there has been a deepening of interest in our membership because of these meetings.

**Tecumseh, Michigan**—Adrian Quarterly Meeting was held at Tecumseh, Michigan, November 7-8. Charles E. Haworth of Alliance, Ohio, was present and preached on both Saturday and Sunday and also gave an address at the Christian Endeavor Convention Sabbath afternoon. His services were highly appreciated. Daniel W. Whybrew from Lupton, Michigan, was present on Sabbath on his way to Ypsilanti, where he began a series of meetings on the 8th.

The Friends of Tecumseh appointed October 25th for their rally day. The attendance was considered larger than usual, being 123 at the morning service and 109 at Sabbath School. Mary Barrett preached a forcible sermon and several others participated in the services.

**Boise, Idaho**—The Friends at Boise are in the midst of a gracious revival. Up to November 16, thirteen persons had been definitely blessed, while the interest was increasing. The meeting at Boise is small, but there are a number of choice workers among them. Charles J. Whitlock, the pastor, is getting hold of the work and is daily growing in the esteem of the people. Lindley A. Wells of Oregon, is the evangelist in charge. He expects to go to Star, Idaho, for services between November 26 and December 13, after which he expects to go to the meeting at Greenleaf. He will remain until about the middle of February in the limits of Boise Valley Quarterly Meeting. Lindley Wells writes that it is a very promising field in that section of the northwest.

**Chester Meeting, Indiana**—Chester Meeting in the limits of Westfield Quarterly Meeting, is enjoying a good degree of spiritual life. Mary A. Cox was very acceptably in attendance at this meeting on a recent Sabbath.

**Hadley, Indiana**—The meeting at Hadley, Indiana, observed rally day at the Sabbath School hour and "Everybody to Church Day" at the meeting hour on October 25th. The results of the effort were very gratifying. There was a scourge of whooping-cough in the neighborhood which kept many of the little folks away, yet there was an attendance of about 140 at the Sabbath School with a collection of \$4.65. The church services both morning and evening were even better attended. The young people had decorated the house most beautifully with appropriate pennants and also with flowers, fruits and grains, thus in-



dicating their gratitude for God's abundant blessings. There has been a spirit of revival in this meeting for some weeks and a number have been definitely blessed at the regular service. Special evangelistic meetings are announced to begin on Thanksgiving evening to be conducted by Martilia and Mary A. Cox.

**New Burlington, Ohio**—Miami Quarterly Meeting held at New Burlington, Ohio, on November 14, was a very interesting and helpful occasion. The following ministers were present: Amos Cook of Harveysburg, Evangelistic Superintendent of the Yearly Meeting; A. E. Wooton and Mary Martin of Waynesville; Ida Allen of Urbana; Homer G. Biddlecum of Xenia; Frank Moorman and Deborah Lloyd of Spring Valley; John Crites of Beech Grove; John Hawkins of Chester and Bertha Day and Mildred Allen, who are holding meetings in Wilmington Yearly Meeting. Professor J. Waldo Wood of Wilmington College preached on Sabbath morning. Homer G. Biddlecum gave the address before the Christian Endeavor Rally in the afternoon and A. E. Wooton preached in the evening. Jesse Hawkins, the pastor at New Burlington, was present at all the services.

#### PERSONAL MENTION

Jonathan Steere and wife, of Haverford, Pennsylvania, attended Baltimore Yearly Meeting.

Nathan Frame is reported to be gradually growing weaker, but his faith is bright and strong.

Zenas L. Martin and wife, of Holguin, Cuba, at home on a furlough, are visiting their daughter, Evelyn Haworth in Minneapolis.

The address of Alpheus Trueblood, pastor of the meeting at Dayton, Ohio, is 1505 West Second Street in that city. The winter's work is starting nicely.

Benjamin F. Trueblood, of Washington, D. C., is holding his own in health and is able to perform his duties as Secretary of the American Peace Society.

Daniel S. Pickett, of Rose Hill, Kansas, is serving the meeting at Stark, Kansas, as pastor for the present year. He has found many kind friends and an open field for work.

Visiting ministers at Baltimore Yearly Meeting included Rufus M. Jones, Thomas Elsa Jones, George B. Evans, Robert Simkin, Charlotte E. Vickers, Ida T. Parker and Hannah P. Morris.

David Hadley, of Danville, Indiana, well known to Friends throughout America, and one of the leading men in Western Yearly Meeting, is considerably indisposed on account of heart

trouble. His many friends hope he will soon be able to continue his work in the church.

Martilia Cox attended White Lick Quarterly Meeting at Mooresville, Indiana, November 14 and 15, and gave some addresses on Social Purity in the different meetings of the Quarterly Meeting.

Robert L. Simkin, missionary to Chengtu, China, at home on a furlough, addressed the students of Westtown School, Pennsylvania, on November 1, giving a vivid account of the changes in that country from an empire to a republic.

William C. Allen and William B. Harvey, who have been in Japan since arrival in Asia, are now in China. They expect to reach the Philippines about the middle of January and will go to Australia, arriving there about the middle of February.

Joseph Elkinton and daughter Mary, in company with a personal friend from England, whose field of labor is in China, have reserved passage on the Siberia, sailing from San Francisco on February 15. They will first visit in Japan, and later Joseph Elkinton will spend some time in China.

#### PENN ALUMNI BANQUET

On Thursday evening, November 5, the Penn Alumni Club of Des Moines, Iowa, held its first annual banquet in the dining room of the Y. M. C. A. About fifty alumni and friends of the college were present. The toastmaster, Marion S. SeEVERS, presided at the toast program in a clever and entertaining manner.

W. H. Cathcart, one of Penn's older alumnus, gave a very interesting discussion on "The Old Days." He urged upon the alumni who were teachers the necessity of considering the pupil's tensile strength. Miss Edith Taber, a member of the graduating class of '08, responded to the toast on "The Transition." She drew an apt comparison between the transition period of our English literature and that of Penn College, showing that just as the transition period brought forth master literary men, so has Penn's transition period brought forth a bigger and better Quaker institution of learning.

Dr. David M. Edwards, president of Penn, completed the history of the college by responding to the toast, "The Present Penn." Although speaking from a strictly psychological standpoint he drew the conclusion that the present is so small as to be an almost negligible factor in time. Yet he showed us that

such is by no means the case in regard to Penn's present. At present Penn has a 240-acre tract of land salable at \$200.00 per acre as an endowment, and the largest registration in her history. His closing appeal was a call for the loyalty of Penn alumni to their alma mater, especially in a financial way.

R. E. Mendenhall, '12, brought the program to an end with his toast on "The Need of a Des Moines Penn Club." He showed the need of a permanent organization of Penn alumni in Des Moines. All left the banquet with a new feeling of loyalty and enthusiasm for the welfare of Penn College.

#### PROGRAM

The following is the program of the Christian Workers' Conference to be held in the Wilmington Friends Church on Friday and Saturday, December 4-5, under the auspices of the Ministerial Union of Wilmington Yearly Meeting.

##### Friday Morning

10:00—Devotional, Josephus Hoskins.  
10:15—Address, "A Keeper of Vineyards" . . . Willard O. Trueblood  
11:00—Address, "Our Church Periodical" . . . . . S. Edgar Nicholson  
11:45—Adjournment.

##### Friday Afternoon

General topic for the afternoon session—"Evangelism."  
1:30—Devotional, Emma Doan.  
1:45—Address, "Workers Together" . . . . . Willard O. Trueblood  
2:05—Address, S. Edgar Nicholson.  
2:25—Address, Charles E. Tebbetts.  
2:45—Discussion.  
3:30—Adjournment.

##### Friday Evening

7:00—Devotional, John McMillan.  
7:15—Address, "Christianity in Action" . . . . . Willard O. Trueblood  
7:45—Address, "Tendencies in Church Growth and Decline in Ohio" . . . . . Prof. Paul L. Vogt

##### Saturday Morning

9:45—Devotional, Nancy A. C. Leonard.  
10:00—Address, Charles E. Tebbetts.  
10:40—Address, "Community Problems for the Rural Church" . . . . . Prof. Paul L. Vogt  
Discussion.  
11:45—Adjournment.

##### Saturday Afternoon

1:30—Devotional, Emma S. Townsend.  
1:45—Address, "Adjustment of the Church to Community Needs" . . . . . Prof. Vogt  
2:45—Discussion.  
3:30—Adjournment.  
Special music at each session.

## WE THANK THEE

BY LEIGH RICHMOND MINER

Not for the harvest alone  
 But for the field to till,  
 Not for the gifts we give,  
 But for the heart's good will,  
 Not for the great high tower  
 But zeal in building up,  
 Not for the draught we share  
 But joy filling the cup,  
 Not for the evening red  
 Or for the bird's sweet call,  
 But for joy, joy in it all.  
 —*Northwestern Christian Advocate.*

## THE CALIFORNIA CONTEST

BY JOHN CHAWNER

The battle is over and the prohibition amendment is lost. It is worth while to consider some of the causes which led to defeat.

The Los Angeles Times, organ of the G. O. P., probably the most powerful opponent of prohibition, hastens to explain that it does not approve the methods of the liquor traffic and pleads for a more drastic regulation of the saloon by high license and rigid enforcement of law, but the proprietor does not like to be deprived of the opportunity to give his guest a glass of wine of four or five percent. alcohol. Experience has proved that if wine and beer are sold, it is impossible to prevent the sale of stronger liquors and the door is open for blind pigs.

The Tribune, organ of the Progressive party, afraid to speak in favor of prohibition during the campaign, now warns the liquor dealers that the immense vote in favor of the amendment should convince them that the saloon must go, and claims that if the amendment had been against the saloon only, and had not included the wine industry, it would have carried by a large majority.

A serious mistake in the proposed amendment was the omission of the time limit. Had it passed as first proposed, it would have closed in five days after the legal announcement of its passage, not saloons only, but wineries and breweries also. A proposition was later placed on the ballot giving saloons until February 15, 1915, to close, and breweries and wineries an opportunity to ship their products out of the state until January 1, 1916. This proposition was not approved by many extreme prohibitionists and did not have the effect which it would have had if it had been in the original proposition. No doubt many who were not very decidedly in favor of prohibition were influenced by this omission, and it furnished a chance for a strong argument by the opponents of prohibition. The breweries

and wineries had been tolerated and fostered by the state, and time should have been allowed for the capital and labor to be changed to other employment, as has been granted in other states adopting prohibition.

Many voters who were opposed to the saloon no doubt believed that prohibition would interfere with the success of the Panama exhibition next year and the usual coming of winter tourists.

The anti-liquor contest will not stop. There is a good prospect that the wine question will work out its own solution. Table grapes are worth about \$30.00 per ton on the vines, while wine grapes only bring \$10.00 per ton or less delivered at the winery. Many acres of wine grapes have already been budded to table grapes.

It has been reported on good authority that Professor Endo Montian, Italian chemist with "temperance proclivities," who has succeeded in manufacturing non-alcoholic wine which retains the peculiar flavor of the grape, was employed by the Italian-Swiss company of California to come to this state and test the California grapes by his process, but suddenly the arrangement was cancelled. The reasons are given as follows by William E. Johnson in the Issue, a paper published at Lordsburg, California.

First. The Italian-Swiss Company entered the California wine association, better known perhaps, as the wine trust.

Second. The dry state-wide amendment campaign had developed and the wine trust had tied up with the Eastern whisky trust in a death struggle to defeat the amendment.

Mr. Johnson further says, "No matter which way the dry campaign goes, the non-alcoholic wine industry for California is assured."

Whether the "Royal Arch" amendment has carried or not there is good prospect that a prohibition amendment will be submitted again in 1916. This amendment No. 47\* on the ballot entitled "Prohibition Elections," is intended to prevent the submission of the prohibition question to the people for eight years after the present election. It is believed that if it passed it can be repealed by initiative petition in 1915, and thus open the way for the contest again in 1916. At any rate the anti-liquor people will not cease to agitate the abolition of the liquor traffic.

Pasadena, California.

\* (Later reports in the public press indicate the defeat of proposition No. 47.—The Editor.)

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

## WITHIN THE ARCTIC CIRCLE

BY JOHN F. HANSON

It is no little treat to spend a summer month up under the arctic circle with the Armisteads. They have spent over a dozen years in devoted mission work, covering a large district—a needy and neglected field. The Armisteads have a large, convenient and well equipped sail boat where six persons can eat and sleep. Among islands and fjords we sailed, anchoring in some convenient bay or sheltered nook.

When the "Red Cross" hove in sight, the people for long distances knew what was coming. From one to three meetings a day was the program. The people flocked together and filled the largest houses on short notice. Never did I see the old-fashioned gospel received with more relish, nor the Holy Spirit more in evidence doing his office work among the people.

The State church has a very loose hold upon the people. Large districts are abandoned by the paid priests or else neglected. People thus situated have strong claims upon us, and these periodic visits render a very important service to the cause of Christ. The people have learned to look up to them as spiritual parents and guides.

The Armisteads have also been of much value to the people by their practical skill and knowledge in sickness and disease. Of no small moment are the two fishing homes on two outlying islands, where thousands of fishermen congregate in the fishing season of the year. Spiritual and physical help and comfort is administered in hundreds of otherwise suffering cases. The good Samaritan spirit is on duty daily and the record is on high. The large mission home of the Armisteads is situated at the head of a little bay amid sheltered and delightful surroundings.

Many a poor, ailing or sick unfortunate is tenderly nursed back to life or fitted for places of usefulness. The pioneering Friends' work for more than a generation in this north land has been as a yeast in its quiet, but powerful effect in lifting the better class out of superstition and error. The result of State church supervision of the spiritual affairs of the people is like a blight. The majority do not advance far without grave fears and forebodings of religious disaster. The Friends have always appealed to a class of earnest seekers who were not satisfied with a mere form of Godliness. They hunger after a personal living Christ, one who is more than a figure on the cross, one who is more than the historic Christ of the catechism a real, true and present



Friend, who can cleanse the heart as well as forgive sin.

The war cloud is still gathering blackness. The futility of military defense is on exhibition in a way that he "who runs may read," and "how readest thou" was never so easy to answer. Just read the testimony of the Balkans, and see bleeding Belgium a heap of ruins. The Scandinavian countries are studying the situation at very close range these days. The military experts are crestfallen; they see a little submarine sink a boasted dreadnaught in five minutes. The world was shocked at the loss of life on the Titanic; a sea monster now goes down with 2000 and it hardly causes a ripple. Flying machines can rain down dynamite on a helpless, sleeping city. Such words as horrible, terrible, awful, have become tame, meaningless terms. The young men return from camp and drill and they say "what's the use?" it's misspent time and money.

They listen eagerly to the better way. The old way of being driven like sheep to the slaughter is at a discount. Never was there a truer exhibition of "they that take the sword shall perish with the sword." Let not the American ship be torn from her moorings but show the world how "the work of righteousness is peace and the effect of righteousness, quietness and assurance forever."

Stavanger, Norway,  
November 2, 1914.

#### USE OF TOBACCO

The Indiana W. C. T. U., through its anti-narcotic department has issued a pamphlet of fourteen pages indicating the attitude which various educational institutions in the state take on the question of the use of tobacco. For the most part the managements have strict rules against the use of tobacco by the students. Some of them merely forbid its use on the college premises, while others have no rule on the question.

The following interesting letter from President Robert L. Kelly, of Earlham College, will indicate the position of this institution on this question:

Richmond, Indiana,  
January 29, 1914.

Mrs. Edith McNaughton,  
Ray, Indiana.

My Dear Madam—I take pleasure in replying to your favor of January 26th. It gives me especial pleasure because we have some very well defined convictions upon the question you raise. We would not have and do not have any person on our faculty who is addicted to the use of tobacco. We find

that it is entirely possible to get men of the highest grade of scholarship and best personal qualities who do not use tobacco. We do not allow the use of tobacco by our students in any form on the campus. This rule is enforced very rigidly. There are a few students who smoke, but they do so off the campus and they are practically without exception, ashamed to have any member of the faculty see them doing so. I asked a young man who smokes what percentage of the students of Earlham College smoke, and he said he estimated it at not over five per cent.—of the men, of course. I think this a very liberal estimate and it is made not by an officer, but by one of the smokers. With kind regards,

Very sincerely,

ROBERT L. KELLY.

#### CORRESPONDENCE

STRATHMORE, CALIFORNIA.

Editor American Friend:

Ever since reading the comments on the lesson of the "Last Supper" in our Quarterly, published by the Bible School Board of the Five Years Meeting, I have wanted to speak of my hearty approval of the same, not only with reference to the time, but of the fact that it was the "Passover Supper" mentioned so definitely by Matthew, Mark and Luke and not a substitute for it, or a new institution. I am convinced that no one, free from preconceived notions, would conclude from a careful reading of Matthew, Mark and Luke that it was not the Passover Supper. John does not intimate that it was a new institution or one to be continued. Some infer from John's teaching that it was not the Passover Supper of which Jesus and his disciples partook, as reference is

made to the Passover yet to be eaten; yet to my mind there is less difficulty in accepting what all four gospels say about the Passover, than to conclude by inference that it was not the Passover Supper.

In the *Sunday School Times* of September 26th, Professor Riddle says: "All three synoptic gospels state that our Lord ate the paschal supper with his disciples at the regular time, which was the 19th of Nisan. It is here held that the positive statements outweigh the inference that John xviii: 28 can be otherwise explained; that such an anticipation is well nigh impossible. The day of the week was Thursday it is almost universally held and, according to the chronology accepted here, was April 6, A. D. 30."

Professor Riddle and nearly all others not Friends, seem to take it for granted that somewhere along during that supper, was the institution of the Lord's Supper. Dr. Adam Clark, who strongly advocates the instituting of a new supper, confesses: "It is remarkable that St. John says nothing about the institution of the Holy Sacrament."

WILLIAM P. SMITH.

The Denver Friends' Meeting extends a cordial welcome to all Friends, who may visit Denver, to attend meeting whenever possible. Meeting house is at 4100 Shoshone Street. Sabbath School is at 10:00; meeting at 11:00 a.m. and 7:30 p.m. Pastor, George D. Weeks. Address Walter W. Weesner, Clerk, 4023 Umatilla Street, Denver, Colorado.

The Minneapolis Friends' Meeting wishes the names and addresses of all Friends who have come or expect to come to Minnesota. We invite those who pass through Minneapolis or St. Paul to arrange for stop-overs whenever possible. Address all communications to pastor, SAMUEL L. HAWORTH, 1918 Second Avenue, South, Minneapolis, Minnesota.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4418 Indiana Ave., First-day, 11 a.m.



## Canada is Calling You to her Rich Wheat Lands

She extends to Americans a hearty invitation to settle on her **FREE Homestead lands of 160 acres each** or secure some of the low priced lands in **Manitoba, Saskatchewan and Alberta.**

This year wheat is higher but Canadian land just as cheap, so the opportunity is more attractive than ever. Canada wants you to help to feed the world by tilling some of her soil—land similar to that which during many years has averaged 20 to 45 bushels of wheat to the acre. Think what you can make with wheat around \$1 a bushel and land so easy to get. Wonderful yields also of Oats, Barley and Flax. Mixed farming is fully as profitable an industry as grain growing.

The Government this year is asking farmers to put increased acreage into grain. Military service is not compulsory in Canada but there is a great demand for farm labor to replace the many young men who have volunteered for service. The climate is healthful and agreeable, railway facilities excellent, good schools and churches convenient. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or to

**G. W. Aird, 215 Traction Terminal Bldg., Indianapolis, Ind**

Canadian Government Agent



### A NEW FELLOWSHIP GROUP

On Sunday, November 15th, in Portland, Maine, a new religious society of young people was organized in the Oak Street Friends Church. It is to be known as the Fellowship Group of Oak Street Friends Church. Instead of using the name Christian Endeavor, it selected the name given above as more closely in harmony with present activities among young Friends. It is organized around a covenant instead of a pledge. The covenant adopted is as follows, and is called the Fellowship Covenant:

"Our fellowship is with Jesus Christ whom we acknowledge to be our Savior, and whom as Christians we are earnestly seeking to follow. Our fellowship is a comradeship with one another in an effort to cultivate within ourselves the graces of a Christian character. This our twofold fellowship we purpose to express in daily communion with our Master through prayer and Bible reading, in faithful support of and participation in the meetings of our Fellowship Group, and in earnest service for Christ in the church and in all other ways where opportunity offers."

On the adoption of the covenant the following named young people signed it in the presence of the meeting, thereby becoming charter members of this organization which promises much for the young people of the church: A. Hurford Crosman, Everett E. Goodspeed, Charles S. Tupper, Pearl G. Auspland, Helen Moulton, Olive Barker, Pearl Havener, Ruth E. Hull, Viola Hamilton, Hazel Gore, Isabel D. Auspland, Agnes Hamilton, Frances Tyndall.

### INDIANA CHRISTIAN ENDEAVOR UNION

We were surprised and grieved also to find so few Friends present at the Indiana State Christian Endeavor Convention recently held at Logansport, Indiana. I learned that Friends have seventy-three Societies in this state and that they stand third in the state in the number of Societies. Two of the superintendents of departments and one of the vice-presidents are Friends.

The program was fine. Every message was full of spiritual power. The very things for which we stand as a denomination and which we preach were emphasized. "The Quiet Hour" or real communion, "The Peace Union," "Bible Study," "Missions," and "Personal Work" or evangelism were prominent features of the program. We cannot understand why the young people of our church do not co-operate more with such organizations and conventions.

As Friends we have stood for many

of these great truths, when we have had to stand alone. We have carried the banner until these matters are now being taken up by others and we seem sure of victory. It is a poor time now for us to fail and give over the work to others. Nine hundred young people cheered the message of Dr. Francis E. Clark when he proposed that the young people sign a peace pledge and form a peace union.

The next convention will meet in Muncie, Indiana, and I believe young people ought to show their colors outside as well as inside of our denomination. In fact, I do not see how we can even be loyal to our denomination unless we keep in touch with these great movements.

E. HOWARD BROWN.

Westfield, Indiana.

### KANSAS YEARLY MEETING HOUSE

The last of the yearly meetings of Friends which will be held in Lawrence ended its session this forenoon with the final reports of committees and arrangements to incorporate the proceedings in a printed volume. Hereafter the annual meetings will be held at Wichita, which has been designated the permanent place of the gathering.

Although the yearly meeting will not come again to Lawrence, the control of the church is largely in the hands of Lawrence men.

The old stone church at which the yearly meeting was held has been offered as a gift by the yearly meeting to the congregation of the local church. A meeting of the local church will be held Wednesday for the purpose of deciding what to do with the offer.

The building was erected in 1872 and in the minds of the older members of the church, it stands for a great deal in relation to the welfare of Friends' Church since that time. Various offers have been made by business interests for the old church and site, but many

of the local members believe that if the building cannot be taken over by the local congregation it should be given to a charitable institution. The suggestion has been made that it be offered for a free hospital, and this will be suggested at the meeting of the local church Wednesday night.—Lawrence, Kansas, Paper.

### IMPORTANT NOTICE

"Esther E. Baird Love Fund"

To the members of the Woman's Foreign Missionary Union of Friends in America:

At the Triennial Conference held at Muncie, Indiana, last May, the Union gladly assumed the salary of our dear friend, Esther E. Baird, of India. At that time a number of pledges were made, and since the Conference closed, we are happy to report that Nebraska, New England, Iowa and Western Yearly Meeting W. F. M. S. have pledged a yearly amount towards this "Love Fund."

It was decided at the Conference that all money given for this fund was to go through the regular channels. The Union is therefore asking all who have pledged amounts, and all who desire to help in this precious work, to send half the amount of their yearly pledge before December 1st, to the treasurer of their own Yearly Meeting. In this way each Yearly Meeting will be credited with the amount given.

Kindly mark all money sent for this purpose, "Esther Baird Love Fund."

The Union has promised that half of the \$500.00 will be paid January 1, 1915. The various Yearly Meeting treasurers are therefore requested to see that the money sent them is forwarded to the Treasurer of the Union, Emma G. Randolph, 29 Williams Street, Worcester, Massachusetts, on or before January 1, 1915.

On behalf of the Union,

CHARLOTTE E. VICKERS,  
President.

**NO ALUM**  
**IN**  
**ROYAL BAKING POWDER**



## BIBLE SCHOOL LESSON

December 6.

Subject—Christ Risen from the Dead.

Lesson—Mark 16: 1-8; Matthew 28: 11-15.

Golden Text—Why seek ye the living among the dead? He is not here but is risen.—Luke 24: 5, 6.

Time—Early Sunday morning, April 9, A. D. 30.

Place—In Jerusalem and vicinity.

In Peloubet's Notes it is well pointed out that "the proofs that Jesus really rose from the dead depend in part on the certainty that He really died."

The evidences of His death are cited as follows: 1. Blood and water flowed from the wound in His side. 2. The centurion was convinced of His death and so reported to Pilate. 3. The tomb was new, and had contained no other body, so there could be no doubt of the identity of Christ. 4. The stone against the door of the tomb was sealed and a Roman guard placed so that no one could take away the body and claim Jesus had risen. 5. His friends believed Him to be dead. 6. The story of the guards was stupid, for if they slept, how could they know His disciples stole Him away, and furthermore, the disciples had no motive for stealing the body.

Jesus was buried probably about four o'clock on Friday, the 7th, and arose in the very early morning hours of Sunday, the 9th. His body lay in the tomb one whole day and parts of two others. By the common Jewish reckoning, this was counted as three days.

Evidently the friends of Jesus were not expecting a resurrection, else they would have been at the tomb watching. The women, who first discovered the glad news, and to whom Jesus first revealed Himself, had gone to the tomb to anoint the body as a token of affection.

It has been pointed out that all the gospels tell a different story, which is natural, as different persons to whom Jesus appeared are quoted in their own way. This is a strong proof of the reality of the appearance of Jesus, for if the stories had been manufactured, great care would have been taken to see that all agreed to the very letter. None of the accounts are at all inconsistent with any other account.

The announcement of the angel that Christ had arisen brought a command for action. The women were to be bearers of good tidings, and the disciples were to be assembled again as in the former days. They must be convinced for they were to be founders of the new church.

Peter, so ready three days before to deny His Lord, was the first man to visit the tomb, and with him seeing the empty tomb was believing.

Pilate would not readily believe the story that a few feeble fishermen had outwitted the Roman soldiers; hence the soldiers got the confirmation of the backing of the Sanhedrim in their false report of this marvelous occurrence.

Attention should be called to Paul's conception of the resurrection, I Cor. 15, from verse 12 on through the chapter.

## CHRISTIAN ENDEAVOR

December 6.

Topic—Twelve Great Verses. XII. The Life Verse. Rom. 6: 23. (Consecration Meeting.)

The gospel brings life, while the wages of sin is death. Life means activity, with all the consequent obligations.

The gift of God is eternal life, a life which must begin here and extend to all eternity with God. Eternal life is eternal joy.

It is the heart life that counts. All other life is superficial and barren of results. "By their fruits ye shall know them."

Strive for the larger life and the higher life, a life that is full of service as well as of happiness. No other life avails.

Strive for the constant life. God wants men and women upon whom He can count continually. The up and down life is most unsatisfactory.

We know whether or not we have life. The dead tree is easily discernible, so is the live tree. Luke-warm Christians have been repudiated by God Himself. Condemnation is upon the uncertain state.

It is inconceivable that one who has lived in a palace will be content to dwell in the tenement. Living the Christian life spoils one for the life of sin.

"If you live the eternal life, you will not worry or fret. You will live faithfully, doing your best from day to day, but you will carry around with you the measure of the endless years which will dwarf these temporary and trivial fears that are likely to seem so terrible."—C. E. World.

Have the members discuss some of the present-day opportunities of life.

## Married

Phelps-Binford—At the home of the bride's mother, Mrs. Joseph O. Binford, Knightstown, Indiana, on the evening of November 8, 1914, Nevil F. Phelps of Charlottesville, Indiana, to Ada Charlotte Binford, Willis Bond, pastor of the meeting at Knightstown, officiating.

## Born

Taylor—To George B. and Winifred Trueblood Taylor, at New Britain, Connecticut, October 25, 1914, a son, Robert Campbell.

## Died

Burson—Anna E. Burson, daughter of David S. and Margaret E. Burson, deceased, entered her Heavenly home, trusting in the merits of her crucified and risen Savior, November 11, 1914, after a few days' illness of pneumonia, at her late home in Richmond, Indiana. She was a life-time member of Friends church and for a number of years past and at the time of her death held the office of overseer in the church.

Howell—Samuel C. Howell died at his home near Selma, Ohio, October 24, 1914, at the age of 88 years and 2 months. Eighty of these years have been spent in the Selma neighborhood. Those who knew him know his superior character. He commanded the admiration, love and respect of all. Truly a great man has left us.

Miles—Elizabeth Bean Miles, daughter of John and Elizabeth Bean, was born at Alton, New Hampshire, December 26, 1827, and died at the home of her son, B. C. Miles in Salem, Oregon, November 15, 1914. She and her twin sister, Mary H. Tebbetts, were in girlhood and throughout life up to eighty years united by bonds of more than common sisterly affection. After attending Friends Boarding School at Providence, Rhode Island, she taught for a few years in New Jersey and Iowa. She married Benjamin Miles in 1858 at West Branch, Iowa. She was always active in the work of the church and for several years sat at the clerk's table in the women's meeting of Iowa Yearly Meeting. While interested in all lines of church work, she was most keenly alive to the cause of missions and the doctrines of peace. With her husband she spent ten years in mission work among the Indians, a part of this time serving as superintendent and matron of the Osage Government School at Pawhuska, Indian Territory. A few years before the death of her husband in 1890 the family moved to Newberg, Oregon, since which time she has been a standard bearer in Oregon Yearly Meeting.

## FOR SALE

A convenient, substantial, picturesque cottage home; electric lights, artesian water, garden, barn, chicken yard, shaded front lawn. Urban trolley passes house. Friends meeting near. Twenty-five miles east Greensboro, North Carolina. For further particulars, address JOHN C. TRIVETTE, Patterson Ave., Winston-Salem, North Carolina.

## HOMES FOR SALE

Own a home of your own in the new Friends Colony on Marbury Plateau in central Alabama. Your own terms. Climatic and health conditions ideal. For particulars, write Grant Hinshaw, Mountain Creek, Alabama, Route No. 1.

## Missionary Books

For Christmas Presents

**For Boys and Girls**—Biographies in story form; Livingstone the Pathfinder; Black Bearded Barbarian; Uganda's White Man of Work; Under Marching Orders; Winning the Oregon Country; Ann of Ava; Servants of the King.

**For Pastors and Workers**—How and Why of Missions; Decisive Hour; New Era in Asia; Recent Standard Books on—Japan, Korea, China, India, Africa, Moslem World, South America, Antilles, Mexico. In America The Negro, The Indian, The Immigrant, The Frontier, The City, The Country Church. Biographies of Livingstone and others.

**Special for this Year**—Social Aspects of Foreign Missions; New Home Missions; Individual and Social Gospel, 25 cents; The Call of the World, 25 cents; The Church a Community Force (for city), 50 cents; The Church at the Center (for country), 50 cents; The Making of a Country Parish, 50 cents; "Over Against the Treasury," 10 cents, and its sequel, "With You Always" (a vision on stewardship), 20 cents.

All not otherwise indicated, each 60 cents, postpaid.

Order early of CHARLES E. TEBBETTS, Richmond, Indiana.



## TROUBLES IN AUSTRALIA

The following statement has been made by Henry Flintoff, a lad who suffered solitary confinement under the Defence Act at the Queenscliff Fortress in Australia. His statements were subsequently put into statutory declaration form. (This case occurred prior to that of Thomas Roberts.)

"On March 17th I appeared at the City Court to answer a further charge under the Defence Act, for failing to render the service required. After assuring the Magistrate that I had conscientious objections and had no intention of doing the drill, I was ordered to Queenscliff for twenty days, together with fourteen others. On the morning of March 18th I was ordered to 'fall in' on parade, and I refused. The officer then said he would report me each morning. On Tuesday, March 24th, the Major from Queenscliff ordered me to 'fall in'; I said 'No.' 'Mind this is a direct order, I order you to "fall in."' 'I quite understand, sir,' was my reply, 'but I cannot do it.' I was then escorted to Queenscliff Barracks and taken before the commanding officer. After speaking some foolishness on the Japanese invasion, he asked me would I drill and defend this free country, the finest country in the world.

"On saying that my opinion was different to his, and that I could not do the drill because it was against my principles, I was sentenced to seven days in the cell. Two soldiers, one at the front and another at the rear, escorted me to my cell, which was about ten feet square. In it was a wooden bed. The cell was half dark. For three days I was kept on full rations ere my diet was changed to bread and water. On the fourth night I asked if I could be allowed a candle. They brought me a small piece which lasted about one hour, and I read. I was told that when I finished my time in cell I was going home. But I was escorted to Swan Island. On the following morning I was ordered to 'fall in,' but again refused. 'Well, go to your tent and stop there, I will see that you get cells again,' said the officer. Since that they never troubled me. My time ended on Saturday, April 4th. I find down there that the Japanese and Chinese invasion seemed to be the only things that keep the town alive with the military spirit."

## WANTED.

WANTED—A Loan. I will pay 7 per cent. interest on Two Thousand Dollars, Annual, for two years. Will give first mortgage on property worth four times the amount, and assign interest, as it may appear in Four Thousand Insurance, Security gilt edge.  
W. T. HODSON, Manchester, Okla.

## FOR SALE.

FOR SALE—My home, Friendswood, Texas; Ten Acres; half in oranges and figs; one-half mile to Academy, Church, post office, store, school and shell road. FRANK CLARK, Webster, Texas.

## FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

FOR SALE—Valuable Property at Bargain. Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, M. DAVIS BRANON, Mt. Airy, N. C.

## CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

## Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

## Westtown School

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

MORAL, EDUCATIONAL AND PHYSICAL LIFE

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.



## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

## OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

## DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLEN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 49.

TWELFTH MONTH 3, 1914.

New Series.  
Vol. II., No. 49.

## The Well Diggers

GEORGE HENRY WILLETT

"The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose."—Isa. 35: 1.

Thus spake the prophet: "In the desert where  
The weary sands lie burning in the noonday glare;  
Where weltering and festering in envenomed sleep  
Foul serpents writhe and coil, and poison lizards creep:  
In God's good day this burning waste shall bloom.  
Where now the very air is fouled with things unclean,  
Where raving beasts add terror to night's gloom,  
E'en there shall fragrant gardens grow and pastures green.  
Here all unharmed shall little children go,  
And living streams make music as they flow."

Thus spake the prophet long ago; but still, as then,  
The world has many a weary, sunburned desert plain.  
Cries of despairing men are heard from dens of shame,  
Vile, sin-cursed spots, where, sad and devil-driven  
Lost men cry out and die; and not for them  
One blessed cooling drop descends from heaven  
E'er cursing loud the serpents and the burning sand  
The spirit wench free from out that tortured land.

Yet, O my brothers, may these weary wastes rejoice with song  
When that the streams of living heavenly water flow among  
The burning sands. When in the strength of Him who sends the  
living streams  
Men get them out into the noonday's burning beams  
And in the desert dig the ditches, sink the wells.  
Right weary work, my brother, but for love of Him  
Whom drinking, we shall never thirst again  
Fare we far out into the plain, with holy glee.  
And lo! before that song serpents and dragons flee!  
And where the wicked desert wastes a terror stood  
Build we a garden for the home of God.

—Northwestern Christian Advocate.

# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### Thanksgiving

For love and home and peace and rest,  
For tender ties that make life blest  
And shield the heart from strife,  
For harvest rich and bounteous yield  
Of garnered grain from furrowed field—  
We thank thee, Lord of life!

For richest beauty thou hast spread  
Beneath our feet and overhead  
In every clime and place,  
For upward reaching heart of faith  
That looks beyond the way of death  
We thank thee, Lord of grace!

—Francis McKinnon Morton.

### With Our Exchanges

**Northwestern Christian Advocate**—If our readers had entered the Methodist Building at Chicago last week they would have thought it was a wholesale grocery house. Boxes, packages, barrels, by the hundred revealed that Methodists were not deaf to the appeal for the Christmas Ship sent out by the Board of Sunday Schools. A splendid response to a beautiful cause.

**Pittsburgh Christian Advocate**—That the "Woman's Home Missionary Society is writing one of the greatest pages in the history of Methodism," was evident at the national meeting which recently convened at Syracuse, New York, when voices from Alaska to Puerto Rico sang the one great song of "Service"—"Not to be ministered unto, but to minister." The unanimous desire to serve mankind, and the attitude of purpose charged the atmosphere with an element of power.

**Pittsburgh Christian Advocate**—The Bishops' Address and Appeal to the church in the interests of the Conference Claimants Fund and the inauguration in 1915 of a campaign for five million dollars, will be placed this week in the hands of every Methodist pastor, to be read in the public congregation Sunday, November 15. Every pastor should with earnest sympathy perform this service.

**The Evangelical**—The General Conference of the United Evangelical Church, our great quadrennial gathering, with its responsible duties, engrossing labors, far-reaching legislation, its rare privileges and delightful fellowship has passed

into history. It was a most important session. The reports were in the main most encouraging, the legislation was progressive, the spirit harmonious and the tone optimistic. Some very perplexing problems were met and results obtained in their solutions that were very gratifying and indicated direct answers to prayers and the guidance of the Holy Spirit. Representatives of the Bible Training School of New York, the Federal Council, the Commission on Evangelism, the M. E. Church, the Evangelical Association were heard with much pleasure and profit. A rare pleasure it was to have Superintendent Dubs with us direct from the mission field in China. The future of the Church is very promising as we enter the duties of a new quadrennium. Let us pray that the promise may be fulfilled.

**Religious Telescope**—The United Brethren Church dare not fall behind in this Home-Mission-Week procession. We need a renewal of consecration to the maintenance and extension of our Church work. Only so can we help save America. To give up country churches because Methodists and Baptists are doing so is unmaning ourselves. To sell our country churches at fifteen per cent. of their value, simply because we have debts some place else is home-mission observance with a vengeance. To shut our eyes, not only to possibilities, but to actualities, is a disgrace unmentionable and unthinkable in these days of heralded progress and challenging opportunity. Let this week, beginning on Sunday, November 22, and closing with the following Sunday, November 29, mark the beginning of a new devotion, a new proclamation, a new heroism, a new consecration of native talent and gathered finances to the only cause which makes America worth living in and worth being thankful for—its more thorough Christianization.

**The Continent (Presbyterian)**—It is sometimes thrown up to the church that it is so difficult to find the right man for an important vacant pulpit. Where are the men is a favorite expression. Well, for that matter, that question has to be asked everywhere. Think over the large colleges which have been waiting for months to find presidents and remember how many teachers there are among whom to choose. Think of the rapid progress of men in large businesses, railroading, banking. As soon as a man of power appears, it appears also that he has been needed very widely. As for the churches, most of them will have to be content to take men not yet made and make them. The raw material is not so uncommon. The principal thing is for churches to act, to get down to business, and end the pretense that they are so dreadfully important that only some rare type of man will do for them.

**Western Christian Advocate**—At the recent meeting of the Board of Bishops in Washington, D. C., the interests of the Conference Claimants were among the chief subjects for consideration. The bishops have issued an appeal and address to the churches inaugurating a campaign for the raising of five million dollars during 1915. This is the pastor's opportunity, and every man ought to feel that it is for the greatest interest of the church. She must provide well for her workmen in their age, or bear the blame that will sting the depths of the heart. The work will not be done unless the minister leads in the matter, or at least bears his share of the burden and then calls his brethren to stand by and assume that part of the load he is unable to bear himself. It is urged that every pastor should read the bishops' address before his congregation on November 15. This will be really obligatory, and any pastor who is dilatory will be considered culpable by his brethren.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 49

RICHMOND, INDIANA, TWELFTH MONTH 3, 1914.

New Series.  
Vol. II. No. 49

## The Realistic Application of Gospel Truth

Following hard upon the heels of an era of critical Biblical research and technical theological examination, which has been more or less disturbing to the church for the past two or three decades, has come a period of wide-spread and intense popular yearning to have visualized the vital truth of the gospel of Jesus Christ; to behold the practical realization of the fundamental tenets of Christianity, as applied to the every-day problems of human life. Apparently the world is ready and anxious for a religious invoice and there are signs that it will be satisfied with no surface or ordinary investigation.

No formulae of Christian doctrine will appease the soul hunger of this new era. Professional Christianity will only serve to drive multitudes into the open field of infidelity. No creed will stand in the white light of the searching inquiry that is abroad in the world, except as it points the way to a realistic redemption and a certitude of hope that is convincing. Christianity is at last coming into its own, because as in no other age, it is about to be put to the severest test in the open forum of the world. Its only danger will be the imperfections of the agencies which stand as the chief sponsors of Christian truth.

The violent cataclysm that has torn the historic civilization of Europe from its moorings may be described as the immediate if not the primal occasion of this awakening inquiry that has come upon the world. Men are asking everywhere why Christianity was not potent to avert such a catastrophe, which in itself is a testimonial to the evolution of world ideals to a place where the public mind readily observes the incongruity between the commonly proclaimed Christian doctrines and a resort to the artifices of bloody war. As time advances the insistent query will constantly be presenting itself as to whether Christianity will avail to avert another like struggle.

But this spirit of inquiry is not alone directed to the war. Other wrongs have intruded themselves upon the public thought, and men are asking about the continuance and permanency of evils in the world of society, business and government. Can the public conscience, can the social order be Christianized? Can the church and our city slums both continue to thrive side by side with no power of the one to cure the sin

of the other? Can the paradox of Christian freedom and industrial oppression be forever maintained in the same civilization? Can the Christian state—if indeed there be such an institution in fact—maintain its fiction of ministering to public need and caring for its citizens according to the standards of Christian benevolence, so long as it tolerates and even condones the institutions which prey upon the objects of its solicitude and which are constantly eating at the vitals of its own organism?

What the world is really inquiring about, in so far as it is seeking an honest answer as to the application of Christian truth to vital human problems, will not affect the standing and permanence of the verities of the Christian faith. While admitting the imperfections of the agencies which are the avowed advocates of the gospel propaganda, the investigators of this new era will find that there is much more of solid workmanship in the building of a Christian civilization than is always readily apparent. In the face of privation and deadly persecution, the church has maintained its testimony through the centuries and there are many landmarks that beautify the record of achievements which has made for human betterment throughout the Christian era.

But the spirit of inquiry has come and the church should hail it with satisfaction. It will mean the narrowing of that twilight zone between purpose and achievement, between spiritual profession and spiritual attainment, between Christian ideals and actual Christian experience, the existence of which has been the occasion largely of this element of doubt as to the virility of the Christian faith. Henceforth, they who avow their faith in the gospel of the Son of God must take higher ground in life and practice; they must strive to make Christianity realistic as applied to the problems which affect human life the world over, or else, in the face of this era of keener investigation, multitudes will take the path that leads to deeper skepticism and doubt.

It is a day of heart searching therefore for the Church of Christ. Civilization no less than the social order of nations must be Christianized by the power of applied truth. If war exists because the world is yet wicked, if saloons continue, if vice can be con-

doned, if oppression runs riot because human society is yet unregenerated, the problem of the church to present the gospel of the Christ as the saving power among the nations becomes imperative. Galilee must and will become the conqueror of Corsica. If the church proves faithful to her trust, Christianity will take up its march toward a higher destiny, toward a more realistic exemplification of its saving faith.

In the midst of the searching inquiries that are bringing the Christian church face to face with new conceptions of duty and of opportunity, what of the Society of Friends? To what extent has it put to the test its own ideals? How far has it marked progress in proving its fundamental denominational tenets? By how much has it succeeded in exemplifying in practical life the gospel truths which its prophets have proclaimed? Wherein is the evidence that the faith of its fathers has found expression in the abundant fruitage of righteous living on the part of their sons and daughters? Is Quakerism as the world has heard it, and as our doctrinaires have taught it, only an ideal to be the guiding star of nobler aspiration and endeavor, or is it a verity of life, a satisfactory rule of conduct for saintly living and practice?

Was George Fox a dreamer when he boldly proclaimed himself the recipient of a soul satisfying message from the Son of God, and thereby declared that he "lived in the virtue of that life and power that took away the occasion of all wars?" Were the delegates to the Quinquennial Conference of 1887 which adopted the Richmond Declaration of Faith mere idealists when they expressed their conviction that "all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands?" Was it a bit of fiction or a mighty truth that was put into the Uniform Discipline, *"It is an essential part of the faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals and also for society is transformation through the power of God and implicit obedience to His revealed will?"*

Perhaps no other religious body has raised a higher spiritual standard for life and conduct than has the Society of Friends. But in the light of searching inquiry we will be judged by our actions rather than by our professions.

It will be readily admitted perhaps, that as a body we have hardly lived up to our ideals. Professing to be Friends, we have seen rivalry and bitterness sometimes where there should have been sympathy and fellowship. Professing holiness at our denominational altars, we have sometimes accepted a counterfeit variety that has lowered the standard of Christian perfection. Ignoring the formulae of worship and turning aside from the rites of outward communion, we have

often fallen short of that divine relationship with the Father which the outward observance typifies. With regard to war, to oaths, to many of the requirements of discipline and the standards fixed by the Queries, there have been all too frequent delinquencies in our testimony.

It will hardly suffice to say that we have a goodly heritage and that we have done as well as others have done. It is for the lack of doing better, yea, even of doing its best that the Christian church has not availed to satisfy the questionings of those who are hungry to see a genuine and realistic application of gospel truth to the world problems of this age. By so much as there has been a wide margin between our Quakerly professions and our practices, have we missed a golden opportunity to impress the gospel truth in a convincing, impelling way before the world. To what else more than to our delinquencies in this particular can we attribute our failure to grow and become the mighty body which was foreshadowed in the days of our forefathers?

One of our greatest denominational problems is that we shall set out to realize upon the investments of our high standards of faith and doctrine. In no other way can we satisfy the demands of this new era; in no other way can we satisfy the demands of our own denominational conscience. The world is looking for a conception of Christian truth that harmonizes with the exact teachings of Christ Himself, and with these the teachings of the Society of Friends are in complete accord. If during the next decade we can succeed in measuring up approximately to our professions, we will have gone far toward satisfying the world's questionings, and we will have made valuable contributions to the religious life of the world.

#### English Peace Statement

We are impressed with a feeling that Friends in America are missing a golden opportunity to advance the cause of peace. It is conceded by all who have read it that the statement issued some weeks ago by London Yearly Meeting for Sufferings is one of the strongest utterances on the position held by Friends that has yet been given. More than 400,000 copies have been circulated in England, and it was printed as an advertisement in all the leading English dailies.

We would suggest that Monthly Meetings as well as interested Friends order copies for distribution, not only among our members but among other people as well. It is an unusual opportunity to get our doctrines before the world at a time when everybody will read.

We have received a large quantity of these statements and can furnish them at the rate of two cents per copy. One hundred copies, \$1.50. Address THE AMERICAN FRIEND, Richmond, Indiana.



## The Romance of Preaching\*

BY CHARLES M. WOODMAN

The Society of Friends will some day be called to account for its neglect of the function of preaching. The office of the preacher as an office is nothing, the ordination by church action and elaborate program is not (and that rightly) in our polity. But in the welcome absence of these things we are prone to ignore the greatness and power of the preaching gift. We have emphasized the ministry of the membership to the point of even crippling the ministry of the preacher. Our literature, current and historical, has been guilty of implying, at least, that the Society of Friends affords little place for the cultivation or use of the larger preaching gift, that those who have it had better look to other denominational fields for its expression. I frankly resent the implication as out of harmony with our fundamental position, if our claim to be the modern echo of First Century Christianity has any weight whatever. Paul and Peter as preachers will always stand out as the soul, inspiration and leadership of the early church. The mission and place of the preacher in the Society of Friends ought to be greater than among others, because we have resting upon us, not simply the responsibility of carrying the Gospel to the world, but that added task of cultivating and inspiring the ministry of the membership.

In "The Romance of Preaching," by the late Charles Silvester Horne of London, there is a mighty setting forth of the power of the preacher in molding and shaping the world for God. The lash of this man's vigorous intellect, and the warmth of his strong heart are inspiring as set forth in his vigorous exposition (with modern application) of the careers of Moses, the Apostles, Athanasius, Chrysostom, Savonarola, Calvin, John Knox, John Robinson, Wesley and Whitefield. The book is worthy serious reading by those who hold positions of leadership in the Society of Friends, for the point of view is so strikingly Quaker that we can claim the spirit of the author if we have no right to his name. He frankly tells us that inspiration is not conditioned by a white tie or a Geneva gown,—that he has listened to truths as noble and Christian on the floor of parliament as have ever been uttered under the dome of St. Paul's. Ploughmen and herdsmen, carpenters, fishermen, tax-collectors and tent-makers, sons of German miners, Huntingdonshire farmers, and Kentucky backwoodsmen, each in his time and order, have received the divine afflatus, and therewith, the spiritual and moral leadership of mankind.

When preachers under the divine leadership have not only stirred multitudes and won souls for God as did Athanasius and Chrysostom, Wesley and Whitefield, but have also evolved and established new economic and social orders as did Moses,—ruled cities like Savonarola and Calvin,—and fashioned the spirit

of a country as John Knox did Scotland, it is fitting to recognize that behind the great upward movements among men everywhere may be found the voice of some prophet, breathed upon from above, and breathing out the dynamic of divine power. The preacher has been the mouthpiece of God to men from the time of the thunderings of Sinai to the rumblings of discontent in the social order of the present day, when men are mere cogs in the wheel of industry, and the cry of the wasted manhood and the forsaken childhood and womanhood of Europe can rise but as an offense in the face of a long-suffering and patient God. It is not the statesman's business alone to heal these open sores of the modern world; it is primarily and most onerously the preacher's task. Let him be supported by a people who will encourage his gift, catch the glow of his vision, and provide the channel for his power.

Portland, Maine.

### Pure Religion

BY JOSEPHINE WOODWARD

There is and always has been but one message, "Know Thyself." The "Inward Light" is the message of the seers of all ages. We might say "Stop, look, listen and obey." It is the Eternal Christ within. "If any man will do the will of the Father he shall know of the doctrine." The surrendered heart is God-taught. We must tell the "man in the street" to look to God or the Father as Christ looked, above all doctrines and forms. The Holy Spirit will show him the things that are of Christ. But we must be sure of our surrender, whether it is total or not; we must ask ourselves in deepest earnestness if we are willing to live poor and despised, misunderstood, deprived even of the opportunity to work for our Master outwardly, if such be His holy will. We must be, as Fenelon says, "all faith." We must have a transcendent love of God, to go without spiritual joy, to ask no sign, to say humbly and with trust "Thy will be done." We must be able to say, "Forsake me forever, I will love thee, my king can do no wrong, I must love thee."

The poor are easier to reach than the rich. They are often humble. We can tell them just our own experience, it is enough.

Faith, surrender, prayer, obedience, then study—love will inevitably follow. If we have these things our sincerity also will be inevitably proved by our social service.

Many truly great men have sincerely praised pure Quakerism. If we have pure love and preach it in God's will many people will want to be where we are.

Victoria, B. C.

Those are in a sore strait who have to lead children to God where parents are pulling in an opposite direction.—*Edward Garrett.*

\* "The Romance of Preaching," Horne. Pilgrim Press.

## OUR WEEKLY SERMON

### Bringing Life and Immortality to Light

(Synopsis of a sermon preached by Luke Woodard on the occasion of the funeral of Anna E. Burson at her late home at Richmond, Indiana, Eleventh Month 14, 1914.)

It is well for us on occasions like the present to pause and show our sympathy with our bereaved friends, and heed the voice of God as He thus speaks by His providence, as well as by His revealed word, appropriate portions of which have been read at this time.

For our comfort I quote II Timothy 1: 10, where the apostle Paul says Christ "abolished death and brought life and immortality to light through the Gospel."

Death, viewed apart from the Gospel, is an awful catastrophe. It is a total eclipse of life, and all that pertains to earth. From the beginning of our race it has been doing a wholesale business, and like a mighty conqueror, age after age, has been sweeping his multiplied millions off the stage of life. This earth is one vast charnel house. No sooner does a human being begin to breathe than he begins a journey to the grave. And this brief life is subject to many ills. It is true that "man born of woman is of few days and full of trouble." In the midst of his dire afflictions Job said: "Oh, that it would please God to hide me in the grave!" And yet, as if to check the thought, he adds, "If a man die, shall he live again?" This is the question of all hearts. A question which philosophy, science, nature has never satisfactorily answered. It is answered by Christ who has "brought life and immortality to light through the Gospel." Not only is there the fact of future existence, but He has also revealed the further fact that for those who comply with the conditions made known by that Gospel there is in reserve an endless life of bliss.

While we come into the world under the necessity of dying—"it is appointed unto men once to die"—He who was from all eternity came into the world for the purpose of dying. "He was made a little lower than the angels for the suffering of death;" yet as the prince of life, He has abolished death. He abolished it by first meeting it. His death, though wicked men were the visible agents, was His own voluntary act. He says himself: "No man taketh my life from me. I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father." Death could not hold Him. He arose, and thus abolished death in His own person. Hear His as He proclaims from heaven in the ears of John on the Isle of Patmos: "Fear not, I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The effect of His death is co-extensive with that of the fall. It is universal. While moral or spiritual death was entailed upon the entire race as a consequence of the fall of our first parents, all have been

redeemed by Christ who tasted death for every man, and hence, prior to years of accountability spiritual death has been abolished so that the infant is in a condition of acceptance, and dying in this state, though the mortal part returns to dust, the immortal spirit is received of Him who said, "Of such is the kingdom of heaven."

After we have come to years of accountability and come under condemnation on account of our own sins, life spiritual is bestowed freely as the gift of God on the gracious terms of the Gospel—repentance toward God and faith toward our Lord Jesus Christ; and by an experimental resurrection, spiritual death is abolished, and we are passed from death unto life.

Not only this, that death referred to in the text, "it is appointed unto men once to die," is to be abolished. Christ Himself said: "The hour is coming when all that are in their graves shall hear the voice of the Son of God and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Thus Christ will abolish death universally, for there is to be a resurrection both of the just and of the unjust. In the case of the just, death is swallowed up in victory.

It is of unspeakable importance, then, that we embrace the terms of offered grace and mercy, that ours may be a resurrection unto life.

How grateful we should be that we are favored with the Gospel by which life and immortality are brought to light.

What a contrast between our lot and that of the heathen who, on funeral occasions, such as has brought us together, sorrow, as the apostle says, as those having no hope.

We certainly esteem it a privilege to weep with those who weep, as we do now, and mingle our tears with these bereaved sisters, and our tender sympathy goes out to the brother and sisters in California, who are not privileged to be present—to all these loved ones who feel most deeply the loss of the loving and devoted sister, but not without hope do we sorrow; indeed, our rejoicing abounds above our grief in the assurance that the departed one is safely housed in the mansions which are prepared for all His redeemed.

I have known our departed sister many years, and have often taken sweet counsel with her at the House of God, and fully endorse the beautiful obituary which has been read in our hearing, and regard it not as empty eulogy, but as a delineation of facts, as it spoke of her conversion in early life, her experience of entire sanctification, at a later period, her consistent walk, her devotion to duty in the home, in society and in the church.

Courage is heart age. Heart strength is in proportion to purity. "My strength is as the strength of ten because my heart is pure."

He is dull of vision who can see nothing in the river but his own reflection, and nothing on the landscape but his own shadow.



### The Shawnee Mission

(From the Kansas City Star)

"The Quaker Mission to the Shawnee Indians in the territory of Kansas was established in what is now Johnson County, in 1834. A family was sent out by the Society to superintend it, a teacher procured and school organized, which was kept in successful operation many years. The mission was supported by the Society of Friends in Ohio and Indiana. A large frame house, with barn and outbuildings, all of solid walnut timber, and two hundred acres of land under cultivation constituted the mission property."—*Andreas's History of Kansas*.

The large frame house of solid walnut in which the school of the Quaker mission was taught, and in which the teachers lived, is yet standing, just as it was in 1834, with the exception that it shows some signs of wear, and it has had a new roof since then. To reach this eighty-year-old building one may go on the Strang electric line to Heite Greenhouse station. Get off there and walk west a few rods to where the road dips down to cross a brook, and there stands the old mission house, one of the first buildings erected in Kansas. John F. Myers, a truck farmer, and his family, live in it now.

The house is seventy-five feet long and has three stories, the first of stone up to ten feet, the other two stories of walnut. The weather boarding, beams, floors, doors and finish, even the laths are split. The nails are hand forged. The locks on the doors are of the kind used a century ago. Mrs. Myers knows the history of the house. She has lived in it fifteen years. Soon after she went there a very old lady, whose name she has forgotten, came to see the house. She said that when she was a young woman she was sent out from Ohio as a missionary to the Indians, and she lived and taught in the old house until she was married. "She was a charming old lady," says Mrs. Myers. "When she first came in through the gate and I went out to meet her she pointed to that great honey locust tree at the east end of the house—you see it is two feet thick—and she said: 'I planted that tree.' Then she told me who she was and I took her all through the house. She told me before she went in that she particularly wanted to see if three Indian tomahawk cuts were still in the walnut door that opens from the front room upon the stairway into the kitchen below. She went in and found them. I will show them to you."

Mrs. Myers led the way to the door, and there were the three gashes in the wood of the door, each about three inches long and so deep that the wood below had splintered off as if the blows had been struck with savage force.

"She told me," continued Mrs. Myers, "that one day when the men folks were in the fields out of sight of the house, and only the women and children were inside, a band of savages who had come drunk from Westport, were riding their ponies westward along the Santa Fe Trail, which passed the door just beyond that further row of honey locusts, and when they came

here to the mission they rode in, giving their war whoop, and with tomahawks in hand, rushed in to massacre the women and children; but they locked this door and huddled together in a corner of the kitchen below. The Indians started to chop the door down with their tomahawks, but found the walnut too tough and, after striking those three blows, they gave it up and soon afterward rode away."

The missionaries who built this house put a well in a corner of the kitchen in the basement to provide against a siege if the Indians should break out at any time. The well has been filled up by Mr. Myers. The big fireplace in which the meals were cooked, the dining room, the bedrooms upstairs and the large school-room in one end of the building are just as they were seventy-nine years ago. Patches of the blackboard are yet upon the wall.

The house sits in a little grove of honey locusts, and there is a row of cedar trees along the front. Beyond the locusts, across the ruts that yet remain of the Santa Fe Trail, are a dozen or more apple trees remaining of the great orchard that once grew there. One of these trees has a trunk three feet in diameter.

Just beyond this is the graveyard in a grove of giant elms, with headstones leaning awry, or lying upon the ground. One of these, a native stone, has carved on it in rude letters this inscription:

Aseneth C. Kirby  
dec. 11th Month, 1855.

Another stone bears the inscription:

Jesse Harvey of Harveysburgh.  
Born 26th day of 11th Mo., 1801.  
Died 12th day of 5th Mo., 1848.

He was probably a relative of Henry Harvey, a Quaker missionary, who, according to Andreas's history, was superintendent of the mission for two years beginning in the spring of 1840. When he resigned as superintendent the mission school had forty Indian children.

Another stone with a tangle of rose bushes growing beside it has this inscription:

H. M. Mendenhall,  
Died 15th of 6th Mo., 1874.  
Aged 21 years.

A child of Benjamin Chouteau, one of the famous Frenchmen who made fortunes trading with the Indians, lies there too, as this inscription shows:

William, son of  
Benj. Chouteau,  
Died Feb. 7, 1868.  
Aged 7 years.

History says that among the earliest white residents of the Shawnee Indian reservation were the Chouteau brothers, who built trading houses there in 1828.

Other stones are at the graves of Margaret, wife of David Painter; William, son of Isaac Baldwin; Walter Ernest, son of C. W. and E. R. Allen, and Levender Jessup, who died at the age of seventy-two years.

None of the Hadley family lies in the old graveyard. Jeremiah Hadley came to the mission as superintend-

ent in 1855, with his three sons, Samuel, T. J. and John Milton, father of Herbert Hadley, former governor of Missouri. The mission house saw stirring times before and during the war. Hadley, a Quaker, was a fearless advocate of the free state idea, and this brought upon him the enmity of the Missourians, and in 1855 a party of border ruffians went to the mission, threatened to kill superintendent Hadley, and stole six horses and a carriage, and rode away. The same history relates that later a squad of Missourians came to the mission in search of John Lockhart, Quaker teacher under Hadley, who had been elected to the free state legislature of Kansas, and they would have killed him if they had found him. He was in the house, but "he saved himself by dexterously slipping from one room to another that had been searched." The mission was abandoned about the beginning of the war, and it and its three hundred and twenty acres of land reverted to the government and was later sold to different persons.

NOTE.—Since the foregoing article was written the family has moved out of the mission house, and it is now entirely deserted. On account of the defective roof the building is being badly damaged. The recent Kansas Yearly Meeting appointed a committee to see what means can be used to care for the little plot of ground which contains the graves.

### Protecting Our Denominational Name

Last week we printed the two bills pending in both Houses of the National Congress, designed to protect our denominational name against use in articles of trade and commerce. We trust that the request that Friends should write their Senators in behalf of these measures, will not go unheeded.

We present herewith portions of a brief prepared by a member of Friends Legislative Board, Benjamin H. Doane, of New York City, in behalf of Senate bill 5698 and House bill 16098, proposing an amendment to the trade-mark law.

#### DIGEST OF THE BRIEF

The public considerations which, in the view of the Religious Society of Friends, should influence and control Congress to enact into law the above Bill, were submitted in a Memorandum to the Commissioner of Patents in opposition to an application for registration of a trade-mark in the word "QUAKER," *In the Matter of Trade-Mark Petition, Serial 69883, Filed March 17, 1913, and Published September 23, 1913.*

The Commissioner, after reading it, announced that though the Memorandum was very interesting, yet, *in the absence of specific legislation*, he deemed that he would not be warranted in refusing such registration.

If, therefore, words of the character sought to be protected by this proposed amendment, of which the names QUAKER, PAPIST, JESUIT, are examples,—words which are associated with the holiest and most ineffable aspirations of the human soul,—are to be saved from degradation, or the chance of it, by use for private gain as market signs to attract unthinking buyers, the duty of such public protection can be in a measure discharged by the passage of the Bill under consideration.

It would seem to be too notorious to require any statement of facts or argument to establish that the name QUAKER,

through the reputation of the members of the religious sect who are so called, has for centuries been a synonym for scrupulous and even meticulous regard for unvarying truthfulness, fairness and integrity in trade, and as the highest guaranty for the genuineness and quality of merchandise; and that its unauthorized use in trade by persons not Quakers cannot be considered, as such users have been heard to claim, as a *fanciful* use of the term without reference to the religious society called Quakers. Such a claim is so baseless as to be grotesque. It is not a fancy name, it is the name of the sect mentioned, and the attempt to deny it is an abnegation of common sense and an outrage upon common decency.

The appeal to equity which may be anticipated from certain interests is equally fallacious. Long continued wrongful use cannot make wrong right. All that such users had in the beginning was their goods, which they have misrepresented as QUAKER goods. They have their goods still, with the added gain made from misrepresentation that they were QUAKER goods. The longer the wrong has been endured, the less cause of complaint the wrongdoers have. Even the full fruit of their fictitious reputation, built up upon the misuse of the word QUAKER, can be entirely saved to them by their purging themselves at this late date of the wrong and the substitution of an honest description of their goods, whether they be oats, or whiskey, or any other thing.

The word "Quaker" has been used since the year 1650 to describe the people of the religious sect known otherwise as the Religious Society of Friends. According to George Fox, their founder:

"Justice Bennet of Darby was the first that called us Quakers, because I bid them *tremble* at the Word of the Lord. And this was in the year 1650."

From that time to the present day, the Religious Society of Friends, through scorn and scoffing and whipping and imprisonment and maiming and violent death, have borne and accepted the common appellation of "Quaker," holding to the Light and doing their work in the Power that caused them to quake. The name "Religious Society of Friends" is but little used by the community at large as descriptive of the members of that sect; while, on the other hand, the use of the name "Quaker" for that purpose is so general as to be practically universal and almost exclusive.

Most religious denominations fortunately have adequate protection under Sub-division *b* of Sec. 5 of the Trade-Mark Law as it now stands, by virtue of the proviso—

"That no mark which consists merely in the name of a \* \* \* corporation \* \* \* shall be registered under the terms of this Act."

Doubtless Congress in so providing did not contemplate that anyone in trade would venture to register as a trade-mark a name by which any religious denomination is commonly known or called. But this *casus omissus* can and ought to be provided for by the proposed amendment, especially since the Commissioner of Patents has ruled that it does not come directly within the scope of Sub-division *a*, as immoral or scandalous, that is to say, "extremely offensive to the sense of duty or propriety" of even a Quaker to commit such an act,—or "inimical to the rights or common interests" of all Christians to have a Christian denominational name (because not a corporate name) degraded and dragged through the market as a bait to incite bargain-bros to become buyers.

That other denominations are commonly called by their corporate name is, of course, the reason why the name of no other religious sect is so disgraced or degraded. But the word "Papist" is no part of the corporate name of the



Roman Catholic Church. The word "Jesuit" is no part of the corporate name of the religious society commonly so called. The former is (even as was the word Quaker in its origin) sometimes reproachfully used as a synonym for Roman Catholic. Yet the scandal of registering the names "Papist" or "Jesuit" as trade-marks, whereby any Roman Catholic citizen would be affronted in public, has been so far averted, not because it is illegal, but merely because, though legal, it doubtless would not be good business to do so. The word "Methodist" was originally used reproachfully to describe the members of the "Holy Club" at Oxford, who were the founders of the great Methodist denomination. Fortunately the word "Methodist" is protected as being part of a corporate name; otherwise, what an opportunity, under the present state of our laws, to the avaricious and unscrupulous to exploit a new cocktail under the name of "METHODIST MARTINIS," to be placed alongside the equally offensive trade sign "QUAKER WHISKEY." Methodist and Roman Catholics are more numerous than Quakers. Yet, while Friends rejoice that other denominations have not this grievance, they would remind the law-making power of the nation that the one ewe lamb of the Quaker is as precious to him as are to them the flocks of all the others; that all denominations should have the equal protection of the laws, and that where existing law does not accord it, it is the sacred function of the legislative branch of the government to provide it.

It may perhaps be argued that the use in trade of the name QUAKER should not offend us, as it is complimentary to the Society of Friends. The answer is, that taking from a person his good name and trading upon it for private profit merits a very different characterization. And the case is not improved when the name is not that of a person but of a religious body.

But under all subterfuges, appears the one and only reason that the name QUAKER is seized upon so avidly, and that is its value in trade to sell goods, created by successive generations of the people called Quakers.

The one effort of the Religious Society of Friends, generally known as Quakers, has been to dwell in the power of God and to obey His law, which is Love and which keeps down the spirit of strife. Yet, because they rebuked those who would make a profession and a trade of the power that caused Friends to tremble, they were persecuted most cruelly. In England thousands of them rotted to death in horrible prisons, and in nearly every American colony savage laws were enacted against them under which, in addition to fines, imprisonment and banishment, their ears were cut off, and the whipping of Quakers became so common as if it were but play, while saintly men and women forfeited their lives on the gallows for their faith. Of one of these, a young mother, hanged on Boston Common, a bystander remarked as she was turned off, "Her face did shine in the image of God" (Sewall's Hist.), and one of her executioners said when he reached home, "Mbther, we have this day killed one of the Lord's anointed" (Gummere's Hist.).

Surely it is not reserved for these days of religious liberty, now that it is physically safe for the timidiest member of the Society of Friends to be recognized as a "Quaker," for the sovereign power of the land to make a mock of them by denying their petition to prevent a trading right in the name "Quaker," consecrated as it is by suffering and persecution and innocent blood, to those who, though not members of the sect, still seek to reap a profit from the reputation which Quakers have gained through centuries of steadfast abiding in the power of the Word that causes them to tremble.

That would indeed be a connivance with immorality and

scandal in which, your petitioners respectfully and confidently maintain the belief, the Congress of the United States will not join.

For the name "Quaker" from the very first obtained and continues to hold a reputation in trade and business which many tradesmen have covetously envied, but which it is monstrous for anyone without right and truth to assume. \* \* \*

To this day, following the early practice, founded on the principle stated by George Fox that "he who wrongs his neighbor wrongs himself." In every assembly of Quakers in the United States, eight times a year *solemn inquiry is made of every individual Friend* if he is careful to examine frequently his business affairs, to see that his debts are paid, that he is not engaging in business beyond his ability to manage, and that he do not defraud the public revenue.

Friends hold to the principle that the earning of money is a means of honoring God, and conversely, that money improperly earned dishonors the one so acquiring it. It is illustrated by the refusal of a Quaker steel manufacturer to take a most profitable government contract for armor plate, rather than to violate the peace principles of the Society of Friends (Cartland's Southern Heroes).

These things being so and generally well known among well informed men, it is no wonder that in these times, when not only extreme rigidity of conscience, but ordinary laxity thereof, suffers no legal penalty, the name QUAKER should be seized upon as a trade name; for the Quakers' reputation for centuries in business makes the name the biggest guaranty that could possibly be put upon an article of merchandise.

It would degrade any Quaker and prove him unworthy of the name so to use it. But no one else can honestly and without deception so use it. And what one cannot honestly do in trade, it is immoral (*i. e.*, "inimical to the rights or common interests of others") for the United States Government to sanction,—especially when the action consists of the unauthorized use in trade of the name commonly borne with a clear conscience for centuries by a Christian sect, in a country where matters of conscience are held sacred under the law.

The sovereign State of Indiana, a component part of the United States, having declared it criminal to use the distinguishing part of a name by which any religious denomination is known or called, as a trade-mark (Ind. Stat. Ch. 175, Laws 1911), it is, therefore, anomalous, unseemly and incongruous for the Federal Government to allow the registration as a valid trade-mark of a word, the use of which in one of the sovereignties composing the United States would be illegal and criminal.

The act made criminal in Indiana is not merely *mala prohibita*—it involves moral turpitude the world over. Therefore, the Commissioner of Patents should be authorized by specific Act of Congress (as embodied in the Bill before it) to refuse registration of any mark which consists of or comprises "the name of any church, religious denomination or society, or the name by which any church, religious denomination or society is commonly known or called."

The original registration of the name QUAKER as a trade-mark was accomplished without the knowledge of the Religious Society of Friends, and after it was observed, though it displeased them, they did not appreciate at once the evil proportions to which it would spread. They are seeking legislation in various States for protection by general laws of religious names from the degradation to which by lack of such legislation they are exposed. They have the expressed sympathy of many individuals of many other denominations; and the religious press, through the official organs of



various denominations, have favorably commented upon their efforts.

It is respectfully submitted that the Bill under consideration should be reported favorably by the Committee on Patents and passed by the Congress of the United States.

BENJAMIN H. DOANE,

*Member of the Committee on Legislation of the New York Yearly Meeting of the Religious Society of Friends. Also member of like Committee of the Five Years Meeting of said Society.*

### Social Service Work of the Five Years Meeting

The Social Service Board of the Five Years Meeting was held in Richmond, Indiana, Ninth month 30th, 1914. The Board desires to appeal as earnestly as possible to young Friends, that in choosing their life work, they shall consider Social Service as a life calling, and that they shall prepare in schools of philanthropy or in seminaries where there are departments for Social Service training, so that they may be thoroughly equipped for this great calling. We further desire that all our colleges should cultivate as far as possible in the students, an interest in Social Service activities, and that opportunities be given in college courses for preparation for more extensive work later in schools of philanthropy and in seminaries.

The Board recommends that rural and village churches organize wherever possible community-centres, where community spirit and uplifting social influences may be cultivated and fostered. As far as possible there should be opportunity at these community-centers for the gathering of social groups, for interesting and instructive entertainment, for discussing neighborhood interests, for lecture courses, or for study-groups, as those most interested may desire.

Much interest in Social Service work has been aroused in New York Yearly Meeting by a Memorial from the New York Quakerism class. This Memorial is as follows:

#### MEMORIAL FROM NEW YORK QUAKERISM CLASS

*To the New York Yearly Meeting of the Religious Society of Friends, from the New York Quakerism Class:*

"We of the New York Quakerism Class feel that out of the work we have given to our Winter's program on 'Friends and Human Needs,' there has come an awakening to the responsibility of Friends in meeting those needs. It has not been the object of the Class to make exhaustive studies of the needs of the world about us, but rather to gain sufficient familiarity with the facts to enable us to determine our relations to them.

"To us has appeared a vision of Christ as He went about with gifts of health and strength, and we have desired that our Yearly Meeting should be so sensitive to His message that all of us as Friends should dispense the gifts of cleansing and strength which have been entrusted to us.

"Unrest and hostility between labor and capital, competition without love, clog the channels by which the Kingdom of God approaches. We Friends do not seem to have caught the full vision of service in the conquest of unnecessary disease and sin which is laid upon this century of ours, nor do we seem to be reaching out, as we might, to grasp the opportunity which is presented to reach human hearts through human needs.

"As we have examined conditions in the life of today, difficult questions have pressed upon us which we cannot refuse to answer. What is our duty, and the duty of all professed followers of Jesus Christ, if there are any children living in our neighborhood neglected in either body or soul? Do the old people in almshouses feel themselves forgotten of men and of God? Are the prisoners in our jails disheartened as well as disgraced? Is a foreigner in our land, or a stranger near our home homesick for a friendly greeting and a kindly welcoming hand? Is there any place of cheerful fellowship to compete with the saloon for the interest of the boy in our villages?

"These questions all are signboards over doors to service.

Perhaps at all of these doors, if we listen, we can hear the gentle knocking of Jesus Christ as He waits to enter our lives. We long that our Yearly Meeting may pour into the channels of Social Service, which is the giving of ourselves unreservedly for our fellows, the healing, cleansing stream of the Divine love which we experience.

"We, a group of young Friends, ask our Yearly Meeting that it organize for efficient Social Service by appointing a committee to co-operate with the Committee of the Five Years Meeting on this subject. We also ask something greater and more solemn, as it is more noble than merely appointing a committee. We ask our Yearly Meeting that it rouse itself, and we ask that from every member may come that influence of interest and love which shall make this service real.

ROYAL J. DAVIS, *Chairman.*

BERTHA H. T. UFFORD, *Secretary.*

As a result of this Memorial, New York Yearly Meeting organized for Social Service, and appointed a Social Service Board with a working Secretary. It is hoped that far-reaching activities will result from this beginning.

New England Yearly Meeting in 1913 appointed a Committee to suggest working plans for that Yearly Meeting. The Committee made the following report to New England Yearly Meeting this year:

"We have been seriously hampered in carrying forward our work of study and investigation this year by the difficulties in the way of meeting together and by the great limitations of our free time for doing the needed work.

"We have gathered as accurate information as we could get from every locality in New England relative to the organized and unorganized activities of our meetings. There are some localities where meetings are awake to the need of carrying Christianity into the life of the community, and where impressive results are attending the efforts of the church to practice its faith and doctrine. But on the whole we are compelled to report that our meetings are not yet fully aware of their practical mission and are not equipped to take their true share in the task of spiritualizing the area about them.

"Our first step has been to appoint a young Friend, in every locality where there are Friends, to act as organizer of local groups for the study of neighborhood problems and other present-day problems of Christian life, and to distribute literature. We have supplied each of the local organizers with two important booklets, issued by the Social Service Board of the Five Years Meeting: (1) 'What Every Church Should Know About Its Community,' and (2) 'Social Studies for Adult Classes and Study Groups,' which we trust will assist many groups to begin the study of conditions. This work, however, cannot be carried very far until we have a field secretary working under a Committee of Direction and giving all his time to the business of assisting, overseeing and directing the efficiency activities of our meetings.

"We believe that at the present moment this is the greatest practical need of the Yearly Meeting. Our Commission has felt a deep concern to form small active centres of Quakerism in the Connecticut Valley, i. e., in the wide fringe between New England and New York Yearly Meetings. We arranged for a Week-end Conference in Worcester to begin the movement and we have succeeded in starting a Quaker centre at Northampton, Massachusetts, and one at Mt. Holyoke. The earliest of these activities in the Valley has been the Annual Meeting of Friends held for several years in the home of Ellen Winslow, Springfield, Massachusetts. We hope in the near future to see similar groups formed at Williams College, at Hartford, and perhaps in other localities.

"We have taken steps to secure a complete list of the names and addresses of all young Friends in our Yearly Meeting in order that they can be supplied with helpful literature, and can receive personal letters. We feel that Week-end Schools and Conferences should be held from time to time, especially for promoting the interests of young Friends and for teaching practical present-day methods. These concerns should be under the care of the proposed Committee of Direction.

"We recommend: (1) That isolated Friends be encouraged to co-operate and affiliate with Christian churches of other denominations at work in their respective communities, while retaining their membership with us, and their interest in the general work of the Society of Friends.

"(2) That where there are a few Friends in a community but too few to carry on a successful separate meeting, they



should be urged to maintain an organization among themselves, and remain attached to the Society of Friends in its larger interests, while they temporarily affiliate themselves with a local Christian church for its community fellowship and service.

"(3) That Friends in all localities make a point of drawing into their meetings and into their spiritual activities, isolated members of other Christian churches who may not be ready to transfer their actual membership, but who want a temporary church home.

"We believe that more care should be exercised to preserve meeting houses where meetings have died out or waned. In every case, according to the provisions of the discipline, all property belonging to a local meeting, that has lapsed, reverts to the superior meeting, and such property should always be used to carry forward work of expansion either in the old locality or in some other near by region.

"We recommend that there should be a complete list made of all the financial assets of the Yearly Meeting, including unused meeting houses, and all funds of every sort held by any meeting, with the conditions attached, and a statement of how the funds are now being used. A report of all funds held by subordinate meetings should be made every year to the Permanent Board and carefully audited.

"If the work we have in mind for the Yearly Meeting is seriously undertaken, it will call for larger contributions of money for home activities, though we believe the increase of life and the expansion that will result will make it far easier to raise money than is now the case. We earnestly recommend that all meetings use the Duplex Envelopes, and that we begin at once to gather money for home mission work and for neighborhood activities as part of our religious business.

"We recommend either that this Commission be continued for another year, or that, if the Yearly Meeting is ready to take the step, a Committee of Direction of five persons be now appointed to organize and carry forward the Social Service and expansion work of our meetings."

The report was heartily approved and called forth profound interest, and a Committee of six to be known as a Committee on Efficiency has been appointed to put the work and plans of this Commission into operation. This Committee on Efficiency has divided New England Yearly Meeting into three zones, or territories, with a Territorial Superintendent over the work in each of the three sections. The following minute will give pretty clear account of the working plan for the present year:

"Our plan for the beginning of the work would be to make as careful survey as possible of the assets and possibilities of the particular meetings which constitute the Yearly Meeting. We hope to have every meeting visited and studied either by the territorial superintendent or by someone selected and directed by him. The following are some of the more definite things we have in mind:

"(1) An appraisal of the meeting for worship; its character, its life, and its value to the members of the community. We desire to find out in each case whether the meeting for worship is really ministering to the spiritual life of the region where it is located; and we want to know how it is conducted in some detail.

"(2) The kind of community where it centers—that is, whether it is rural or urban, whether it is small and fully covered by religious activities, or whether there is a potential field for the expansion of the meeting. The more details that are given the better.

"(3) The efficiency of the Sunday school. Does it bring to the members of the school the real grasp of the parts of the Bible studied? Does it inform or transform the membership? What are its points of strength or weakness? Does it bring new members into the meeting?

"(4) An investigation of effort in the meeting to foster the group spirit. Are there study groups in the meeting or any fellowship organization?

"(5) What social service opportunities are there in the community? Is it doing anything in the direction of meeting the social needs of the neighborhood? Does the meeting join with other religious organizations to promote social betterment?

"(6) Getting acquainted with the young people of the meeting. Find out who has possibilities for further development and promise of leadership, and endeavor to find openings

among Friends for Friends who desire to teach or find business openings.

"We further hope that the superintendent will not be content simply to find out the existing situations, but will do everything possible to promote life and activity. We hope to see study groups organized in every place where they can possibly flourish, and we desire to see social service activities begun wherever leaders can be found to direct them. We expect to have occasional conferences during the year in which the committee on efficiency and superintendents will meet to consider all questions arising."

The Chairman of the Social Service Board of the Five Years Meeting would very much appreciate receiving from any of the American Yearly Meetings, accounts of any undertakings in any of these directions in the different fields.

RUFUS M. JONES,

*Chairman of Board on Social Service.*

## A Hundred Years of Peace

BY PROF. H. M. J. KLEIN, PH.D.

The Treaty of Ghent, which officially closed the War of 1812 between the United States and England, was signed on Christmas Eve in the year 1814. The American Commissioners met the British delegates in the stately refectory of the monastery of the Carthusian Brothers in the interesting old Belgian city. There, after an endless amount of discussion and negotiation, peace was declared—peace on its simplest terms.

For a century that peace has been kept. It has frequently been strained. There have been many misunderstandings between England and America since 1814, but always there were men of wisdom and foresight to prevent the disruption of peace. Since then, the British government has not tried deliberately to alienate the United States nor has the United States wished to maintain any but good relations with Great Britain. Just because British provinces furnished a common boundary line of three thousand miles to the north of the United States, there was every reason to suppose that matters of difference should arise. When the two countries seemed almost on the verge of another war over the northeastern boundary between the people of Maine and those of the adjoining British provinces, Daniel Webster and Lord Ashburton settled the whole question in a peaceful way.

When the northwest boundary beyond the Rockies became a matter of dispute, and when in the election of 1844 the campaign cry was, "Fifty-four forty or fight," again Webster by his Boston speech poured oil on the troubled waters, and the line to the coast was settled without war. So with the Trent affair, the Alabama claim, the Venezuela question, the Panama Canal treaties, the fishery disputes; all these things tend to lay down the doctrine, as Mr. Balfour suggests, that "the time is fast coming when between English-speaking peoples war is impossible."

Two years ago at two great gatherings in New York and London a movement was launched for the proper celebration of the Hundred Years of Peace between England and the United States. Since then American and British Committees have been at work and have announced a program containing a number of interesting features for the celebration of this international festival in 1914-1915.—*Reformed Church Messenger.*



## THE CHURCH AT WORK

**Knightstown, Indiana**—We clip the following from the Knightstown (Indiana) Banner: "About two hundred persons attended the reception given at the Friends church last Friday night in honor of their new pastor, Willis Bond, and wife. The ministers of the various churches in the city were present and made timely and appropriate speeches of welcome. A quartet composed of Mabel Woodard, Mrs. Walter Jessup, Bessie Pray and Laura Baker sang, and Otto Walls and Irvin Risk enlivened the occasion with trap drum and piano music. Misses Olive Pyle and Margaret Steiner contributed a beautiful piano duet to the evening's program. The whole program was highly appreciated by those in attendance, and there were general expressions of good cheer throughout. Refreshments of cake, cocoa and coffee were served."

The meeting at Knightstown, Indiana, has secured the services of the Earlham College Gospel Team for a revival meeting during the holidays. Willis Bond, the pastor, writes that everything will be in readiness for a successful religious campaign.

**Miami, Oklahoma**—Thomas C. Hodgins held a two weeks' meeting in Miami, and quite a number were converted. Five have joined Friends and others will do so at our next Monthly Meeting. The evangelist preached the old-time gospel as it was preached by George Fox, and the church has been built up and strengthened. Too many of our ministers are always preaching what Friends do not believe instead of preaching what they do believe. I heard Dr. Godby say once that the Friends Church is purely an apostolic church, a purely spiritual church, and that if Friends had been faithful they would have taken the world for Christ.

**Wichita, Kansas**—The Men's Bible Class of University Friends Church in Wichita gave its first annual banquet on the evening of November 20th. Sixty-three men were present and all were delighted with the program. It is expected to make the banquet a permanent feature. H. D. Baker, Chairman of the Social Committee, had charge of the arrangements. W. S. Hadley served as toastmaster, while the invocation was given by President Edmund Stanley. There were musical numbers by Carolyn Gardiner and Beulah Hadley. There were readings by Helen Baker and Corliss Moore. A. F. Styles discussed "The Sunday School and the Man," J. A. Laughlin, "The Man and the Sunday

School;" W. C. Kemp, "Some Things I Do Not Know;" O. C. Emery, "The Pew and the Pulpit," and J. Arthur Wollam, "The Pulpit and the Pew."

**West Falmouth, Massachusetts**—West Falmouth Friends Meeting and Bible School observed World's Temperance Sunday on November 7th, by presenting a program of readings, recitations and songs. Vincent D. Nicholson of Harvard Law School, Boston, had been invited to be present at the morning meeting for worship and preached an unusually lucid, forceful and logical sermon on the subject of national prohibition. While the auditors were prohibitionists, they felt the need of more knowledge of the subject, a need which was supplied in a very definite and delightful manner by the speaker. The occasion was not only entertaining, but it was edifying to the hearers.

**Yadkin Valley Quarter, North Carolina**—Some very successful evangelistic work has been done recently in Yadkin Valley Quarter by Ada E. Lee, of Greensboro, North Carolina, in two meetings which are under the care of Wade H. Adams as pastor. The meeting at Union Cross began on November 1st, and continued over two Sabbaths. The attendance was large both day and night, and there was great power and solemnity in the meeting from the first. The work here resulted in seventy-six conversions and renewals. The pastor reported that Ada Lee preached some wonderful sermons—wonderful because of "the demonstration of the Spirit," which carried conviction to the hearts of the unsaved. The converts were from ten years to the gray-headed father. At the close of the meetings a Christian Endeavor Society was organized, and also a church prayer meeting under the care of the pastoral committee.

At Harmony Grove there is a large number of high school students and there is great possibility for this meeting. The great revival of last year, resulting in the conversion of nearly one hundred souls, mostly young people, has placed an obligation somewhere for taking care of the results. During the meetings which just closed there were fifteen conversions and renewals, and work was done in the meeting which we believe will be of lasting benefit. A Christian Endeavor Society was put on foot which we think will take care of some of these young people. The total of ninety-one conversions as the result of these two weeks' work in the two meetings has placed a great responsibility upon the church. Lucy Vestal assisted in the meetings at Harmony Grove and did good work. We give all glory to God for the great spiritual

blessings which have come to these two adjacent meetings. Ada Lee goes from us to fill her monthly pastoral engagement at Chattam. She expects to do evangelistic work at Winston-Salem in December, and will then return to Yadkin Valley Quarter in January for further work.

**Portland, Oregon**—The Quaker men of Portland, Oregon, recently gave a "Get Together" supper in the auditorium of the Y. M. C. A. Speeches were made by prominent Friends of the city. The music, furnished by the Quaker ladies' quartet and by Mr. and Mrs. Bush, accomplished musicians, added much to the interest of the occasion. In various parts of the city there are a number who have been connected with Friends, but who now are more or less out of touch with the activities of the Society. It is hoped that such as these will be interested in our movements and become allied with the work of Friends in this growing northwest city. To promote this object and to increase the unity among our present membership, the proposition to arrange for the repetition of meetings like this one met with much favor.

Portland Monthly Meeting, the first of the three Friends churches organized in the city of Portland, is raising a fund for a new church building. This was increased by subscriptions of over \$600 at this "Get Together" supper.

**Des Moines, Iowa**—The Friends of Des Moines are taking an active part in the Billy Sunday campaign which is now on in that city. They are holding no services in their own church during this campaign except the Bible School.

**Pacific College**—The management of Pacific College at Newberg, Oregon, is making a determined effort to raise the balance of an endowment fund of \$100,000, more than two-thirds of which has already been subscribed. Unless the balance is secured before the end of the year practically all the amount already subscribed will be lost. An important meeting of the management and friends of the institution was held at the college on November 27, with the object in view of getting squarely before the members of the Friends Church the exact situation in regard to the endowment campaign. The college Bulletin says, "Every available dollar will be needed to meet our total, and no friend of the college should fail to give unless he is willing that the college should die." We would suggest that Friends, throughout the country take notice of this situation. THE AMERICAN FRIEND believes that substantial help from outside of Oregon Yearly Meeting ought to be forthcoming.



## NOTES

An effort is being made with good prospects of success to raise the debt on Central College, Nebraska.

Up to November 19th Friends in and about Philadelphia have raised a European relief fund of \$10,749.23.

During a recent revival at Winthrop, North Carolina, conducted by Lucy Vestal, there were more than fifty conversions and renewals.

An all-day prayer service in behalf of prohibition was held at Friends Bungalow at Whittier, California, on election day, November 3.

Lindsey, California, is to have its first experience in entertaining a Quarterly Meeting. Berkeley Quarterly Meeting will be held at that place on December 4, 5 and 6.

Three hundred and ninety students are enrolled in Penn College for work during the present term. The increase is mainly in the college department. The winter term began November 30th.

Friends Educational Association will meet at Friends Select School, 140 North Sixteenth Street, Philadelphia, on the evening of December 4. Supper will be served at 5:30, followed by an important program.

The morning services at Berkeley, California, have been well attended and the sermons especially helpful. A recent Sunday evening service was in charge of W. F. M. S., and upon another occasion the service was in charge of the Men's League.

The semi-annual conference of the Christian Endeavor Union of California Yearly Meeting was held at Bell, California, on November 27. Addresses were given by William P. Pinkham, Mrs. Absalom Rosenberger, Edwin Stanton, Wallace Gill and others.

Three active and three associate members were received at the last session of Denver Monthly Meeting, Colorado. As a result of the Billy Sunday campaign in Denver a gospel team has been organized, and Friends are taking up all lines of church work with renewed consecration and earnestness.

## PERSONAL MENTION

Oscar Cox and Jasper Cain began a series of meetings at Plainfield, North Carolina, on November 15.

Edward T. Wistar and wife of Philadelphia, attended part of the sessions of Baltimore Yearly Meeting.

L. Maria Deane has been asked by the Monthly Meeting at Central City, Nebraska, to continue her pastoral work at that place.

Lorena R. Hoskins has returned to her home at Whittier, California, after a service of several months in evangelistic work in North Carolina.

William P. Haworth and wife have taken up pastoral work at Lawrence, Kansas. Their address is 1027 Pennsylvania Street, Lawrence, Kansas.

Lavinus K. Painter is serving the Friends Meeting at Woonsocket, Rhode Island, while he continues his studies at Hartford Theological Seminary.

Thomas Ingram, of Providence, Rhode Island, has moved with his family to Manchester, New Hampshire, where he will serve as pastor of the meeting.

Lewis McFarland, of High Point, North Carolina, has been invited to conduct a series of meetings at New Garden, beginning the second Sabbath in December.

Silas Lindley, Principal of Archdale School, North Carolina, attended the meeting at Springfield in that state, on November 1st. His presence was much appreciated.

Mahlon Perry, pastor of the meeting at East Whittier, California, conducts a class in Christian Doctrine two days each week at the Huntington Park Training School.

Murray S. Kenworthy, of Earlham College, and pastor of the West Richmond Friends Meeting, conducted the services at New Westville, Ohio, on Sabbath morning, November 22.

John Fry, of Boulder, Colorado, attended the services at Deer Trail, Colorado, on November 8th, in connection with his duties as Evangelistic Superintendent of the Quarterly Meeting.

George H. Moore, pastor of the Friends Church at Bloomingdale, Indiana, gave the sermon at the union Thanksgiving service held on the 26th, in the Christian Church at that place.

President Eli Perisho of Central College, Nebraska, is filling a regular appointment on Sabbath mornings at a school-house northeast of Central City. There is an increasing interest in the meetings.

Horace E. Coleman, missionary to Japan, who is at home on furlough this year, is taking special study work in New York City this winter. His address is 600 West 121st Street, New York City.

Gertrude Marriage Starkey and husband have opened Friends Gospel Mission in Oklahoma City and have organized a Bible School. They will appreciate contributions of reading matter suitable for such work.

Harry R. Keates, General Superintendent of Evangelistic Work in Iowa

Yearly Meeting and Chairman of the Evangelistic Board of the Five Years Meeting, is sick at his home, 1314 Lyon Street, Des Moines, Iowa.

W. Alpheus Reese of Nebraska Yearly Meeting attended Lynnvile Quarterly Meeting at Center, Iowa, on November 16, and brought a very acceptable message. He has been engaged in a series of meetings at Grinnell, Iowa.

Charles Lescault and wife are continuing their evangelistic labors in California Yearly Meeting. They closed a meeting at East Whittier on November 11th, following which they went to Long Beach before beginning their work at Bell.

Willis Beede, who is a student at Hartford Theological Seminary, finds time to give one evening a week to work at a down town mission for foreigners, while on Sabbath afternoons he teaches a class in a Sabbath School for factory girls.

Homer L. Cox, of Portland, Oregon, led one of the meetings for young men held in the Y. M. C. A. of that city during the week of prayer. He also gave daily Bible lessons at a recent eight-day district conference of the American Sunday School Union.

Mildred Jones, of Columbia City, Indiana, has been elected to the new office of Dean of Women at Penn College, Iowa. The social life has been much improved by her competent administration. She also has charge of the gymnasium work for girls.

J. Ord Fortner, Superintendent of Bible Schools and Education in Western Yearly Meeting, gave an inspiring address before the Quarterly Bible School Conference at Bloomingdale, Indiana, on the morning of November 22, taking as his theme, "The Remnants of the Bible School."

## Important Mission Books for 1914

Issued under authority of entire Protestant Church  
to guide each meeting into effective work

### FOR ITS OWN COMMUNITY.

Social Aspects of Foreign Missions . . .	60c
New Home Missions . . . . .	60c
Individual and Social Gospel . . . . .	25c
The Church a Community Force . . . . .	50c
(A book for city meetings.)	
The Church at the Center. . . . .	50c
(A book for rural meetings.)	
The Making of a Country Parish . . . . .	50c
Above prices are post paid.	
Many valuable suggestions for Sermons, Prayer Services, and Popular Programs free with books.	
Twelve Missionary Exercises for Bible Schools . . . . .	10c
Songs and Recitations for Thanksgiving and Easter (per dozen) . . . . .	25c

Send Orders to

CHAS. E. TEBBETTS, Richmond, Indiana.



### AIDING WAR SUFFERERS

As the war continues in Europe the demands for the relief of suffering continue to grow. English Friends are already at work along numerous lines not only to relieve the suffering of Englishmen, but that of the aliens and those on both sides of the battle lines as well. In response to the appeal made already in *THE AMERICAN FRIEND* we have received and forwarded \$120 to an English Society for the care of innocent sufferers among the Germans and Austrians in their midst. We will be glad to continue to receive funds for this purpose, which should be marked "Alien Funds."

An appeal has already been made in these columns for funds to help relieve the distress of Belgians, who have been driven from their homes and otherwise impoverished. Up to November 28, \$81.06 has been received from three meetings in Indiana and Wilmington Yearly Meetings and will be forwarded in a few days. *THE AMERICAN FRIEND* will be glad to receive further contributions to this fund which should be marked "Belgian Relief Fund."

Now comes another appeal, which, in view of the work being done by a number of young English Friends on the battlefields of Europe and in view of the backing which they have among Friends in England, presents an opportunity for genuine relief work in which American Friends are asked to participate. This appeal is in behalf of a company of English young men, who, refusing to take up arms even in defence of their own country, have organized a Volunteer Ambulance and Red Cross Corps to render such aid as they can to wounded and dying among both allies and Germans on the battlefields in Belgium and France. We present below an urgent appeal in behalf of this fund. *THE AMERICAN FRIEND* will be glad to receive contributions for this purpose which should be marked "Volunteer Relief Fund." The appeal is as follows:

"I should like to call the attention of readers of *THE AMERICAN FRIEND* to a fund that is being raised by Friends to aid in the work of relieving the war sufferers.

"Philip Baker a very able young English Friend, who has studied in this country, at Haverford a year, and afterwards at Cambridge University and in Germany, has organized a Volunteer Ambulance and Red Cross Corps, and about thirty thousand dollars are needed at once for this work. There are about eighty young Friends in this corps and half of them have been in Belgium for three weeks.

"J. Allen Baker, Philip Baker's father, writes, 'These young men are

making great sacrifices in responding to the call of the thousands, who are daily falling on the field of battle. They refuse to take up arms even in self-defense, but risk their own lives in succoring those who fall, whether allies or enemies. A few of the volunteers are paying all their own expenses of equipment and maintenance, but as for most of them, they gladly give their time, but must have help for their expenses.'

"In the past Friends have been among the leaders in helping the poor, the helpless and the unfortunate. It is now our duty to follow in the footsteps of our fathers and to help these sufferers. It is no time for us to say that had our principles concerning war been adhered to, there would not be any suffering and destitution. The fact is that they are starving and that we are able to help them.

"I believe that there is no young Friend on either side of the Atlantic better fitted to lead a relief corps than Philip Baker. Friends ought not to forget that by sending some of their own number to help in this work, they may to some extent spread their own ideas regarding war and thus do something to promote friendship among nations and to obviate war in the future. Nor ought we to forget that during our Civil War, Friends in England contributed one hundred and seventy-five thousand dollars to be distributed by our Friends for the relief of destitute colored people and others in distress. Surely we ought not to do less for a people in greater need.

"Money and checks may be sent to C. C. Morris, 1608 Market Street, Philadelphia, Pa.

"Very sincerely thine,  
"W. FLOYD G. WILLIAMS."

Funds for this purpose can be sent also direct to *THE AMERICAN FRIEND*, Richmond, Indiana, and they will be forwarded through the proper channels.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### OUR DENOMINATIONAL PURPOSE

Because of a feeling that the Society of Friends needs a definite denominational purpose, in order to secure the best results during the coming year, the following letter has been addressed by the management of *THE AMERICAN FRIEND* to a few leading Friends throughout the country. The letter is self-explanatory and we hope that not later than next week to begin the publication of a few messages in response to this communication. We are aware that scores of other Friends of equal standing and interest might have been selected, but naturally we have had to limit these requests on account of limited space in the paper. We have no doubt that other Friends will have a desire to participate in this discussion. We will be glad to use all other messages possible, but our space will be extremely limited. The letter is as follows:

RICHMOND, IND., NOV. 25, 1914.

My Dear Friend:

I would like to run a brief symposium of short articles in *THE AMERICAN FRIEND* on the general theme, "Where Shall the Emphasis of the Society of Friends in America be Laid During the Coming Year?"

This, of course, opens the way for a consideration of the state of the church and its pressing needs, as well as a discussion of the particular plans and lines of activities which ought to engage its attention.

I am impressed with the fact that we need to have a definite denominational purpose, not to call it a program, if we would enlist the active sympathy and co-operation of our membership.

May we not have a brief article from thee on this question, preferable one of from 200 to 300 words?

Very cordially thine,



## Canadian Wheat to Feed the World

The war's fearful devastation of European crops has caused an unusual demand for grain from the American Continent. The people of the world must be fed and there is an unusual demand for Canadian wheat. Canada's invitation to every industrious American is therefore especially attractive. She wants farmers to make money and happy, prosperous homes for themselves while helping her to raise immense wheat crops.

**You can get a Homestead of 160 acres FREE and** Other lands can be bought at remarkably low prices. Think of the money you can make with wheat at its present high prices, where for some time it is liable to continue. During many years Canadian wheat fields have averaged 20 bushels to the acre—many yields as high as 45 bushels to the acre. Wonderful crops also of Oats, Barley and Flax.

Mixed farming is fully as profitable an industry as grain raising. The excellent grasses full of nutrition are the only food required either for beef or dairy purposes. Good schools, markets convenient, climate excellent.

Military service is not compulsory in Canada, but there is an extra demand for farm labor to replace the many young men who have volunteered for the war. The Government this year is urging farmers to put extra acreage into grain. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or

**G. W. Aird, 215 Traction Terminal Bldg., Indianapolis, Ind.**  
Canadian Government Agent.



## CHRISTIAN ENDEAVOR

December 13.

**Topic**—Gems From My Reading.  
Proverbs 2: 1-12. (Brief extracts, with comments.)

Reading may be done for recreation; it should always be done for self improvement, for instruction, for inspiration, for information, that the heart may be applied to understanding.

Some one has said that the books one reads are indicative of the character of the reader.

It may be readily admitted that there is far too much careless reading, too much time wasted by the perusal of trashy literature, too much energy dissipated through unwholesome and idle reading.

The lesson may serve to emphasize the need of care in this direction. It is better to master a few really good books than to have a smattering of so many indifferent ones.

Let the members each bring a brief selection of a religious, helpful nature from some well known author of high standing.

## BIBLE SCHOOL LESSON

December 13.

**Subject**—The Great Commission.

**Lesson**—Matthew 28: 16-20; Luke 24: 36-49.

**Golden Text**—Lo, I am with you always, even unto the end of the world.—Matthew 28: 20.

**Time**—During the forty days between the Resurrection and the Ascension.

**Place**—In Galilee.

Following the resurrection, Jesus appears at divers times and upon divers occasions—at least ten specific occasions are mentioned—during the next forty days.

At first inclined to doubt, His disciples at last had now come to believe the truth of the resurrection. To such an extent did they believe, that they go into Galilee to meet the Master as He had appointed.

Jesus had first appeared to Mary Magdalene in the early morning, and a little later to the women returning from the sepulchre, then to Peter alone, and to the two disciples on the way to Emmaus. His fifth appearance was in the evening with ten of the apostles present, and His sixth a week later when the eleven were gathered.

Later He appeared to seven of the disciples while they were fishing in Galilee, and now for the eighth time He makes His appearance, this time in a mountain in Galilee with the eleven present. Possibly it was a well known haunt, recalling vividly the events of other days.

Jesus has a message for the eleven. He acknowledges that all authority has been given Him; by virtue of that au-

thority He appoints the apostles as His personal representatives to go out and make disciples of all nations; and He will be with them to guide, to strengthen until the end of the world.

These are the basic principles of the Christian religion. Jesus is the author of the redemption plan through commission of the Father; His followers are the agents through whose activities the nations are to be won to the new Kingdom; Jesus in the person of the Holy Spirit will abide with His people forever.

The mission of the followers of our Lord is the central element in the lesson. Through them the world is to be won for Christ. For nineteen hundred years the militant church has had its marching orders. Each Christian must be a personal winner of others, and in the aggregate the church must make Christianity the dominant, controlling factor in the life of the world. Until that is accomplished the work of the church remains uncompleted.

## A LABOR OF LOVE

Dr. Henrietta B. Thomas, of Baltimore, who with her mother, Anna B. Thomas, is spending the present year in England, is finding plenty to do in the line of relief work. We clip the following from a recent issue of the *London Friend*.

"Dr. Henrietta B. Thomas successfully accomplished her projected visit to Berlin and Vienna with the double object of conducting a group of thirty Germans and Austrians back to their own lands, and of bringing back some English girls for whom their friends felt uneasiness. Our friend found traveling quite easy though rather slower than usual. In both Berlin and Vienna passports from the American Embassy and permits were readily granted to the English girls, and except that they were carefully scrutinized at the German and English frontiers, passed them through without further trouble.

## No Alum— No Dyspepsia

Look to the food. Eat heartily of hot breads, hot biscuit, hot cakes, made light and tasty with Royal Baking Powder, and snap your fingers at dyspepsia. It is the tasty, appetizing food that aids digestion.

There is a quality in Royal Baking Powder coming from the purity, wholesomeness and fitness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they are accordingly earnest in its praise, especially recommending it in the preparation of food for those of delicate digestion.

# ROYAL BAKING POWDER

*Absolutely Pure*

**No Alum**



**Married**

**Lupton-Bradshaw**—At the home of the bride's parents, Sedley, Virginia, November 25, 1914, Charles Thomas Lupton of Washington, D. C., to Addie White Bradshaw, according to Friends' ceremony. At home at Washington, D. C., after December 15th.

**Born**

**Sanders**—To Dr. Harold A. and Edith Ball Sanders at Brooklyn, N. Y., September 22, 1914, a son, Robert Ball.

**Died**

**Allen**—Lydia Allen, daughter of John and Margaret Allen, was born in Marion County, Indiana, June 11, 1850, and died at Earlham, Iowa, September 2, 1914. She moved with her parents to Madison County, Iowa, in 1854 and to Dallas County in 1863. After the death of her parents in 1901 she made her home at Earlham. She joined Friends in 1874. Her Christian character was of the highest type. She denied herself for the sake of others. She served as overseer for many years. Funeral services were conducted by E. Howard Brown. Interment at Bear Creek cemetery.

**Green**—Cyrus Green, son of Asa and Susanna Green, was born at Ogden, Ohio, October 12, 1836, and died at Plainfield, Indiana, November 16, 1914. In his young manhood he moved to Plainfield, where he married Almada Ellen Griest in 1866. He was a birth-right Friend and active in its various lines of work as long as health permitted. The widow, four children, nine grandchildren and a brother and sister survive him.

**FOR SALE**

A convenient, substantial, picturesque cottage home; electric lights, artesian water, garden, barn, chicken yard, shaded front lawn. Urban trolley passes house. Friends meeting near. Twenty-five miles east Greensboro, North Carolina. For further particulars, address JOHN C. TRIVETTE, Patterson Ave., Winston-Salem, North Carolina.

**A Newspaper of Character****SPRINGFIELD REPUBLICAN**

Massachusetts

(Estab. in 1824 by Samuel Bowles)

Daily (Morning), \$8; Sunday, \$2;  
Weekly, \$1 a Year.

'The Republican takes seriously its responsibilities to the public. It appeals for popular support by service that is guided by intelligence and a purpose to inform, assist and incidentally entertain and instruct its readers.

The Weekly Republican is made up with great care for the wide audience outside of the local environment. It is, in fact, a rich weekly magazine sold at a remarkably low price.

Specimen copies sent free on application. The Weekly Republican will be sent free for three weeks to anyone who wishes to try it.

**THE REPUBLICAN,**  
Springfield, Mass.

**HOMES FOR SALE**

Own a home of your own in the new Friends Colony on Marbury Plateau in central Alabama. Your own terms. Climatic and health conditions ideal. For particulars, write Grant Hinshaw, Mountain Creek, Alabama, Route No. 1.

**FARM LANDS**

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

**FOR SALE**—Valuable Property at Bargain. Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, M. DAVIS BRANON, Mt. Airy, N. C.

**CITRUS HEIGHTS QUAKER COLONY**

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

**DICKINSON TRUST COMPANY**

RICHMOND, INDIANA

Established 1870

**Real Estate First Mortgage Loans**

on improved Indiana and Ohio farms and city property, to net investors  
From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.  
No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

**Westtown School**

WESTTOWN, PENNSYLVANIA

WESTTOWN SCHOOL is conducted by Philadelphia Yearly Meeting of Friends and is attended by the children of about twelve Yearly Meetings. It

**HAS ALL THE ATTRIBUTES OF AN EFFICIENT HIGH SCHOOL**

and successfully prepares for College some twenty pupils a year.

Because of its nearness to Philadelphia it is surrounded by a large group of devoted friends who are continually helping the School, and bringing to it their religious concerns, and their interest in the

**MORAL, EDUCATIONAL AND PHYSICAL LIFE**

of the children. This gives the School an atmosphere of religious feeling, and of culture and earnestness of purpose quite common in our Friends' Colleges, but almost unique among Boarding Schools.

For catalogue and general information kindly address

THOMAS K. BROWN, *Principal*,  
WESTTOWN, PENNA.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARMS—Under \$100,000—  
FORM OF INVESTMENT—Tested by our customers for  
forty years. We collect and remit interest charges  
promptly. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate  
and apart from the Assets of the Company

**OFFICERS**

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance  
Department  
WILLIAM C. CRAIGE, Assistant Trust Officer  
and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

**DIRECTORS**

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITTALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI., No. 50.

TWELFTH MONTH 10, 1914.

New Series.  
Vol. II., No. 50.

## O Prince of Peace

A Hymn, by JENNIE E. HUSSEY  
Tune, "O Little Town of Bethlehem," adapted

What means this vast commotion wide,  
The tumult and the strife,  
From ocean tide to ocean tide,  
That crush the nations' life?  
O Christ, whose voice majestic, clear,  
Could bid earth's storm-winds cease,  
Speak now, commanding respite here,  
O mighty Prince of Peace.

### Chorus:

O mighty, loving, gentle One,  
Bid all the striving cease,  
Until thy perfect will is done,  
O glorious Prince of Peace.

O Christ, who wept at Lazarus' tomb,  
Look down on earth today.  
A million hearts are filled with gloom,  
And sadly weep and pray.  
O thou who loved the sisters lone,  
And made their sorrows cease,  
To thee a throng of sisters moan,  
O loving Prince of Peace.

O thou who suffered wrong and spite,  
And answered not again:  
Though wrong shall triumph over right  
Through schemes of plotting men,  
The vict'ry won through Calvary's cross  
Shall bring from death release.  
Give gain for all this countless loss,  
O gentle Prince of Peace.

Oh, haste, we pray, the golden day  
When justice shall prevail,  
When war and strife shall cease for aye;  
Thy word shall never fail.  
When for thy law the isles shall wait,  
Sin's captives find release,  
Thy love shall conquer greed and hate,  
O glorious Prince of Peace.

• Henniker, New Hampshire, November 30, 1914.

# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

## THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

### The Trade Name of the Quakers—Whose Is It?

BY L. HOLLINGSWORTH WOOD

"But afterward when people came to have experience of Friends' poverty and faithfulness, and found that their yea was yea, and their nay, nay, that they kept to a word in their dealings and would not cozen and cheat, but that if a child were sent to their shop for anything he was as well used as his parent would have been, then the lives and conversation of Friends did preach and reached to the witness of God in the people. Their things altered so that all the inquiry was 'where is there a draper or shopkeeper or tailor or shoemaker or any other tradesman that is a Quaker, insomuch that Friends had more trade than many of their neighbors and if there was any trading they had a great part of it.'"

That a religious awakening should have had so immediate an effect on the well established trade practices of the day is surely a glowing tribute to the reality of the religious experience. It was a part of that extraordinary leap into the van of religious and social life which was accomplished by the early Friends.

In a recent paper on the Prestige of Quakerism,\* attention was called to the progress which early Friends had made in all the paths of life which make for improvement and reform; how they had been the promoters of the one-price-to-all purchasers in trade, the advocates of the kindly treatment of insane persons, the people who took up prison reform and the daring advocates of the abolition of slavery and the abandonment of war as a means of settling disputes between nations. The speaker showed how this tremendous progress had given to the Friends, or the Quakers as they were almost universally known, the prestige which has been so generously accorded to them by other churches and by the world at large.

The fundamental Quaker doctrine of belief in the essential good qualities of all men, in that God's spirit dwells in all, is, of course, the root from which these so-called Quaker conceptions spring. Where progress has been made and prestige earned by bringing a religious motive into the general affairs of life, any

lowering of the standard or departure from the high position thus taken comes with a peculiar shock, and the appropriation of the prestige of a name of a religious organization for purposes of trade advertising becomes a real offense.

Such a use of the word Quaker in trade is rapidly spreading. From the Quaker oats through nearly all varieties of canned vegetables, on through laces, skirts, ranges, automobile tires, and lowest and most outrageous, whiskey, we find the name which generations of upright God-fearing men have rendered honorable, beloved, and in a sense sacred, bandied about in the hard hands of trade.

To plead the good quality of the wares which masquerade under our name is no avoidance of the wrong. Few Friends will think much of Quaker whiskey, however pure in quality or exact in measurement. The name belongs to the Society of Friends and should not be wrested from them because they are few in number.

The United States has prohibited the use of its flag in advertising. Its trade-mark bureau is no longer open for registration of the names of fraternal societies as trade-marks. How long can we suppose such use of the name of one of the larger religious organizations would be tolerated? It is time for Quakers—and whether we like it or not, Friends are more generally known as Quakers than Friends—to protest and that vigorously.

Bills are now before Congress (see THE AMERICAN FRIEND, November 26, page 754), having been introduced at the last session, prohibiting the use in trade of the names of religious organizations or the name by which such organizations are generally known.

Let us cry out with one voice to our representatives demanding their attention to these bills.

New York City.

### News of the Day

Charles S. Whitman, governor-elect of New York, is a Presbyterian deacon.

James J. Hill of railway fame, has forwarded \$25,000 to the King of Belgium as his contribution to the Belgian Relief Fund.

The Bowery Mission celebrated its 35th anniversary recently. Representatives from twenty-five nationalities gave addresses.

A parade of men from different Protestant denominations took place in Philadelphia, in which it is said there were more than 100,000 men in line.

H. J. Heinz, the pickle man of Pittsburgh, and prominent in State and National Bible School work will sail in January with a company of Christian business men for South America in the interest of Bible School work.

Methodist congregations in Germany are facing the necessity of closing their doors and selling their property for whatever it will bring, owing to their inability to meet their financial obligations because of the war.

The Trinity Southern Methodist Church building has just been dedicated at Los Angeles. It is nine stories high, the upper six being devoted to a men's hotel with 325 rooms. It has an auditorium seating 2300 persons, and has a library, social halls, ladies' parlors and other quarters needed in an institutional church.

\* Paul J. Furnas at Saratoga Conference, September, 1914.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 50

RICHMOND, INDIANA, TWELFTH MONTH 10, 1914.

New Series.  
Vol. II. No. 50

## The Victories of Faith

While the Church of Christ is in duty bound to look the problems of human life squarely in the face, it needs to remember in the stress of changing and apparently paradoxical circumstances that God has not abdicated His throne. Man, prone to evil and finite in judgment, may, whether in disobedience or in ignorance, continue to operate against the divine will of Jehovah, but in the final test he will be found to have been playing a losing game. God's victories are written upon the ages and His victories are sure. Man may delay the coming of the Lord, but He who sitteth in the circle of the heavens will ultimately have His way.

The divine purposes are unchangeable and in the midst of apparent defeat God is bringing the nations to a more certain knowledge of Himself. The obedient disciple can stake his all upon the final triumph of truth. Far above the smoke of battle, far removed from the pit of man's wickedness, we may behold the "white winged angels" who are the messengers of Jehovah going to and fro in the earth, hunting out the habitation of saintly lives through which to operate for the final victory of an abiding and triumphant faith.

Despite the awful handicaps of human selfishness and unnatural hate and world wickedness, the year that is about passing has been witnessing the victorious march of Christian truth.

In the field of evangelistic endeavor there has been some rare harvesting, with the result that some of the denominations at least have recorded their largest number of accessions by profession of faith. The work of Billy Sunday in our own land has been a record of religious triumph throughout the year, so has the campaign of Dr. Chapman, especially in Scotland and also in Australia. Others of lesser note but with the same positive message have been proclaiming a gospel that has gripped our people by the tens of thousands. For years to come the Church of Christ will continue to be indebted to the evangelism of this good year of 1914.

In the Orient and in other non-Christian lands the ideals and social standards have continued to crumble through the faithful and heroic work of our Christian missionaries. The spectacle of bloody Europe

may bring a reaction in the foreign field, but having had a glimpse of the light of Christian truth, it is inconceivable that there will be any permanent turning back. The words of the old prophet are still ringing throughout the earth with prophetic exactness: "And nations shall come to thy light, and kings to the brightness of thy rising." India and China and Japan and Africa are waking from the sleep of the centuries because the sun of righteousness has risen upon their vision, and every year marks an increasing rise in the scale of Christian civilization.

Even this bloody war is paving the way for a higher type of Christian discipleship by revealing in clearer light the world-wide demand for it. The church is now being given an unparalleled opportunity to match its standards with the standards of Jesus of Nazareth by holding up an ideal gospel as the curative for all of the world's necessities. New opportunities are sometimes God's greatest providences. In the countries most affected by the strife of arms it is reported that the masses of people are turning their attention to religion more than is their wont. Thus is God again turning the wrath of man into praise for Himself.

Again the awful carnage of the present war is bringing to the front new and more determined advocates of peace all over the world. When the white winged messenger of good-will shall again hover over the battlefields, we may confidently expect the development of a peace propaganda that will speedily reach the proportions of a holy crusade, that will make itself heard at the capitols of every nation around the world. Under the spur of the realism of war upon a scale that is threatening the civilizations that have been founded through centuries of sacrificial endeavor, the churches of every name are rallying to the cause of the Prince of Peace with a new fidelity that bodes ill for the militarists of every people. Thus does Jehovah move His followers to checkmate the machinations of those who give themselves over to riot and to carnage.

The operations of the Federal Council of Churches, with headquarters in New York and Washington City, in strengthening the cords of Christian fellowship and in centralizing the forces that make for human uplift

and the spread of righteousness in the earth, are among the most hopeful signs that have characterized the work of our American churches this year. In the light of a clearer conception of the high mission of Christ's church, the hostile walls that mark denominational boundaries are being leveled, and for the first time almost, Protestant Christianity is enabled to voice the composite message of the church in the councils of the nations and in the forum of our business and social life. Who can dare say that the finger of God has not been pointing the way these past years to this solidarity of Christian activity, and this too for such a crisis as is now upon the world?

The march of our nation toward the goal of the annihilation of the liquor traffic during the present year has been encouraging. Ushering in the year upon the heels of that triumphant and already historic march of two thousand determined, representative men down Pennsylvania Avenue upon our national Capitol in behalf of national prohibition, the cause has gone steadily forward. The gains have been decidedly more numerous than the reverses. In addition to territory gained by local option, as for instance, nine new counties in Kentucky, three in Maryland, together with large new areas in Illinois, five states with an area of 420,173 square miles and a population of 4,879,745, census of 1910, have decided to join the ranks of the prohibition states. Prohibition has become a recognized national issue, and leading newspapers with wet proclivities are already forecasting this issue as a leading if not a dominant one in the elections of 1916. The marvelous achievements of prohibition in Russia within a few months is one of the notable events of the year, while no less in importance are the efforts being made to suppress the traffic in absinthe in France and to minimize the evils of rum on the part of the British government.

The cause of Christian education is making commendable progress, especially in our own land. More young men and women than ever before are planning to invest their lives in the interest of Christianizing the nations, and are crowding our Christian colleges and our religious training schools in preparation for this great endeavor.

It may be admitted that the church must continue to keep abreast of its opportunity if the march of progress is to be perpetuated. God purposes to work through instrumentality no less than by the direct operation of His Spirit upon the human heart. That the church often falls far below its privileges, and fails to keep pace with its own vision is only too apparent. But with all the imperfections of the church, the religion of the gentle, but all availing Christ is slowly but surely penetrating the dark recesses of the earth.

Hear again the voice of the old prophet: "Jehovah of hosts hath purposed, and who shall annul it? and his hand is stretched out, and who shall turn it back?"

Amid the bewilderment of changing civilization, in the face of the struggle of age-long forces that are striving for the mastery, when the wreckage of world systems seems about to tumble into chaotic oblivion, the eternal fact remains that God is keeping watch over His world, with the result, as Robert E. Speer has expressed it: "Christianity is moving out over the earth with ever-enlarging agencies, with ever-increasing success, and with open and undiscouraged purpose to win the world."

#### English Peace Statement

We are impressed with a feeling that Friends in America are missing a golden opportunity to advance the cause of peace. It is conceded by all who have read it that the statement issued some weeks ago by London Yearly Meeting for Sufferings is one of the strongest utterances on the position held by Friends that has yet been given. More than 400,000 copies have been circulated in England, and it was printed as an advertisement in all the leading English dailies.

We would suggest that Monthly Meetings as well as interested Friends order copies for distribution, not only among our members but among other people as well. It is an unusual opportunity to get our doctrines before the world at a time when everybody will read.

We have received a large quantity of these statements and can furnish them at the rate of two cents per copy. One hundred copies, \$1.50. Address THE AMERICAN FRIEND, Richmond, Indiana.

#### The Miracle of Rocky Run

Our readers will find in this issue the first chapter of another story by "Junius Junior," which we trust will prove as great an inspiration and blessing to many meetings as did "A Monthly Meeting Chronicle." This new production, as is easily indicated in this first chapter, concerns the status of the young people in the Rocky Run neighborhood, and the relation of the meeting thereto. It is hoped that it will prove a blessing to our young people, and it may be that some older Friends will find it not altogether uninteresting.

Sin is the only barrier that keeps humanity from God. But God has provided a means of escape from sin, through faith in Jesus Christ.

The thanksgiving spirit becomes a matter of selfishness unless we are ready to use the gifts God has bestowed upon us to His glory and the help of others.

"Safety first" should be applied to the religious life no less than to the world of industry.



## Where Shall Friends Lay Emphasis the Coming Year?

### A Symposium

THE AMERICAN FRIEND has solicited brief articles from certain well-known Friends in America, to be used in a symposium, in answer to the question, "Upon What Shall the Emphasis be Laid by the Society of Friends the Coming Year?" We trust that the series will prove profitable to the whole Church, as various viewpoints of our needs and the tasks to which we ought to apply ourselves are set forth. The series will continue through the next four or five weeks.

#### Friends and Civic Public Service

BY TIMOTHY NICHOLSON

I have long felt, and occasionally expressed the conviction that Friends in this country have fallen far short of their duty and privilege and sadly failed to exercise that influence for good in their respective communities, which as Christian citizens they should have done.

We have uttered and published emphatic protests against destructive evils and civic unrighteousness, and proclaimed our ideals of righteous principles, but we have not made the necessary personal sacrifice of active participation in municipal and national affairs to render these protests efficient. The comparatively few Friends who have made this sacrifice and dedicated themselves to this public service have commanded great respect and confidence and some of them became recognized leaders; notably Nereus Mendenhall and Dr. William Nicholson in the reconstruction Constitutional Convention of North Carolina after the civil war; William Baxter and S. Edgar Nicholson in Indiana legislature, in temperance legislation; A. F. N. Hambleton in Iowa legislature; Ex-Governor W. R. Stubbs and J. J. Cox of Kansas; J. Elwood Cox, once mayor of High Point, North Carolina, and a recent candidate for Governor in which he secured the largest vote for a Republican in that state for many years; Barnabas C. Hobbs, Nereus Mendenhall, Edmund Stanley and Hiram Hadley, Superintendents of Public Instruction in their respective states; J. J. Mills and Robert L. Kelly, members of Indiana State Board of Education; E. C. Perisho, State Geologist and now President of North Dakota State Agricultural College; Albert K. Smiley and Philip C. Garrett, U. S. Indian Commissioners; Philip C. Garrett and John C. Winston, each at different periods, 1881 and 1905, the chosen leader of a Committee of One Hundred citizens of Philadelphia to expose and remove the political and civic corruption of that city.

Doubtless there are some Friends, whose names I do not recall, who in their own states and communities have in various ways faithfully and efficiently engaged in public service. But in proportion to numbers, English Friends have far exceeded us in such service. Their education and training develops a type of character eminently fitted for public service, and they have largely participated therein. Until the repeal of the Test and Corporation Act, no Friend or other non-conformist could be a member of Parliament. Joseph Pease, the first Friend member of that body, was elected in 1833.

At times since then there have been as many as twelve Friends in Parliament, and many others have sought and accepted positions as Mayor—even Lord Mayor, members of council, Magistrates, etc. Birmingham for many years has had a Friend in Parliament, and seven Friends have been

its Mayors. The office of Mayor in Darlington has been held by Friends ten times. Seven have been Magistrates, which in England is a very important office.

There are nearly twice as many Friends in Indiana as in England, and how very few are personally influencing municipal, county, state or national legislation!

Richmond, Indiana.

#### Intelligent Emphasis

BY ELLISON R. PURDY

Emphasis should be put, during the coming year, upon evangelism, intelligent, diversified, adaptable evangelism. There are surely many more than 100,000 in the United States who ought to be of us. We have too long glorified small numbers; there must be more of us to fulfill our mission.

Emphasis should be put upon practical consecration. We must learn to give more freely of our money, and more untiringly and energetically of our efforts. We have suffered immensely because we thought to do our work more cheaply than our fellow Christians and with too little personal sacrifice.

Emphasis should be put upon the Christianity of Jesus Christ. There is much conventional "Christianity" that Jesus would scarcely recognize. The Christianity of Jesus will gather up in it every testimony of Friends worth while.

Emphasis must be put upon a living gospel ministry, a ministry strong intellectually, strong emotionally,—preaching "with the Holy Ghost sent down from heaven." The preacher's preaching must mean more to him. The Church must pray more about it, make more of it. But too much dependence must not be put upon the preaching. It must be accompanied by vigorous personal work of great diversification. We must be "All at it, and always at it."

We must *emphasize*. Lack of proper emphasis makes reading a monotone. In many sections of Quakerdom there is too much monotone. Our work should be to us a great enterprise, a supreme task, our recreation.

Wilmington, Ohio.

#### Increased Membership

BY ROBERT L. KELLY

I should say that we should unite in a long pull and a strong pull for increased membership, and this because of the following considerations:

(1) We need a conscious task that will appeal to every member of the church. Every person has influence. Some can use their influence by one method and some by another. Some can preach, some can give goodly sums of money, some can offer wise counsel, but all can extend the invitation "come." We need to develop a spirit of comradeship. We need all to work for the same thing at the same time. I advocate this propaganda for our own sakes.

(2) There are people in every community who for one reason or another are without church connection. Often they are our neighbors or friends. In many instances we have never said anything to them about the matter of church membership. We may consider that they are not Christians and possibly they are not. But this is a poor reason why we should leave them alone year after year without invitation from us either to accept Christ or to join our fellowship. Many of them would feel at home with us if indeed they were made to feel at home. We have not given them the

"glad hand." We have saluted our brethren only. I advocate this propaganda for the sake of those we can help.

(3) And then we have more work outlined than with our small membership we can do; at least than we are doing. I do not expect the Friends church to become a large church. I do not place emphasis on mere numbers. But we do need reinforcements that we may carry to successful issue the work now undertaken. This may be illustrated in most any department of our work. Take the educational department as an example. The principle has been accepted that each community should maintain its own educational work,—each quarterly meeting or yearly meeting or what not. And yet appeal after appeal is coming to the Board of Education for the privilege of entering the entire field for a financial campaign. It is evident that in educational work many communities are not self-sustaining. And our numbers are so small that a few cannot maintain all our enterprises east and west. We will keep on helping one another, of course; we are indeed our brothers' keepers. But why not form the habit of bringing into our fold those next to us, and thereby help them, and ourselves and the work we have in hand? Let us demonstrate the vitality of the Quaker method right at home. Let us develop a spirit of resourcefulness. Let us make the Quaker church a strong church, able to cope with existing problems and to accomplish the tasks that challenge us. God will do His part if we will do ours.

Richmond, Indiana.

## OUR WEEKLY SERMONS

### Revival Essentials

BY ZENO H. DOANE

Acts 2: 1

These words were used of the disciples and followers of Christ who, after His ascension, had returned to Jerusalem as He had commanded them, to await obediently the fulfillment of His promise, whereby they were to have His abiding presence. This was an unusual company—fishermen, taxgatherers, sinful women; those who had through three years followed the Master as He had ministered to the needy of every kind in the land which was His home; Peter, the impetuous, and John, of the simple loving heart; Martha, sister of Lazarus, and beloved of Christ, pure and unsullied by sin, and Mary the scarlet woman of Magdalen. All these gathered in the upper room, and in their waiting together thus are to be found all the essential elements for a revival.

What are the *essential* elements for a Revival?

The first which I would name is *obedience*, first in preparation. The cry of John the Baptist was "Prepare ye the way of the Lord." The king when he journeyed sent a herald before him to proclaim his coming and to call his subjects to prepare a way for him to come over. Revival failure largely lies in the failure of the Church locally to make preparation for the work to be done. Our revival efforts are largely hit or miss affairs, that frequently miss because the way has not been prepared for them. This preparation is threefold. Individual, a preparation of heart, a heart searching that reveals the places of weakness and puts

on the strength of the Almighty. There is also the Church preparation that is essential, a preparation that makes the Church collectively strong in the community. Then there is the community preparation that has sent men and women within the ranks of the Church into homes to talk to the unsaved of their need of Jesus Christ. A community interest that only lives during a revival is of such brief existence, that those whom it would seek to help keep themselves aloof from it because it seems so strange.

But there is not only the obedience of preparation, there is further the obedience of faith and love. When Samuel came to the camp of Saul after God had sent the king out to utterly destroy the enemy, and found that certain things had been taken alive to offer to God, the prophet cried out in anger, "Behold, to obey is better than sacrifice and to hearken than the fat of rams." What are all the offerings we may bring to God worth, what do they avail for us, if back of them there is a spirit of disobedience? God had said wait, and they waited.

The second essential is *accord*. A unity attested, first, by their presence in that place. Gideon's army of three hundred was successful when every man was in his place,—not at home, wishing the battle might be a success,—but out in the darkness of that eastern night, with pitcher and lamp and trumpet, going quietly into the place which was his. If you want a revival, keep the ranks filled up. Then there was unity of purpose. Waiting for the fulfillment of a promise, differences were forgotten, dislikes were put aside and with a oneness of purpose they waited together.

The third element is *prayer*; *real prayer*, that takes hold on men and women that are away from God, and then lays hold on God for them and never gives up until they are won for His cause; importunate prayer—intercessory prayer—prayer, that Jacob-like, must have that for which it pleads; prayer that brings real weariness and makes men weak because of the strength which has gone out from them to bear another up to the heart of God.

The fourth essential is *expectancy*. Either Pentecost must be given to the waiting church or God must break His promise and dishonor their faith. Pentecost was the only possible result of the conditions which are recorded in the opening verses of the Book of Acts. Revival is the only possible outcome of the same things put into practice in the Church today. Do you want a revival? You may have it if you will pay the price.

Lynnville, Iowa.

### When God is Concealed

BY ARTHUR JONES

Psalms 79: 10.—"Why should the nations say, Where is now their God?"

The seventy-ninth Psalm is the dirge of a soul in exile. The Hebrews felt they were the people over which Jehovah had special care. But in spite of all this the Assyrians came down upon them and made captives of them, and drove them away to a distant



land. Those heathen nations, with their beastly hordes had gone into the holy city, overthrown its sacred institution, and polluted its sacred courts. Jehovah's own holy temple was being defiled. If there was a God who cared for Jerusalem and His holy house, why did he not strike dead those ungodly mobs who cared for none of these things, and thus remind the people that Jehovah must be reckoned with? "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps." In the minds of these prophets, the keenest punishment that came to these exiled Jews was not their own sad plight, but the fact that these heathen critics might wag their heads, and say to one another, "Aha, where is now their God?"

I do not know how the non-Christian world is looking on us at this time. I fancy they do not demand of us as high a code of humanities as we prescribe for ourselves. But I feel there are hosts of men in Christendom who are today asking themselves that question, "Where is now their God?" The church is an institution which meets some of the social demands of men and women, the service of the church may lend itself to the esthetic ideals of men, but when it comes to the fundamental passions of men, where is its authority? Religion is beautiful on peaceful Sabbath mornings, on Thanksgiving Day, at weddings, at the burial of the dead, but where does religion have a place in the great crises? The church may pass temperance resolutions, elect peace delegates and call conferences to discuss purity, but what can the church do when political influence is in the balance, when commercial interests are at stake, or when national honor is in jeopardy?"

I. *Christians at War.* Without doubt the foremost thought in the minds of the world at present is the war situation. It would be exceedingly difficult to say one word for it. When we read how Xenophon, and Cyrus, and Alexander, and Hannibal recklessly led their men into the jaws of death, we do not marvel particularly, for they had no high ideals of ethics or the valuation of human life before them. In the commentaries of Julius Caesar there is but one outstanding purpose—the glory of Caesar. Right and wrong were not matters that concerned him.

But one expects a different point of view in western Europe today. Christianity has had nineteen centuries in which to permeate the philosophy of the world. Western Europe has been under the influence of the Gospel of Christ for twelve hundred years. Rulers and people have said, and for the most part have said sincerely, "We will serve Jehovah." They acknowledge allegiance to the Christ.

When we have these highest types of Christian development flying at each other like fiends, we groan within ourselves and wonder if that is all there is in Christianity after all. "Where is their God?" Need we be surprised if a wave of agnosticism follows in the wake of this war?

II. *Inebriate Christendom.* If the war in Europe were all the fire that tests our faith, we would have a more simple task of finding the means of strengthen-

ing our confidence. We might take half a dozen prevailing evils in this country and ponder long how it is these things have not been changed, if the story of Christ is the cure for the ills of the world. The evil of strong drink has been held up as the most terrible sin of this country. Nothing can be said that exaggerates it in any degree. For nearly a hundred years temperance societies have been waging war on the drink traffic. A score and more of national organizations for the overthrow of the liquor traffic have done their utmost. And still the evil goes on! They tell us the end is not far away. But it is still with us!

III. *Covetous Christendom.* Dare I vex your patience with one other sphere in which we need to ask where God comes in? I would speak of the covetousness exemplified in our commercial life, and the ideals of money getting that are held before us. This underlies every other evil in this country. If we could take away from our people the visions of a bag of gold our other evils would disappear. We do obedience to the man who makes a fortune, regardless of how he made it or what he is doing with it. In ancient Greece the poet Homer invented the character of Achilles, who became at once the national hero, with the result that Greece became a country of imagery. Other poets arose and peopled the earth and sky with legendary throngs. Athens became such a center of literature that all her thirty thousand people would come together to hear Sophocles read a new play.

The ideal that has been held up before the American people has been the golden image. Men are not popularly judged according to their moral character and what they are rendering in service to their fellow men, but by their salaries or their commercial rating. Cities even are classified as stock markets, as manufacturing establishments, or as jobbing centers. A city's bank clearings is of more concern than its moral condition. And yet we are Christians.

I am half minded to end my words here. But I fear some might turn away and say that Christianity is a failure. Christianity has not failed, but its limbs have failed, when severed from the heart. Creeds and dogmas have failed.

Ceremonialism has failed. Baptismal waters and sacramental wine do not change human dispositions. Men rise from their prayers "for all sorts and conditions of men," to go out to exploit and destroy. Esotericism has failed. Beautiful music, beautiful services, and beautiful churches do not harness the passions of men and women. One of the ironies of the war has been the fact that beautiful cathedrals, with their heaven-pointing spires, have been in its wake. Men outwardly accept the messages of these silent monuments to the Prince of Peace, and then range their guns upon them.

But Jesus Christ has not failed. He has not had a chance. Christendom has busied itself forming creeds and tearing them to pieces. We have been tenacious for right theories of the person of Christ, but we have been careless of His personality in us. We have bravely defended the unity of His life with God,

but we have had little care for the oneness of our life with Him. We have not taken Jesus and His words seriously. If this baptism of fire and blood brings Christian men and women to understand that Jesus really meant it when He said we should love our enemies, and do good to them that hate us, it will have wrought one good work. The world must see that the program of social and personal living as set forth in the Sermon on the Mount, is not the poetic utterance of a visionary which must be largely explained away before it can be accepted, but that it is the word of one who spoke with authority; that it is not merely an ideal, but it is the only practical program for men and women to live by. Righteousness, brotherhood, and love are the only real forces in the world.

Do I find in the story of the Christ that which keeps me from evil, and which leads me out to a service like unto His? Then Christianity is no failure. Do I find in the cross of Calvary—the just suffering for the unjust—that which inspires me to give myself, a sinful man, for my sinful brothers? Then the Christ did not die in vain. I may not explain why the Kingdom of Heaven comes so slowly; I may not interpret satisfactorily all the signs of the times, but if I yield to the constraining love of Christ in my own life, I know where God rules. I can trace the writing of the finger of God on the pages of the past; I can trust that He is still in His world.

Kansas City, Missouri.

### The Miracle of Rocky Run

BY JUNIUS JUNIOR

(Author of "A Monthly Meeting Chronicle")

#### CHAPTER I

"Well, you couldn't maintain anything like that here."

"And why not, pray?"

"Because folks here simply won't take any interest in such things, because there's nobody to take hold and push it, because—, because—, well, because there's no spirit in the community, because the old folks don't seem to want us to have societies of our own."

"My, my! What a funny set of folks you are down here! I'll just bet if I lived here, we'd make a try at it, if I could get anybody to stand by me. Why, up at our meeting, you couldn't keep the young folks from their Society every Sunday at 6:30, even if you called out the state militia."

"Well, down here, you couldn't get them together to consider anything about religion, even if the National Guard was all working at the job. I tell you we are a hopeless lot."

"Yes, Mollie, you don't understand us down here," broke in the third member of the party. "At church on Sunday morning, it's all I can do to keep awake, trying to listen to the same things I have heard every Sunday morning since I can remember. As for Sunday School, I don't see that we get any benefit out of it, reading those questions and answers off our lesson

leaves. I declare I'm plum discouraged, and I've tried so hard to be interested in our church."

"Yes," broke in the first speaker of the party, "I think sometimes that nobody here is interested in religion, except two or three who are loud with their amens at the church on Sunday and there isn't one of them that I'd tie to on Monday. When we had a Christian Endeavor Society about six years ago, it dwindled and dwindled until it just died, and to tell the truth, a lot of the old folks didn't seem to care a bit when it was buried."

"Well, you are in a bad way here at Rocky Run," exclaimed Mollie. "I think you need a lot of moral dynamite thrown around this place. Maybe some of it would explode and at least raise a disturbance. Anything is better than to die of the dry rot."

The speakers were a select party of three girls, reclining in the shade of a back yard in the suburbs of a town that had managed to exist for the past sixty years in the Rocky Run community. Mollie Weldon was a visitor from a distant state and had been portraying with girlish enthusiasm the splendid religious life of the young Friends in her home community, and the many ways in which their interest in the church was being maintained.

Bessie Tomkins, who had led in the conversation above recorded, was entertaining her cousin, Mollie, and Nellie Sanders, a neighbor chum, had been invited over for the afternoon. For an hour, with girlish frankness they had opened their hearts to each other in language that would have been startling, and no less surprising to some of the older Friends in the community had they been present to hear. It was apparent that at least in the minds of Bessie and Nellie, girls who had not yet passed beyond their teens, the religious life of Friends meeting in Rocky Run was not of a commendable sort. As for any particular activity among the young people, it was an unthinkable proposition, although they admitted to Mollie that there was no lack of youthful material in the neighborhood.

On the same afternoon, three young men in their later teens, Joe Bentley, Frank Souders and Charlie Dolman, were lounging on the shaded bank of the creek from which the community took its name. While having no marked tendency to viciousness, the afternoon had been spent for the most part in loose, idle talk, so characteristic of young men to whom has come no particular inspiration in life, in whose minds there has been formed no well defined purpose beyond the ordinary routine of the common-place.

It was something that they were not over in the town where the Rock-ribs were playing the Sunset-Browns of a neighboring community in an exciting tussle of the true American sport known as baseball. But congeniality of companionship had driven them to the shaded woods on this pleasant summer afternoon, to cull over the neighborhood gossip in budding young manhood fashion, or to lie in listlessness, satisfied that the others were so near.



After a lull of unusual length, Joe broke out with, "Say, fellows, I don't believe I'll go to Sunday School any more."

Still more silence when Charlie said, "Why Joe?"

"Well, for one thing, there's no life there. I don't believe Mr. Ferrell ever looks at his lesson till he comes to the class, and as for reading the answers off the lesson leaf, I can do that out here in the woods, where I don't have to wear a starched collar."

"But," said Charlie, who was loyal to custom even if he did not possess more positive virtues, "we can't afford to cut the Sunday School."

"O well, I guess they wouldn't miss me," retorted Joe, "and for that matter I guess they wouldn't care so awful much if all of us stayed away. Then they wouldn't have to go to the trouble of getting up earlier on Sunday morning and they would be saved a lot of worry about keeping something going that so far as I can see, does not make a ripple in this neighborhood."

"Yes, there's a whole lot in that," said Frank. "I haven't learned a thing for a whole year at Sunday School that mother hadn't taught me years ago. I think Mr. Ferrell does his best, but that isn't much. I can't understand why they ever put him up to teach. But with all this, I don't see how we can cut Sunday School. If it wasn't for our three families and one or two more, there wouldn't be any meeting or any school or anything else much in this region. I guess for the sake of our family standing, we'll have to keep on going to Sunday School until—until we all get married and move away."

Frank's last remark brought a hearty laugh and Joe replied: "I reckon that's about so. But I'll tell you, boys, if it wasn't for Dad and Mother, I'll bet I'd show up missing when the bell rings next Sunday. I wonder why things have to be so dead around here anyway. Mollie Weldon was telling sister Het and me last evening about the good times the young folks have out in Iowa in their Sunday School and in their Christian Endeavor Society. I told her that we are heathens here as compared with that."

"Yes, Mollie was talking to me about that the other day," said Charlie. Afterwards I asked Pa why we couldn't have such a Society here, and he said that the young folks wouldn't keep up the one they did have. It's his opinion that if the young folks will attend meeting and Sunday School and keep out of mischief, it's about all they can manage to do."

Thus the talk went on as the three chums lay sprawling on the bank of Rocky Run. They were not philosophers but unconsciously they were looking a critical situation squarely in the face, but with no ability to offer any solution for it. They were only conscious of a lack that somehow failed to be supplied, and in boy fashion they were honest enough to lay bare their hearts, the sight of which might have caused some concern in the minds of six parents, had they too not been in a rut from which they seemed unable to extricate themselves.

On the same afternoon, eight elderly men and wo-

men, the heads of four Quaker households in the Rocky Run community sat on the north porch of Jabez Dolman's farm residence. Dinner had been completed long ago with its usual complement of fried chicken, beans, potatoes, gravy, tomatoes, lettuce, apple pie, coffee, milk and all the fixings that fill up a farmer's table on Sunday when company is present. The old folks had adjourned to the back porch where they passed around the usual neighborhood gossip, had discussed the crops and the growing town of Rocky Mount, when at last in response to a passing remark of Mrs. Tomkins, the conversation veered to the condition of the Friends meeting, which eight years before had been moved into the town from its historic location on the Huckleberry pike.

"I thought we had a good meeting this morning," responded Jabez. William's sermon had the good old gospel ring to it. I think we are much favored in having him in our midst. He certainly can quote scripture. I thought his appeal to our young people to follow in the paths of their fathers was very timely."

"Yes, Brother William is so simple in his preaching that everybody can understand him," replied Mrs. Souders. "It is marvelous how God can use just plain folks, even though they have not had the advantages of education."

"While we don't seem to grow much, I often feel that here at Rocky Run meeting we are just one happy family," said Tobias Hunt; "no friction, no disturbance, no new fangled doin's, no great amount of expense, no nerve-racking experiences, no great concern over our young folks going astray."

"Speaking of the young folks," said Mrs. Tomkins, "I do wish sometimes that they would become more interested in the meeting and in the First-day School. My class of girls has dwindled down to seven when I used to have eighteen enrolled. I notice too that only a few of the young men and women remain for the meeting, and altogether I am getting somewhat concerned over the matter."

"I feel the same way about it," said Joel Tomkins. "Our daughter don't seem to be interested in the meeting any more, and I don't know what is the matter."

"Well, our young folks will have to learn to be faithful and to follow the path of duty as we older folks have done," replied Jabez, a sentiment that was echoed by the assent of the two Hunts, the two Souders and by Mrs. Dolman.

"Of course that is all right, but when our children are wandering away, I wonder sometimes whether we don't need something more than simple preaching and the ordinary ways we have of trying to keep up the church in order to win them back."

Thus the conversation went on, revealing in terms more eloquent than spoken words that so far as the ruling elements in the meeting were concerned, the young people were not likely to find any speedy relief from conditions that to some of them were growing intolerable. It was the problem of a meeting in a rut, from which there seemed to be no likelihood of escape.

(TO BE CONTINUED)

## The Westtown Letter

### The Westtown Old Scholars Association

The Philadelphia meeting of the Westtown Old Scholars Association which occurred on Eleventh Month 13th makes it an appropriate subject for the present letter. A brief account of the Association may be of interest to some of the readers of THE AMERICAN FRIEND for at least three different reasons. It is an example of an extremely successful association which other schools and some colleges would do well to copy, if their circumstances were sufficiently similar to ours to render it possible; it has been of great material advantage to the school; and the intellectual and spiritual influence which it has upon our little community has been most beneficial.

For a great many years after its founding Westtown graduated no pupils. It had no regular course of study. Pupils came for one, two, three or four years, or longer, some few taking all the subjects which were regularly taught, and every now and then one ambitious person pushing considerably ahead of anything that was customary, when able and willing teachers could co-operate to render this possible. But about 1860 a regular course of study was marked out and a few students began to graduate.

In 1886 the comparatively small group of actual graduates formed what was known as the Alumni Association, numbering less than one hundred members at that time. There were, however, perhaps four thousand people who had been at the school who had not graduated. These represented the vast body of Westonians, but the forming of an association to include them all seemed too large an undertaking. When, however, the time of the centennial of the school drew around, which occurred in 1899, the Westtown Old Scholars Association was formed, including as possible members all persons who were or had been officially connected with the school.

The first meeting was held in 1897, with an active membership of about 1200 which was later raised to 1800. From the beginning it was animated with the desire to help the school. It was never meant to be a merely social organization. A minimum fee of one dollar was collected from all the active members, some, however, paying very much more. From each sum, whatever it might be, fifty cents was put aside for the expense of the association, and the rest was made into a fund to be expended wholly for the benefit of the school, and was expended by five committees, whose names indicated their scope.

The annual contributions—placed at the disposal of these committees, approximate \$1500 a year. \$500 of this has gone to the Committee on Scholarships, and the remaining \$1000 has been distributed by the others. In the fifteen years since this was started there has, therefore, been spent the total sum of \$15,000 for what may be called the improvement of the school.

But the Old Scholars Association was no sooner started than it faced, in 1899, the centennial celebra-

tion of the founding of the school. The question of a suitable memorial for the occasion was in every one's mind, and it was finally decided to attempt to raise a fund of \$100,000 to be called the Centennial Memorial Fund, which should be held by the school, one-half of the income of it to be at the disposal, unreservedly, of the Westtown Committee, and the other half to be spent by appropriations from the Old Scholars Association itself in ways which would be approved by the Westtown Committee. \$65,000 of this fund was raised by Sixth Month, 1899, and about five years later it was brought up by another effort to a figure slightly above the original \$100,000.

The pace thus set at the outset of the Association's career has been practically maintained ever since. In 1903 it erected our Swimming Pool at a cost of \$6000; in 1907 it graded off the girls' Hockey Field, raising \$1,000 for that purpose; in 1910 it raised a \$50,000 Teachers Fund; in 1911 it built the new Lake at an expense of \$8,000, and in 1912, in co-operation with the Westtown Committee, it raised \$15,000 to start a scientific Orchard and Forest Department on the north end of our farm. Of course other money has been collected for the school during this time, but since the organization of the Association, it has raised four-fifths of all the money that has been contributed.

The general interest in the school which its work arouses is of immense advantage in various other directions. The sense of a large body of loyal supporters gives us all strength and courage for our work, and the mere fact that 1,200 persons make an annual contribution to the school, although most of the sums given are not above one dollar, helps to strengthen a widespread interest. A great meeting is held annually, one year at the school, the next in Philadelphia, and there respond to the calls for these gatherings about a thousand people.

Every pupil who comes to Westtown, by the very act of entering, joins this great Association. He or she becomes a member of a great body of people scattered all over the country. Any considerable group of Friends east of the Mississippi will contain some who belong, and the same will be true in many places all the way out to the Pacific coast. They are most of them still members with Friends. Nearly all of them are Christian men and women, loving God and man, and trying to do their duty in the world as in His sight. They are in the main a thriving and substantial people, whose friendship in every sense is worth cultivating. People do not come to Westtown and get their education only to leave and be forgotten. They are life members of our community, birthright members of the Old Scholars Association, from which there is no disownment.

The Winter Term of Westtown School opens First month fourth, 1915. Young people who were unable to begin School in the Autumn, or who have had their work seriously interrupted by illness, may find that they will fit into Westtown at that time more easily than elsewhere. Any inquiries on the subject will be cheerfully answered.

THOMAS K. BROWN.



**BALTIMORE YEARLY MEETING**

The last Yearly Meeting of 1914 has now been held and it is possible to have a complete view of the field. Baltimore did not contribute anything of very great moment to the history of the Society, but the tone of the gathering was good and one cannot always tell at the time when an important movement begins. Some Baltimore Friends have faith to believe that something worth while is going to follow the sessions of this Yearly Meeting.

Owing to several local causes the attendance of members was smaller than usual and the number of visiting ministers was also less than common. Charlotte E. Vickers of Western Yearly Meeting, and George B. Evans and Ida Thorne Parker of New York, were the only ones who stayed through the Yearly Meeting. Rufus M. Jones, Tom Elsa Jones, Secretary of the Board of Young People's Activities, Horace E. Coleman and Robert L. Simpkin were present for a day or two. The tone of the meetings on Ministry and Oversight was distinctly evangelistic and gave indication that this should be the character of the work for the coming year.

The Evangelistic and Church Extension Committee departed somewhat from the usual form of report and outlined in a general way its idea of the most hopeful method of working in the different individual meetings. By giving a brief analysis of the characteristics and surroundings of each it opened the way for suggestions as to ways of working in each, emphasizing the point that only when we are dedicated and surrendered to the leadership of Jesus Christ can any plans be successful.

The Foreign Mission report showed an increasing interest in some places, and contributions about the same as in the previous year. The Board repeated its appeal for the every-member canvass with the use of the duplex envelope and urged that all members, as far as possible, should become subscribers to the Missionary Advocate.

Many things came forward in connection with the report of the Peace Committee, as was natural when all minds are full of thoughts of the European war. Anna B. Thomas and Henrietta M. Thomas, two of the active members of Baltimore Yearly Meeting being busy with the English Friends' work for alien women and girls, much interest was expressed in their work, when a cablegram was received from them with greetings and a call to prayer for peace. A special epistle was drafted and sent off at once expressing sympathy and fellowship with English

and Irish Friends in their trying circumstances, and the special epistle from London relating to the celebration of the one hundred years of peace between this country and Great Britain was read. Also a letter was sent to President Wilson expressing appreciation of his efforts in behalf of peace in Mexico and neutrality toward European belligerents.

The total abstinence and suppression of the liquor traffic committee found much to be thankful for, a Maryland county in which one meeting is located, and the whole state of Virginia in which are seven meetings, having recently voted out the sale of liquor, and the report of the November elections being quite fresh.

The other branches of work showed about the usual degree of interest without having any special features, the statistics showing a net loss of sixteen, of whom fourteen had moved to other Yearly Meetings.

JOHN R. CARY.

**FOR YOUNG FRIENDS**

BY THOMAS ELSA JONES

Many Christian Endeavor Societies or other organizations of young people fail to grow because they have no definite aim. It is not enough to merely keep the organization going, it must go somewhere. Every group of young Friends should be doing some vital work for their church and community. As soon as ascetic self-sufficiency is transformed into altruistic self-devotion, not only the young people's organization grows but the whole church takes on new life. Young people's visions are of inestimable value in church life, but visions are of no worth unless some of them are put into practice. The following is an example of a vision that has been tried, with very gratifying results, in a certain country meeting in New England. I am sure many societies would do well to adopt an aim similar to this.

To make our Meeting the best meeting of its size in the best community of its size in the county.

To make our Meeting a place where the real spirit of brotherhood prevails, and to spread that spirit in the community.

To make our Meeting furnish a wholesome, happy, social center for our community.

To promote in every possible way the spirit of business co-operation and mutual helpfulness among farmers.

To encourage in every possible way and especially by example, energetic up-to-date, know-your-business farming.

To make our community a community where people read good things and think high thoughts, and where as fine a type of American citizen is produced as any place on earth.

To make our meeting a place where any one in any sort of need can find the Heavenly Friend.

To enter vitally into the spirit of the meeting whenever it convenes, seeking to make the Spirit of Christ predominate in all things.

**W. F. M. S. AT WESTFIELD, INDIANA**

A most enjoyable occasion was that of a meeting of the Womens' Foreign Missionary Society of Westfield, Indiana, held at the home of the pastor, E. Howard Brown, on Saturday evening, November 25th. The families of all the members' having been invited, were present to the number of seventy or more. They brought well filled baskets and a little after six o'clock all sat down to a bountiful supper.

After supper the exercises were opened by a reading of the scripture lesson by the pastor, followed by prayer by a number present. The lesson of the evening was taken from the book now being studied by the Society, "The Child in the Midst." Appropriate songs were interspersed through the exercises. A beautiful duet was rendered by the pastor and his wife, who is also a minister. The roll call was responded to by each member giving the name of some boy mentioned in Biblical history. Dollie Stalker and Myra Bond each presented separate parts of the lesson in a very interesting manner. Clara Blair gave the home lesson.

The object of the meeting, while social in a sense, was more for the purpose of stimulating an interest in the work of foreign missions.

**NOTICE**

The Young Women's Auxiliary of the Foreign Missionary Association of Friends of Philadelphia, announces that Professor Samuel Higginbottom of Allahabad, India, will address a meeting to be held at Friends meeting house, Twelfth Street, below Market, Twelfth month 12, 1914, at 7:45 o'clock.

**LYDIA A. PERISHO**

The daily papers in Indiana have announced the death of Lydia A. Perisho, of Carmel, Indiana. She was a prominent Friend and the mother of President Elwood C. Perisho of South Dakota. We will have an obituary notice next week.

## THE CHURCH AT WORK

Some excellent news matter has been crowded out this week and will have to go over until the next issue.

**Pasadena, California**—The Pastors' Association of California Yearly Meeting was entertained November 17, by Dr. Sylvester Newlin in the Pasadena Y. M. C. A. Fourteen pastors attended and participated in the meeting. The Association finds its bi-monthly meetings very helpful and inspiring.

**Carthage, Indiana**—The Friends Missionary Society held an evening guest meeting at the home of Allen W. Newsom, November 18. J. Edgar Williams gave an address on "The American Indian." Miss Helen Gause sang "An Indian Love Song." A ladies' octette gave one musical number. The meeting was one of unusual interest. A Bible contest was enjoyed during the social hour, the questions used having been given at the Winona Bible contest. The refreshments served were suggestive of Indian life.

At the Sabbath morning service on November 22, the Friends congregation at Carthage gave a special offering for the Belgian relief fund amounting to a little over \$94.00. The pastor's message, "Feeding the Hungry World" or "Little Belgium," was a strong appeal. At the evening meeting Truman C. Kenworthy, Superintendent of Evangelistic Work of the Yearly Meeting, was present and gave a message full of truth which was well received.

**Cincinnati, Ohio**—Eastern Quarterly Meeting, held at Cincinnati, November 28 and 29, was favored with the services of Luke Woodard of Fountain City, Indiana. George C. Levering, pastor at Selma, Ohio, was present on Saturday. The sermons of Luke Woodard were especially strong and helpful. Local Friends are grateful that he felt called to attend.

**Richmond, Indiana**—Whitewater Quarterly Meeting was held at East Main Street on December 5th. Walter W. Brown, of Paoli, Indiana, Field Agent of THE AMERICAN FRIEND, was present with a minute and brought an inspiring message.

**Selma, Ohio**—Green Plain Meeting has been building a parsonage and the work is prospering under the pastoral care of George C. Levering.

**Wabash, Indiana**—This city has been favored with a gracious revival during the months of October and November. Ten churches of the city united in a

Union Tabernacle service, with the Bob Jones party. The result was very gratifying. The interest of the churches was greatly revived, and a number added to the membership. The Friends Church with their pastor took an active part. On Sunday morning, November 15, Truman C. Kenworthy, our Yearly Meeting Superintendent, was present, and the pastor received into the church some thirty members. Since that time others have been received, which brings the number up to forty with more to follow. The Society here is just getting ready for progressive work for the Master. The Sunday School is gradually becoming stronger and the morning hour for worship brings out a well filled house. Other departments of the church are planning for better work. The Christian Endeavor has taken on new life.

**Winchester, Indiana**—Winchester Quarterly Meeting was held on November 20 and 21, with a good representation of its membership present. It was gratifying to have so many visiting ministers, Charles E. Tebbetts, Truman C. Kenworthy, Ancil E. Ratliff, William J. Sayers, George W. Bird and Virgil Brock. Within the last few weeks the meeting house has been re-decorated and re-carpeted, and new lights have been installed. The building now presents a very attractive appearance. At the reopening on the first Sabbath in November, Edward M. Woodard of Western Yearly Meeting, was with us and gave the sermon both morning and evening. Within the last two months between sixty and seventy new members have been received.

**Kansas City, Missouri**—On the evening of December 8, the Men's Bible Class gave a supper at the church to the men of the community. On the evening of the 10th, the Sabbath School was announced to give an entertainment entitled "Old Ballads Dramatized." On the second and fourth Monday evenings of December the study of "The Church a Community Force" is to be continued. On Sabbath evenings during December the pastor will give a series of addresses on "Character Building."

**Tonganoxie, Kansas**—Samuel A. Jackson having terminated his pastoral work in Richland Monthly Meeting, Iowa, is now located as pastor of the meeting at Tonganoxie. This Monthly Meeting was established in 1868, and for many years was one of the largest meetings in Kansas Yearly Meeting, but many have moved to other places for cheap land, and for other reasons. There are, however, a few of the original members here and land is cheaper than in many newer localities. The attendance of late

has been increasing. New members are coming in and the meetings are times of refreshing.

**Plainfield, North Carolina**—A very successful series of meetings has just closed at Plainfield, conducted by G. M. Cain, an evangelist from Mt. Airy. Oscar Cox, from Cane Creek, and others were present and rendered valuable help in the meeting. The messages of the evangelist were plain and practical and produced deep conviction. While no figures were kept quite a number prayed through to victory. Numbers cannot indicate the good that has been done. The church was greatly strengthened and the spiritual uplift of the membership is very gratifying. Thirteen gave their names for membership. The prayers of the church follow Brother Cain as he goes to other fields.

**Southern Quarter, North Carolina**—Southern Quarterly Meeting was held at Center in Guilford County on November 27-29, and was well attended. The spiritual life was very manifest. J. Robert Parker and Rufus P. King were present and preached both at the meeting of Ministry and Oversight and at the Quarterly Meeting to the edification of the congregation. On Saturday lunch was served at the noon hour in the meeting house, followed by the business meeting. There were good reports from the ten Monthly Meetings and a very interesting and valuable letter was read from the Pains, missionaries in Cuba. The Quarterly Meeting is raising money to build these missionaries a home in that country. Rufus P. King gave a spirited account of an intensely interesting religious visit which he made during the past year in Maryland, Pennsylvania, New England, Canada, Ohio and Indiana, and returned his minute for this service. He expects to ask for a similar minute early next year. On Sabbath morning Franklin S. Blair conducted the Bible School which was all consolidated into one class. J. Robert Parker brought the message at the morning meeting. During the afternoon Bertha Cox, missionary of this place, who is at home after six years' work in India, told of the mission work in that country. She expects to return to that field next year. A collection was taken for her work.

**South Salem, Oregon**—Salem Quarterly Meeting was held at South Salem, November 20-22, and was a season of blessing. Visiting Friends were B. F. Hinshaw, Effie R. Tamplin and George Carr of Portland, and Lindley M. Carey of Newberg. We had also the very acceptable company and services of Frances Leiter from Springfield, Ore-



gon, formerly missionary to Alaska. The document of the Meeting for Sufferings of London Yearly Meeting on "The Hundred Years of Peace" was read and the clerks were directed to have it printed in the daily papers. The meeting expressed its opposition to the proposed sham battle between the fleets of the United States and Japan at the San Diego Exposition. A report of the Missionary Board of the Five Years Meeting was given by Effie R. Tamplin. A letter was read from Australia General Meeting in answer to one directed to it some months ago.

**Kokomo, Indiana**—The Union Street Meeting at Kokomo is enjoying a season of religious prosperity. The attendance is much better than it has been for years, and the interest in all lines of Christian service is growing. Charles Axton, who is in his fourth year of pastoral service here, is preaching strong gospel sermons. During the past year the Bible School under the leadership of its superintendent, Floyd Stout, has surpassed the fondest expectations of its most ardent supporters. It has provided separate class rooms for all of its classes. Among the pupils is one whose attendance and whose interest in all lines of Christian service are a benediction and inspiration to everyone, Asenath Nixon, who is nearly ninety-four years old, but who in Christian service is as young as anyone in the school.

**Westfield, Indiana**—E. Howard Brown and wife, who have been at Westfield as pastors since our late Yearly Meeting, have already won a large place in the hearts of our people by their attention to the needs of the meeting and the excellent service they are rendering in the ministry. They began a series of meetings at Westfield on the evening of November 25th. The attendance has thus far been large and the interest good.

**West Grove, Indiana**—West Grove Quarterly Meeting was held at West Grove, November 27-29. The presence of the Lord was manifest in each session. No visiting ministers were present at the meeting on Ministry and Oversight, but the local ministers rendered valuable service. Amos Carson, Quarterly Meeting Superintendent of Evangelistic Work, brought a message of love, using the text, "Be thou faithful unto death and I will give thee a crown of life." Frank Stafford, pastor at Dana, Indiana, was with us at the Quarterly Meeting session and remained over Sabbath. Services were held each evening. His messages were plain and forceful, and were spoken under the unction of the Holy Spirit.

**West Union, Indiana**—On Thanksgiv-

ing day the members and attenders of West Union held a special service at the usual meeting hour, after which they went to the social room where a bounteous Thanksgiving feast was spread. Fifty persons remained for the dinner and social time which followed. The oldest person present was Mary Ann Hadley, who has passed the age of eighty-two years. For more than thirty years she served the Missionary Auxiliary as its treasurer and for years has been an elder in the meeting.

Charles E. Tebbetts visited West Union on November 15th, in the interest of foreign missions. He spoke to a well filled house at the morning service and was much appreciated by all who heard him. A conference on missions was held at the parsonage in Monrovia at two o'clock at which thirty-seven were present, thus showing the interest of missions in this community.

#### PERSONAL MENTION

Charles and Eunice Hunt have taken up pastoral work in the meeting at Rose Hill, Kansas.

Bertha Day of Rockford, Ohio, has accepted the pastorate of the meeting at Ogden, Ohio.

Albert L. Copeland will soon begin his eighth year as minister in the meeting at Cincinnati.

Daniel Pickett and wife have moved from Rose Hill, Kansas, to Stark Monthly Meeting to serve as pastors the coming year.

Charles Stalker and O. B. Ong commenced meetings in the tabernacle at Whittier, California, on November 29. They are advertised to hold until December 20.

Grace Pickett of Rose Hill, Kansas, was recorded a minister at the Monthly Meeting in November, and has gone to labor as pastor at Merwin, Edgemont Monthly Meeting, Kansas.

J. Edgar Williams, pastor of the Friends Church at Carthage, delivered the union Thanksgiving sermon held in the Fletcher M. E. Church at that place. His theme was "The Thankful Heart."

Homer L. Cox, pastor of the Friends Church at Portland, Oregon, gave the address of the day at the union Thanksgiving service held by the churches of Sunnyside, a thriving residence district of Portland.

L. J. Thomas of Imperial, California, a Friend, is President of the Y. M. C. A. work in that county, while E. H. Gifford, also a Friend, of Lindsay, California, is President of the Y. M. C. A. work in Tulare County.

#### FRIENDS RESCUE HOME

The Home at 73 North Harris Street, Columbus, Ohio, is too small to accommodate the girls who apply for entrance. This has been one of the busiest years since we opened the Home nine years ago, and there has not been sufficient room for the comfort of the inmates.

Some of the girls who apply for help seem more anxious to conceal the name of the father of the child than to have comforts for themselves. When they have found Christ, a new life begins, with hope, and every effort is made then to find the father of the child. However, this is not always possible because the man in some way buys the silence of the girls.

Since the first of the year sixty-three girls have received help through the Home and over twenty babies have been born. The girls who come to the Home are not all of the lower classes. Some of them are from good homes, stenographers, nurses and college graduates; but the majority are girls from smaller towns, factory girls and clerks, ages from fifteen to twenty-three. We have had some sent to us from the Juvenile Court.

We usually have about ten to twelve girls in the Home at a time, and many are waiting to come in as soon as we can give them room. We have had several girls from the slums but we are too crowded to take many of these girls.

It is not easy to raise money for the Home because many people say it is encouraging immorality, but even if that were true, we are still obligated to take care of girls in so much trouble and to care for the innocent babies.

The Home is kept up by free will offerings. God has answered prayer all these years. Evangeline Reams, Field Secretary, addresses the different churches and societies, which assist in this good work with cash, canned goods, clothing, provisions, etc., as well as individual donations.

Thanksgiving is our public day for our supplies for winter. The friends are very kind and donate liberally at this time. A public service is held in the afternoon at the Home.

The salvation of the girl is the best part of the whole story, and we are glad to say that many have accepted the better way. We want to commence in the early Spring with our new building, which will cost several hundred dollars, and with your support and prayer we hope to be able to be in our new Home this time next year.

EVANGELINE REAMS.

### THE NEW REVOLUTION IN MEXICO

A few weeks ago, there was every prospect of an early return to our mission and school work in the interior of Mexico, and that report was joyfully circulated. Now, all such plans are again indefinitely postponed. A new revolution is in progress. No one seems to understand just what the effect of it will be on the political conditions in Mexico. A few extracts from recent letters from our workers in Mexico will follow, which will make the situation as clear as anybody can understand affairs in Mexico today.

Mr. Tice writes: "Will just drop a line to you this morning to let you know something of conditions here. I suppose 'uncertainty' would tell about all there is to say. You probably know as well as we about the general conditions. I heard yesterday that Villa has taken San Luis Potosi and is marching on to Tampico. That means that the war will extend to our part of the country in all probability, though they may just surrender without a struggle. I don't know what to think of this new revolution, but it almost looks as if Villa had sold out to the reactionaries, that is, to the clerical party, Huertistas, Porferistas, etc. Some people think affairs are in a better way to be settled now than ever, but others think it will require two or three years more of war before it is finally settled.

"The railroad communications with Matehuala are interrupted again, so, of course there is no use talking of anyone going there at present.

"I was expecting to get our mules, wagon, and other things across soon, preparatory to going to Victoria, but they were going to charge such exorbitant duties that I concluded it would be better, especially as we have to wait, to send a petition to the Secretaria de Hacienda for a special permit to pass them and other things that we need, and wait for a reply. It will cost us \$270.00 for the mules, and other things proportionately. If we can't get a permit, it may pay us better to sell the mules and buy others in the interior, if we can find any.

"I think we had better not undertake to go to Victoria with the idea of remaining, until we see what turn this new outbreak is going to take. I want to go down again next week, if possible, to look after some work that I started going and start some cleaning and repairing, if the situation isn't too alarming by that time. I can at least do some visiting within easy reach of Victoria, if it doesn't seem advisable to open the

work permanently. I really feel that affairs are in such a condition that we can make no plans with any degree of assurance that they will be carried out, for even before you get this news, we may find it wholly impracticable to carry out any of the suggestions I have made here.

"While at Victoria, I set one of our men to plowing with a yoke of oxen, so as to have the ground in as good condition as possible by the time we arrive, in order to put in a spring crop at least, if not a winter crop. I shall be cautious about this, but we are having to buy feed for the cows now, so the fresh green crop is badly needed, and seems the wisest way of meeting the scarcity of food."

Another letter, from Mrs. Emma Phillips Martinez, says:

"It does not seem prudent to go to Mexico yet. Trains are not running south of Monterey. People from here who have been risking trips into Mexico are rushing home, for fear of being cut off from the United States. It seems that Villa is attempting to take Tampico. The very latest news today is that Villa has taken prisoner Gutierrez, the provisional president appointed by the Aguascalientes convention to take Carranza's place. There is actually no ground for confidence in a speedy settling of things in Mexico. It is painful to see the situation. Laredo is over-run with people who have no hope of going home soon, if ever. Only a few daring ones go now and then."

The missionaries are glad of the return of the United States soldiers from Vera Cruz, for they could not feel safe in Mexico as long as it was occupied by United States troops. But even that hope does not relieve the seriousness of conditions in Mexico, and our work will not be opened until brighter days dawn in Mexico.

CHARLES E. TEBBETTS.

### AMONG THE LEPERS

Since reports of work among the lepers seldom come to our notice, it is interesting to know that great service is being accomplished along this line in Allahabad, India, where for a number of years Professor Samuel Higginbottom has been building up an asylum for these unfortunates. Professor Higginbottom undertook this work in addition to his real duties as instructor in agriculture, but the utter desolation of the lepers appealed to the tender feelings of this man of keen sympathy and spirituality so that they became his chief interest. The field of agriculture is peculiarly fitted to meet the interests of these people for it affords them a suitable and agreeable occupation through which they can render some service to the community. The magnetic personality and earnest purpose of their leader are well calculated not only to draw these timorous people under his influence, but also to make him a remarkably inspiring speaker.

### Married

**Fortune-Haworth**—At the home of the bride's parents, Zimri and Sybil Haworth, near Vermilion Grove, Illinois, October 15, 1914, S. Jackson Fortune of Old Fort, North Carolina, and Mary Haworth, Carl Miller officiating.

**Jay-Brown**—At the home of the bride's parents, Mr. and Mrs. Clarence Brown, Richmond, Indiana, Allen Jay, Jr., eldest son of Edwin S. Jay and wife, and Ethel Christy Brown, Elbert Russell officiating.

**Lamb-Hamel**—At South Eighth Street Friends Church, Richmond, Indiana, November 18, 1914, Newton Lamb of Philadelphia, and Elizabeth Hamel of Hanover, Germany.

### Died

**Moon**—Ann Elizabeth Moon, widow of the late Hiram C. Moon, died at the home of her niece in Richmond, Indiana, November 24, 1914, in the 74th year of her age. She was a birthright Friend, who in her younger days was very active in church and temperance work.

**NO ALUM**  
IN  
**ROYAL BAKING POWDER**



### AT CLINTON CORNERS, NEW YORK

Herbert L. Huffman, a graduate of Earlham College, has been serving the meeting for the past two years at Clinton Corners, New York. We are privileged to quote the following from a recent letter which was addressed to a prominent Friend in Baltimore:

"We found here, as I think I wrote you, a good live meeting. We found also a great deal of interest in the work of the Social Service type, but practically no such work being done. For a long time the young men had been clamoring for a club, but there was no place for them to meet. We studied the situation for some time and finally decided that the need was so great that something must be done. We have a very large house here where we live, owned by the Monthly Meeting, and we finally proposed to some of our leading Friends that we vacate the front rooms on the second floor and the attic and let the boys have them as club room and gymnasium. A half-hearted assent was given and we proceeded to organize the young men's club.

"I think there were eight boys at the outset, but within a year we had nineteen enrolled, all above the age of fifteen. We met on Friday nights, spent the first hour in the "gym" and the remainder of the evening in the club room below. Sometimes a debate was arranged, sometimes games or simply a social hour. The boys soon decided they wanted something to read and when we wrote to the State Library we found we could secure books free of charge if we kept our reading room open to the public three hours per week. Soon after we opened the club room as a public reading room.

"About this time it was apparent that the work was going to meet a real need. It was made a definite part of the Monthly Meeting work by the appointing of a Social Service Committee to have oversight over the work and to seek new fields of service. The success of the reading room interested a number of people and books were secured from various sources so that we now have several hundred volumes of our own, some very good.

"The younger boys soon demanded recognition and a troop of Boy Scouts was organized that has been a real success. Our camp this summer was one of the most enjoyable and profitable times we have had, but the regular work has been excellent.

"A young college woman, who is a member of our meeting, was prevailed upon to start some work for girls, and

after a time she started a "Camp Fire" which is doing excellent work and about which she has become very enthusiastic.

"In addition to the work of these organizations an effort has been made to arrange for entertainments for young and old at the meeting house about once a month and parties for the young people at our home or some other at frequent intervals.

"In reviewing the work of the past two years a few evenings ago, Mrs. Huffman and I agreed that we had just about accomplished one of the aims we had in mind when we began work here, that of making the church the social as well as the religious center of the community. About forty young people (practically all in this community and some from as far as six miles away) have no social life except what some of our organizations arrange and have oversight of.

"One result of the social work has been the development of plans for the enlarging of the meeting house so that it can be properly carried on. A \$4,000 addition is planned and more than one-third of the money has been raised already and without solicitation.

"The question that used to come up so often in Baltimore, 'Does Social Service work pay,' came to me very often the first year we were here, but I am sure we are already beginning to reap a harvest. Our young people are becoming a real force in the meeting. When we first came we could not get more than eight or ten out to the Young People's Meeting. Of late we have had as high as sixty at a regular meeting and over a hundred when something special was announced. Our attendance at the regular meeting for worship

ranges now from eighty to one hundred and fifty. During the winter months it will be less, however, as several of our people are summer residents."

### BIBLE SCHOOL LESSON

December 20.

Subject—The Ascension.

Lesson—Luke 24: 50-53; Acts 1: 1-11.

Golden Text—He was taken up; and a cloud received him out of their sight.—Acts 1: 9.

Time—May 18, A. D. 30.

Place—From Mt. Olivet, near Bethany.

The lesson of the Ascension completes the whole earthly life of Jesus which has been presented in the lessons this year.

For forty days he had showed himself "by many infallible proofs" to have been the resurrected Jesus.

Time and again he had appeared to his disciples, had talked with them, had allowed them to see the prints of the nails and the place where the spear had been thrust, had given them orders for the completion of his task in carrying the gospel from Jerusalem, in all Judea and Samaria "and unto the uttermost parts of the earth."

Now the disciples could expect no more of these occasional visitations in bodily form. He leads them out to the Mount of Olives, "and a cloud received him out of their sight."

An angel had foretold his coming. The angels sang in the skies at his birth. At the Jordan and at the Transfiguration there had been the manifestation of supernatural agencies in attesting the Sonship of Jesus. At the tomb an angel or a young man clothed in white announced the resurrection, and now at the Ascension two men in white announce the glad tidings that Jesus is coming again.

Henceforth Jesus was to have a new relationship to the world. By his pres-

## Mission Study Books for 1914-1915

### Foreign Mission Study Books

The Child in the Midst, cloth .....	58c
" " " " " paper .....	36c
Our World Family, Junior, paper...	29c
How to Use .....	10c

### LEAFLET HELPS.

Child Life in Heathen Lands.....	2c
Out of Darkness.....	2c
Juamom.....	2c
Lolita.....	2c
The Children of Cuba.....	2c
Child Life in Palestine, China, Burma and India, each.....	2c

All literature sent postpaid at prices quoted.

Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from MARTHA D. HENLEY, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.

### Home Mission Study Books

In Red Man's Land, cloth.....	58c
" " " " " paper.....	36c
Good Bird, the Indian, Junior, paper, 29c	

### LEAFLET HELPS.

Our North American Indian .....	2c
Missionary Work Among the American Indians .....	2c

### New Courses for Class Use

New Home Missions, by Paul Douglas, paper .....	46c
Social Aspects of Foreign Missions, by W. H. Faunce, cloth.....	68c
Paper.....	46c
Missionary Women and the Social Question, by Mrs. Fred S. Bennett, price.....	18c



ence in men's hearts he was to bring new inspiration. He was to send the Holy Spirit who should come upon his followers bringing inspiration and power. Henceforth his followers must take up the work and throughout the world must bear testimony to the power of the risen Christ.

Beginning with Pentecost a new era was ushered in. The disciples were to be witnesses of the value of the new dispensation. In all the ages Christian men were to be witnesses of the power of Jesus Christ to save to the uttermost.

## CHRISTIAN ENDEAVOR

December 20.

Topic—An Unselfish Life.—Phil. 2: 1-11 (Christmas Meeting).

"Have this mind in you, which was also in Christ Jesus." It is the keynote of the Christmas tide. No one can be selfish who has the spirit of Christ as the ruling element of his life.

Paul was willing to become all things to all men in the proper sense that by all means he might win some to the Savior.

It is sacrificial service and living that count. It is the unselfishness of service that breaks men's hearts.

The habit of selfishness wrecks the happiness of many a life. It is a habit that can only be broken in any satisfactory sense by the operations of God's holy spirit.

We idealize unselfishness but quite often fail to practice it. The good Samaritan has the admiration of all men, but all men do not play the role of the good Samaritan.

At the Christmas tide, especially in view of the suffering in the world, we can forego the usual practices and yield unselfishly of our means for the comfort of others.

If we would strive to do what Christ would have us do, shall we not in deed as well as in word give forth of our abundance, remembering the words "It is more blessed to give than to receive."

### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### WANTED

For sale or trade, a residence four blocks from the Friends church at Stafford, Kansas. Address J. S. BOND, Stafford, Kansas.

### IMPORTANT REQUEST

I wish to represent Friends at the World's S. S. Convention in Tokio, 1916, by securing subscriptions to the Sunday School Times at \$1.00 per year. Please request subscriptions credited to PHARIBA W. STEPHENS, 111 S. 16th St., Richmond, Indiana.

### SOUTHERN HOMES

Own a Southern Home in the new Friends Colony on Marbury Plateau in central Alabama. Settlement already begun. Prices from \$10.00 to \$25.00 per acre; long time, easy payments; climatic and health conditions excellent. For particulars write REV. GRANT HINSHAW, Mountain Creek, Alabama, R. F. D. No. 1.

## Canadian Wheat to Feed the World

The war's fearful devastation of European crops has caused an unusual demand for grain from the American Continent. The people of the world must be fed and there is an unusual demand for Canadian wheat. Canada's invitation to every industrious American is therefore especially attractive. She wants farmers to make money and happy, prosperous homes for themselves while helping her to raise immense wheat crops.

**You can get a Homestead of 160 acres FREE and**

Other lands can be bought at remarkably low prices. Think of the money you can make with wheat at its present high prices, where for some time it is liable to continue. During many years Canadian wheat fields have averaged 20 bushels to the acre—many yields as high as 45 bushels to the acre. Wonderful crops also of Oats, Barley and Flax.

Mixed farming is fully as profitable an industry as grain raising. The excellent grasses full of nutrition are the only food required either for beef or dairy purposes. Good schools, markets convenient, climate excellent.

Military service is not compulsory in Canada, but there is an extra demand for farm labor to replace the many young men who have volunteered for the war.

The Government this year is urging farmers to put extra acreage into grain. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or

**G. W. Aird, 215 Traction Terminal Bldg., Indianapolis, Ind**  
Canadian Government Agent.

**160 ACRES IN WESTERN CANADA FREE**

**FOR SALE—Valuable Property at Bargain.** Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, M. DAVIS BRANON, Mt. Airy, N. C.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.

### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 331 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

**5% FARM MORTGAGES**  
ON IOWA AND MINNESOTA FARM LANDS—(See circular) FORM OF INVESTMENT—Tested by our experience for forty years. We collect and manage the mortgages. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 51.

TWELFTH MONTH 17, 1914.

*New Series.*  
Vol. II., No. 51.

## We're Growing Old

The tallest lilies droop at eventide,  
The sweetest roses fall from off the stem;  
The rarest things on earth cannot abide,  
And we are passing, too, away, like them;  
We're growing old!

We have our dreams, those rosy dreams of youth!  
They faded and 'twas well. This after-prime  
Hath brought us fuller hopes; and yet, forsooth,  
We drop a tear now in this later time,  
To think we're old!

We smile at those poor fancies of the past—  
A saddened smile, also akin to pain;  
Those high desires, those purposes so vast.  
Ah, our poor heart! They cannot come again!  
We're growing old!

Old? Well, the heavens are old; the earth is, too;  
Old wine is best, maturest fruit most sweet!  
Much have we lost, more gained, although 'tis true  
We tread life's way with most uncertain feet,  
We're growing old!

We move along and scatter as we pass  
Soft graces, tender hopes on every hand;  
At last, with gray-streaked hair and hollow face,  
We step across the boundary of the land  
Where none is old!

—British Weekly.

# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

**THE FRIENDS PUBLICATION BOARD**

309-310 Second National Bank Building,

RICHMOND, INDIANA.

**Subscription Price, \$1.50 a Year.**

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Protecting the Quaker Name

Public hearings were had last week before the proper committees of Congress in behalf of the bills now pending in Congress, designed to protect the names of denominational bodies or the names by which they are commonly called, from use in articles of trade and commerce. Appearing for the Board on Legislation of the Five Years Meeting, to which the Five Years Meeting directed this subject for action, were S. E. Nicholson, chairman, Benjamin H. Doane and L. Hollingsworth Wood of New York City. Appearing for the opposition were three attorneys of the "Quaker Oats" Company.

Congressman A. Mitchell Palmer of Pennsylvania, who introduced the bills in the House, was also present and rendered valuable service. Much sympathy was expressed by a number of legislators. It is asked that Friends in all the Yearly Meetings write letters to their Congressmen and Senators, urging support of the measures. The bills are S. 5262 and S. 5698; and H. R. 15401 and H. R. 16098.

Chairmen of committees and sub-committees having the bills in charge are Senator Duncan U. Fletcher, Senator Ollie James, Hon. C. C. Carlin and Hon. Wm. Oldfield.

## No Interruption in Tokyo Convention Plans

From both sides of the Atlantic have come inquiries as to whether or not the Great War had interfered with plans for the holding of the next World's Sunday School Convention in Tokyo, Japan, October 18-26, 1916. The World's Sunday School Association announces that so far there has been no hitch, and that plans for a great Sunday-school gathering are being pushed both in America and in Japan. Should the European nations continue in the present unhappy conflict until 1916 (which may God forbid), of course the convention cannot be truly representative of all Christendom, but the Orient can still be reached, and there are strong reasons for pushing with even increased energy the claims of Christ and religious education upon the Far East.

## The Oregon Election

Every county in the state has cast a majority vote against the saloon. If a better record than this has ever been made in any state that has hitherto voted on this issue, we do not recall it. Territorially speaking, it is unanimous; and someone might as well move to make it actually so by a rising vote.

We pride ourselves on our characteristic of ready submission to the will of the majority. That is patriotism, good citizenship; and it counts and is made manifest if we are on the losing side just as it does when we happen to be with the majority.

The point is that the will of the majority is the law; and none of us likes to be told that in thought or in fact we are not law-abiding citizens. What is there then, for every good citizen to do, except his best toward making this law honestly effective, just as the people desire that it should be?

That is the course that will give this vote all the effect of unanimity; it is the course that will make a better state of Oregon, bring to the commonwealth the benefits of a more universal sobriety and quickened industry; that will put thousands of Oregon homes on a higher plane of living, and that will bring to the future conduct of state affairs a more ideal citizenship.

The people of Oregon have faith in all these results. In every section of the state they have expressed their faith by their votes. The justification of that faith must follow. Will you help, or will you hinder? Can you hinder without impeaching the quality of your citizenship?—*Portland Evening Telegram.*

## Things That Abide

BY ROSA E. LEE

Often from very trivial incidents flash one of life's great lessons. Recently I boarded a train standing under the car shed of a city station. It was early, the morning was cold and only two passengers had taken that car, so I began to walk slowly up and down the aisle.

In the midst of this a train standing on the track beside mine began to move. I felt a queer sensation. Something seemed to be wrong. I could not tell whether my train was moving or not. I turned my eyes toward the window on the opposite side. There stood one of the substantial posts on which the shed rested. I knew it was stationary and as soon as I gazed at it I realized that my train was also standing still.

Almost instantly came the thought that when in the world of the Spirit we find ourselves in a situation that we cannot understand, when things around us seem to be moving the wrong way, we have but to turn our eyes toward the things that we know are steadfast, the things that abide,—faith, hope, love,—then we have our bearings and realize that all is well.

It was said that after the earthquake in San Francisco men were seen walking down the desolate streets holding each other by the hand. To some all that seemed left to them was human sympathy. Yet how good it was to realize that "love was not shaken and faith was not burned."

Concord, Tennessee.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 51

RICHMOND, INDIANA, TWELFTH MONTH 17, 1914.

New Series.  
Vol. II. No. 51

## The President's Message

Perhaps no message of a president in recent years has been read with more general interest, both at home and abroad, than the message of President Wilson delivered to both Houses of Congress on December 8th. For the most part he struck a high note on the general question of war and peace. Friends will give unanimous endorsement to the pronouncement that America is not to be turned into a mighty military camp for the training of soldiers.

As a statement of national policy and national purpose the message will take high rank. Whether so intended or not, it is a rebuke to that pestiferous element of jingoism in our national life that is continually underestimating the patriotism of our citizen body and is no less overestimating the likelihood of international difficulties between the United States and some phantom foe beyond the seas.

We feel that the President lowered his own ideals somewhat in advocating the cultivation of practice in the use of firearms by all citizens as a sort of incidental preparation for possible war, and again when he seems to give assent to the need of a large navy as a means of positive defence. It is such doctrine that breeds militarism in a larger and more positive sense, and in fact it may be said to be militarism in embryo. Most people, however, even among the ordinary pacifists will probably look upon these paragraphs in the President's message as a practical attempt to allay a possible feeling of excitement, that perhaps is in danger of breaking out with the reconvening of Congress, that might easily lead the government to excesses in the line of preparations for a war which ought never to come.

We reproduce herewith some of the more striking paragraphs in the President's message for the information of our readers who may not have taken the time to cull through the entire message in the daily press.

"It is said in some quarters that we are not prepared for war. What is meant by being prepared? Is it meant that we are not ready upon brief notice to put a nation in the field, a nation of men trained to arms? Of course, we are not ready to do that; and we shall never be in time of peace so long as we retain our present political principles and institutions. And what is it that it is suggested that we should

be prepared to do? To defend ourselves against attack? We have always found means to do that, and shall find them whenever it is necessary without calling our people away from their necessary tasks to render compulsory military service in times of peace.

"Allow me to speak with great plainness and directness upon this great matter and to avow my convictions with deep earnestness. I have tried to know what America is, what her people think, what they are, what they most cherish and hold dear. I hope that some of their finer passions are in my own heart—some of the great conceptions and desires which gave birth to this government and which have made the voice of this people a voice of peace and hope and liberty among the peoples of the world, and that, speaking my own thoughts, I shall, at least in part, speak theirs also, however faintly and inadequately, upon this vital matter.

"We are at peace with all the world. No one who speaks counsel based on fact or drawn from a just and candid interpretation of realities can say that there is reason to fear that from any quarter our independence or the integrity of our territory is threatened. Dread of the power of any other nation we are incapable of. We are not jealous of rivalry in the fields of commerce or of any other peaceful achievement. We mean to live our own lives as we will; but we mean also to let live. We are, indeed, a true friend to all the nations of the world, because we threaten none, covet the possessions of none, desire the overthrow of none. Our friendship can be accepted and is accepted without reservation, because it is offered in a spirit and for a purpose which no one need ever question or suspect. Therein lies our greatness. We are the champions of peace and of accord. And we should be very jealous of this distinction which we have sought to earn. Just now we should be particularly jealous of it, because it is our dearest present hope that this character and reputation may presently, in God's providence, bring us an opportunity such as has seldom been vouchsafed any nation—the opportunity to counsel and obtain peace in the world and reconciliation and a healing settlement of many a matter that has cooled and interrupted the friendship of nations. This is the time above all others when we should wish and resolve to keep our strength by self-possession, our influence by preserving our ancient principles of action.

"From the first we have had a clear and settled policy with regard to military establishments. We never have had, and while we retain our present principles and ideals we never shall have, a large standing army. If asked, Are you ready to defend yourselves? we reply, Most assuredly, to the utmost; and yet we shall not turn America into a military camp. We will not ask our young men to spend the best years of their lives making soldiers of themselves. There is another sort of energy in us. It will know how to declare itself and make itself effective should occasion arise. And

especially when half the world is on fire we shall be careful to make our moral insurance against the spread of the conflagration very definite and certain and adequate, indeed.

"Let us remind ourselves, therefore, of the only thing we can do or will do. We must depend in every time of national peril, in the future as in the past, not upon a standing army, nor yet upon a reserve navy, but upon a citizenry trained and accustomed to arms. It will be right enough, right American policy, based upon our accustomed principles and practices, to provide a system by which every citizen who will volunteer for the training may be made familiar with the use of modern arms, the rudiments of drill and maneuver, and the maintenance and sanitation of camps. \* \* \*

"More than this carries with it a reversal of the whole history and character of our polity. More than this, proposed at this time, permit me to say, would mean merely that we had lost our self-possession, that we had been thrown off our balance by a war with which we have nothing to do, whose causes cannot touch us, whose very existence affords us opportunities of friendship and disinterested service which should make us ashamed of any thought of hostility or fearful preparation for trouble. This is assuredly the opportunity for which a people and a government like ours were raised up, the opportunity not only to speak but actually to embody and exemplify the counsels of peace and amity and the lasting concord which is based on justice and fair and generous dealing. \* \* \*

"But I turn away from the subject. It is not new. There is no new need to discuss it. We shall not alter our attitude toward it because some among us are nervous and excited. We shall easily and sensibly agree upon a policy of defense. The question has not changed its aspects because the times are not normal. Our policy will not be for an occasion. It will be conceived as a permanent and settled thing, which we will pursue at all seasons, without haste and after a fashion perfectly consistent with the peace of the world, the abiding friendship of states, and the unhampered freedom of all with whom we deal. Let there be no misconception. The country has been misinformed. We have not been negligent of national defense. We are not unmindful of the great responsibility resting upon us. We shall learn and profit by the lesson of every experience and every new circumstance; and what is needed will be adequately done."

#### A Great Opportunity for Friends

Not the least difficulty against which our Friends in England must contend daily is the popular cry,—which seems to have impressed even some Friends in certain quarters,—that the present war is a righteous war. Englishmen are being constantly reminded of the great wrong which has been done in the case of Belgium, and the obligations which are upon England to restore that little country to her former independence.

Many other wars have had that doubtful element about them, which has enabled Friends quite easily to maintain their testimonies. But now, as one Friend has put it, they are down to the foundations; they are face to face with the *real* problem that is confronting them as members of the Society of Friends.

Most people, and especially most Christians, are willing to concede the justice of Friends' position in opposition to war, as a theory of conduct, but its practical applicability in times of stress like the present

is regarded by many, and even by some Friends, as being open to question.

A writer in the London *Friend* quotes Canon Hersley Henson as saying that, "The Quaker, if he would be as logical as he is conscientious, must shake off the dust of his feet against every civilized government and withdraw somewhere beyond the confines of civil order altogether." This is upon the theory that while Friends protest against war they get the protection of the army and of the navy and really pay taxes for their support. And yet the Canon is moved to remark that the Quaker stand against war has been "priceless against the easy acquiescence of the nation in a lower level of practice than the Christian conscience had, at its best, really sanctioned."

At a time like the present, when the tenets of the Society of Friends are meeting possibly their severest tests, shall our English Friends be left to maintain our denominational testimonies alone? That many of them, by far the greater number in fact, are standing firm in the face of misunderstanding and even ridicule, is not to be questioned. Hear the words of Joseph S. Rowntree: "Let us keep right down on our foundations, ever holding fast the knowledge that Jesus has put before us a better way. He is praying for us, that our faith fail not. May our prayers be in the spirit of him who said, 'Lord, I believe, help Thou mine unbelief.'"

No nation has yet permitted the position of the Society of Friends to be put to the real test. The nations thus far have preferred to rely upon their armies and their navies. It has yet to be proved that war ends war, or that war settles any question. It has yet to be proved that a nation's preparedness for war is a sure safeguard against attack. Perhaps the other nation's weapons will prove to be the stronger. In the end the world will have to find that the only guarantee against attack, and in fact the surest protection against a real attack, is the protection of an infinite faith in God, while the strongest weapon that can be wielded, against which the weapons of men cannot avail, is the "sword of the spirit."

Is not the time opportune for American Friends to come to the front with a masterly proclamation, that will sustain our Friends on the other side of the water in their historic position, whether in England or France or Germany or Constantinople? Quakerism has never before had such an opportunity as it now faces to impress its faith upon the world. While maintaining strict neutrality among belligerents, the time is ripe for a pronouncement of our tenets in a way that will attract the attention of all men to higher ground. Shall we be longer tardy in meeting the issue?

Man's profession of religion amounts to little, if his actions do not accord with his spoken word.



## Where Shall Friends Lay Emphasis the Coming Year?

### A Symposium

BY ISAAC SHARPLESS

The Society of Friends is likely to grow as a denomination, first, as it has something distinctive to give to the world, and, second, as that is something the world is in a condition to appreciate and adopt. Both conditions are necessary. If its object is to present the general principles of Christianity just as other denominations do, it may perform a beneficent work, but will hardly be likely to draw many members to itself. If it adopts and preaches some peculiarity, which had life in it a century ago, but which is now a dead issue, it will be equally unsuccessful. If it can not find a distinctive feature worth while and which men need and want, its usefulness as a separate body has ceased.

When we find this issue we shall know where "emphasis should be laid." It seems to me that it must lie somewhere in the field of practice which necessarily results from what has always been our living belief in the direct spontaneous communication of God's will to man. If this is so, a form of worship which leaves the way open for and encourages such communication is our great contribution to Christianity. There are many signs that serious people in our country are more drawn to this than for some decades in the past, and that if it were to be intelligibly and feelingly presented there are some prepared souls who would accept it as they did in the 17th century and be drawn to us, in spirit and perhaps in membership.

Such a message will flower out, not only in a form of worship, but in certain moral advocacies as of peace, simple living, and honest dealing. It will thus find immediately also a social mission which in certain respects it will be well adapted to perform.

Haverford, Pennsylvania.

BY JOSEPH JOHN MILLS

This coming year the emphasis of the church should be laid upon evangelism. Many lines of work are now calling for the united efforts of American Friends with an insistency that must not be denied, but they should all be regarded as subordinate in importance to the work of promoting the regeneration of individuals by the power of God. All social and moral reforms must derive their primary efficiency from this one source. No possible change of conditions in the world can warrant a shift of emphasis from this fundamental mission of the Church. It is incumbent upon us, as a denomination, to address ourselves with greatly increased earnestness and intelligence to the problem of enlarging, energizing and directing our various departments of soul saving work. We need a great increase in the number and equipment of our pastors. Less emphasis should be placed upon spasmodic revivalism and more upon maintaining a constantly vigorous evangelistic life in all our meetings, Bible Schools, Colleges, Academies, and Young People's organizations.

This implies the necessity of broadening and deepening our denominational conception of what evangelistic work properly includes. We must socialize our evangelism, and so justify our claim to be the Society of Friends. St. Paul believed in utilizing every point of his social contact with men as a medium through which to win them to Christ. "To all men I have come to be all things, in the hope that in every one of these ways I may save some." American

Friends should unitedly enter upon a campaign of training whole congregations, as well as preachers and pastors, for definite Christian service. Our denominational goal should be the enlistment of the rank and file of the members of every meeting in a well-defined program of religious activity.

Pasadena, California.

BY ENOS HARVEY

Where shall the emphasis of our church be laid during the coming year? I am of the opinion that if we placed the emphasis on a large increase in membership, we would more nearly draw out our present resources than by any other means. Recent years have been especially devoted to organization. The Boards of the Five Years Meeting have been created, and the Yearly and Quarterly Meetings have fallen into line. The "Machine" seems to be well perfected. It yet remains to be seen whether it can be used in the enlargement of our membership.

The increase in the amount of money required is considerable. Our loyal membership will not willingly bear this increased financial requirement long unless adequate results follow. Much might be said in favor of this added machinery, but whatever may be said in its favor, it cannot be said that it has added numerical strength to our church. Is it not time now to put our church organization to the supreme test as to whether it is suited to the work of gathering in the lost and adding to the church such as are being saved?

If this is to be accomplished we shall need greater devotion to the work on the part of our present membership; a larger number and more powerful evangelists, those in whom God is revealing His Son, that they might preach Him. This work will also require a greater number of better trained and better supported pastors. If we succeed in securing large growth the church must magnify the office of the preacher, and the preacher must magnify the one foundation and the one head of the church—Jesus Christ.

Noblesville, Indiana.

BY JOHN R. CARY

A fair statement, in brief, of the mission of the church would be that it is to follow up the work of Jesus Christ in His plan for restoring man to right relations with God. As we commonly divide things off, this involves the preaching of the gospel to the world and developing the religious life and powers of those who accept it, so that they in turn may carry on the propaganda. The proper balance must be preserved or we shall see some churches securing a nominal acceptance of Jesus Christ and allowing those who accept Him to slip away again, while others miss the evangelistic note and drill their forces as fruitlessly as McClellan did during the early years of the civil war.

How can we have a general plan when we have such diverse conditions? I cannot see, unless we agree to make a prayerful study of our meetings and each decide where it is weak. If the evangelistic side has been strong, build up the pastoral side; and if accessions have been few begin to preach the gospel of the Kingdom with more fire. I am not sure that self-examination is good for the individual, always, but I am quite sure that it is good for the church, sometimes, and this may be one of the times.

Baltimore, Maryland.

## OUR WEEKLY SERMON

### Personality as the Vantage Ground of Christ's Kingdom

BY VINCENT D. NICHOLSON

Matthew 13: 31-34; 5: 13-17,

Nineteen centuries ago one Jesus of Nazareth made a few unpretentious statements concerning a Kingdom in which He was interested, and concerning the essential characteristics of its adherents. "Salt," "light," "mustard seed" and "leaven" were the homely emblems by which He translated His thought to His hearers. Yet history has freighted those simple statements with meaning tremendous in their significance. The Kingdom has grown until it numbers millions and embraces every race and class of men. These adherents have indeed been the salt of the earth and the light of the world, in that through them the stream of Christ's thought has been enriching all the centuries. The ideals that He taught have been the guiding star that civilization has followed falteringly, yet steadily, the life that He lived has been the standard for individual conduct,—an example growing strangely brighter and more compelling with the progress of time. In increasing number men are realizing that this Kingdom is the one supreme, eternal force of the universe, progressing with irresistible sweep until it shall embrace the affairs and command the allegiance of all men. They are realizing that the attitude of each individual to this eternal force is the all-important fact of existence.

Strange indeed were the beginnings of the Kingdom. We find in Jesus no leader of armies, no political idol, no founder of creed or of church. In His infinite genius He saw that no lasting kingdom could have as its basis any outward authority, that real allegiance must be inward, proceeding from the heart, and that this allegiance to a new order could only result as men's hearts were made new. He further realized that any change of heart and life is possible only through contact with another life. Thus He conceived the gigantic idea of winning the whole world by the sheer force of His personality, expressed through His life of loving service and teaching.

Small wonder that He compared His Kingdom to leaven and to mustard seed since it was first represented by a few lowly men who did not themselves fully understand the nature of their Master's mission. It was only by daily association with them that Jesus was able to infuse His personality into theirs, and by this transformation of their very being there was introduced into the world a new force, that of the living Spirit of Christ. With these first disciples as a nucleus this force has spread through the lives of countless millions of other disciples, each being transformed by the same personal fellowship with a living Christ, not here in the body as then, but here just as really in the spirit.

Naturally, one who had experienced this newness

of life would bear witness of it in his conduct. He should be different from his fellows and should influence them because of this difference. Thus Christ said of His disciples, "Ye are the salt of the earth;" "Ye are the light of the world." The analogy is clear. Salt and light constantly exert a beneficent influence by reason of a peculiarity that distinguishes them from all else. Salt keeps the body in health, saves the sea from becoming a noisome pool, prevents the spread of putrefaction and preserves that which is sound and pure. Thus the Christian, by his very nature influences for good all that he touches. He preserves all that is good and checks the spread of all that is evil, enabling the good to overcome the evil. This service is not so much by conscious endeavor, as by that powerful influence in the realm of the unconscious where ideals intermingle and personalities fuse. Professing Christians who are not accomplishing these ends show that they have lost their "savor" and are become as worthless rubbish in Christ's Kingdom.

Light illustrates the other power of a Christian life—the ability to assist in the creation of new life. Just as the sunlight enables the leaves to assimilate food from the air and to create new living cells, so the Christian will nourish the development of Christian life among other men. Just as all light radiates cheer and comfort so the Christian life will naturally show forth love and kindness and service. Herein is really embodied the whole gospel, if we can but see it. As the spirit of Christ is begotten in a man he becomes filled with a new principle that will shine forth naturally and unconsciously at all times and under all circumstances. If such is not the case it means that the light has been covered up by a bushel of worldliness and selfishness and indifference. A candle under a bushel is not only of no use, but finally dies out because of a lack of the oxygen necessary to produce the light; so the Christian must keep in free contact with the pure air of God's truth as the vitalizing element in his life.

Christianity is not a system of ethical principles or of religious dogmas. Neither is it a propaganda to promote the acceptance of such principles and dogmas. In its simplest terms it is the life of God as revealed through Christ, expressed through the lives of men. Thus the power of Christianity really consists in personality,—launched by the personality of Christ and carried forward by the personality of Christian men. Principles of conduct and doctrines of theology have no power to grip men until they are translated into life and their value is tested and proved in the laboratory of actual experience. Our faith in some ideal, weakened by some special stress, is reborn and strengthened as we see that ideal proved in the life of a friend. Christian ministry by tongue and pen is not to be minimized, but rather should it be emphasized that the greatest ministry is the unconscious influence of a Christian life. Not only are Christians the "world's bible," but each has a measure of responsibility for sustaining the faith of his fellow Christians.



Looking at Christianity in this light we see that Christ is not only its essence, but more exactly its content. He formed no creed, nor did He make adherence to His teaching the test of discipleship. Rather was He continually calling attention to Himself: "Follow me"; "I am the way"; "I am the vine"; "He that believeth on me." He asked His disciples what they thought of Himself, and on Peter's answer He said He would found His church.

Why is Christ the content of the Gospel? What can the fact of the historic person, Jesus, mean to men today? The first meaning is that He reveals what God is. Men struggle with a weak faith because of a lack of understanding of the nature of God. Faith finds no secure footing upon that which is wholly beyond the range of human apprehension. In Jesus, the man of Galilee, we find God incarnated,—revealed in terms we can understand. In that life in Palestine the eternal is projected upon the plane of time, the forces of the infinite are focused in a finite life, and our faith rests secure upon this comprehensible revelation of the nature of God.

The second meaning is that He reveals what man ought to be. Christ as an example is the most familiar phase of His mission. That perfect life tends to convict the conscience of man with a sense of shortcoming, and to challenge him to strive to attain the goal of perfection thus represented.

The third meaning is more difficult to understand. It is the fact that Christ helps men today to attain unto the example, through the channel of a present fellowship with His own living personality. You ask how can I find living fellowship with one who is not here in the flesh? I answer that I do not know how, any more than I know how the living principle operates in the grain of corn. The "how" is not the essential factor. You ask me to reveal this experience of fellowship to you? I answer that, just as I cannot reveal color to a blind man, because of the obstacle of his defect, so I cannot reveal Christ to one with whom there is the obstacle of an unyielding will. In each case all that one man can do for another is to assist in removing the obstacle. When the will has finally been surrendered to the eternal purposes of God, then will be experienced that transforming fellowship with a living Savior that raises human life to its highest power. Only as Christ be thus "lifted up" through our own personalities, will all men be drawn to Him. Only as we thus become the leaven that really tends to transform and to bless mankind, will Christ's Kingdom come upon earth.

Harvard University.

To be true to God and to yourself, you must be alert and responsive to all the grace and virtue that solicits you. You must walk the summer fields with every sense expectant and inquisitive, with chastened thought and holy purpose, humble enough to take the grass of the field for your tutor in celestial knowledge and the art of life, and earnest enough to live according to what you learn.—*Edward G. Spencer.*

## Visit of English Young Friends to America

BY ROBERT DAVIS \*

### 1.—In the Middle West.

Only eight short weeks on American soil! Very short, yet full of a wonderful charm,—the charm that belongs to every adventure, when each day brought some fresh surprise, some strange experience, some new token of friendship, some wholly unexpected expression of generous and unequalled hospitality. It was a time of ceaseless activity, of kaleidoscopic change, as we moved across the great Continent, penetrating as far west as the state of Iowa, and touching a variety of places *en route*. We had the opportunity of seeing different types of meetings,—not only meetings of the four main branches of Friends (Orthodox "Pastoral," Philadelphia, Hicksite and Wilburite), but meetings of most of these branches under varying conditions. Our journey took us not only to large and important centers like Richmond, Indianapolis, Fairmount and Des Moines, but to some of the more remote places, such as Blue River (Indiana), Prairie Grove and New Providence (Iowa). We also had the privilege of attending Conferences at Haverford, Winona and Hampton Falls (Whittier Guest House), and enjoyed brief visits to the holiday settlements at Pocono Lake and Buckhill Falls. It will be seen that we were able to touch just the bare fringe of American Quakerism; to feel a sense of the vastness of area which it covers, and to realize in some small measure the nature and complexity of its immediate problems. Here it is possible to speak only in the most tentative way, and the exigencies of space and time make it necessary to confine what is said to our visit amongst the Friends in the Middle West, who belong to the Five Years Meeting.

We were brought into close contact with what is known as the Pastoral System in a few meetings belonging to Indiana, Western and Iowa Yearly Meetings. There is no need to disguise the fact that, at any rate on the surface, the quality of Quakerism represented by this System differs widely from what we know in England. The religious climate feels unfamiliar at first. The conditions of life are unlike our own, and the problems which arise in consequence are correspondingly different. It would be interesting to know how far outward conditions and historical causes have proved to be the real determining factors in the production of this new type of Quakerism which is found in Western America. There can be no doubt that external circumstances have played an important part in past developments, but I am inclined to the opinion that there are psychological factors at the root of the problem. It should be clearly understood, however, that the conditions of life amongst the Pastoral Friends in America which we saw, are not those that gave rise to the adoption of that system. What we saw were the problems that have been created by that system.

I would like now to point out, briefly and sym-

\* An article in Friends Fellowship Papers.

thetically, what appeared to me some elements of strength and weakness in this method of work.

It does make for church efficiency; it makes possible constructive, educational and missionary work of an extensive character; it promotes active campaigns against existing social evils (temperance work holds a prominent place); it unites the forces of the church,—particularly the younger members,—on the side of righteousness. (The Christian Endeavor movement has a large place in the economy of their church life.) It secures active visitation amongst the members. In these and in other ways the pastor fulfils, within a much more limited area, the function of Extension Secretary in England. When, however, this system is applied to worship leading to more or less stereotyped forms of service each week, it seems to me to fall short of the true Quaker ideal. Except for their avoidance of the outward sacraments, it is difficult on the surface to see wherein Friends of the Pastoral Meetings stand out as distinctive from members of other non-episcopal bodies. In speaking of this matter, one is not unmindful of the ghastly failure of many of our own meetings to rise to any high level of spiritual experience, and of the danger of emphasizing a particular method of worship as though it were an end in itself. But it seems to me that it is essential to the genius of Quakerism that our worship should provide for corporate communion with God on the basis of a living silence to which each worshipper may contribute a measure of spiritual life through an active exercise of soul. Given these conditions, an atmosphere is created in which spiritual energies are released, and things happen which are not possible under other conditions.

The silence is not formal and devoid of meaning, but quick and active, "disturbed with the joy of elevated thoughts"—a certain spiritual level is reached, and out of the silence there breaks forth naturally and spontaneously a ministry which speaks to the condition of the meeting. Such utterance is not so much the expression of the thoughts of one individual as the focusing in words of the mind and thought of the whole body of worshipers. The group consciousness which has been gradually gathering volume in the hush of the silence suddenly finds vocal expression. Worship after this manner has become an inherent part of our Quaker witness. We have had the courage to adopt it with all its attendant risks, and, in spite of much shortcoming, our faith has been abundantly justified. It is something which we dare not let go; it is something which men and women of other churches, both in England and in America, are seeking to know; it is a vital part of our Quaker message today. In this method of approach to God there are implicit undiscovered possibilities of spiritual life and vision and fellowship, and it is only because one feels that some of our Friends in America are missing one cardinal element of corporate Quaker experience that one ventures to suggest that in the conduct of their meetings there is something to be desired.

On the part of many whom we were privileged to meet there was an avowed search for a fuller under-

standing of the place and value of silence both in life and worship. This subject gripped the attention of the Winona Conference in a remarkable way, and there is undoubtedly on the part of some a growing desire to come more closely into line with what we believe to be the true Quaker practice in this matter.

Wherever we went, we felt and enjoyed much unity and fellowship with our Friends. We shared not only their religious life, but their home life and their social pleasures. No pains were spared to make our visit a happy one, and we have in our hearts a sense of deep gratitude for the wealth of love and friendship they have given to us. After all we have received we can never be the same again.

Who shall record the things we have learned?—the qualities we have seen and admired in our Friends—their freedom from restraint—their power of adaptation to new conditions—their self-sacrificing work for the church—their splendid educational work in the schools and colleges—their warm-hearted affection; above all, their zeal and devotion to the work of the Kingdom of God? The extension of that Kingdom claims their first allegiance—and ours. Let us remember that there is no conflict between loyalty to Quakerism and devotion to the Kingdom of God. On the contrary, do we not need to realize that loyalty to our Quaker ideals is an essential part of our loyalty to the Kingdom of God?

Harrogate, England.

### The Miracle of Rocky Run

BY JUNIUS JUNIOR

(Author of "A Monthly Meeting Chronicle")

#### CHAPTER II

The summer had ended and autumn was upon the fields and the woods with its hues of gold and russet and brown. Rocky Run was in its favorite dress. The corn husker was abroad in the fields, the apples and the pumpkins had been stored away for the winter, the children had thronged the woods in search of the bounteous nuts, the stores were being stocked in a way that betokened the approach of the holiday tide. Thanksgiving was at the door upon the heels of a bounteous ingathering. Nature had done her best for the inhabitants of the valley.

It was a November Sunday morning with a bracing element in the air. The janitor of Rocky Run Meeting had a roaring fire in the furnace, and a warmth of atmosphere within supplemented the welcome of an invigorating air without. It was a good time for a community population to be abroad, bent upon the Master's business. Nine o'clock had come and gone, and only four straggling children graced the Sabbath School room with their presence. It was 9:25 o'clock when the belated Superintendent tapped the bell for silence and announced a hymn which was sung with variations by a portion of the school. During the opening exercises, scholars and teachers (there were only six classes) continued to arrive, until at 9:40, when the classes convened, a total of thirty-one scholars, officers and teachers were in their places.

It was noted that in Mrs. Tomkins' class four girls



of the late teen age had taken their seats, while Mr. Ferrell was content to read questions to three of the young men. Joe Bentley was not there. For six weeks his absence had been marked, and during the past two Sabbaths he had not appeared at the meeting for worship. When Charlie inquired of Frank about him, he learned that Joe was usually at home reading or strolling as his fancy dictated. His home training had sufficed to hold him from the path of open sin.

For twenty minutes, so far as could be observed, six classes listened to commonplace expressions about the lesson, and before the clock had struck ten, two of the teachers had taken their seats. On the stroke of ten, the Superintendent's bell was the signal for re-assembling. The Secretary's report showed a total attendance of thirty-seven, and a collection of sixty-nine cents was announced. Two hymns were sung in uncertain fashion, and the Superintendent read four questions from a lesson leaf, and waited while some of the boys and girls found the answers. There was more singing, the Lord's prayer was repeated, and the children were turned out seventeen minutes before the meeting hour.

At 10:35 o'clock, Jabez Dolman, leading elder, William Flanders, minister, Elizabeth Souders, elder, and Martha Letty, minister (retired), took their places on the platform while Brother Flanders commanded quiet by announcing the opening hymn of the meeting service.

To the accompaniment of the organ the congregation sang the entire hymn, followed by the announcement of another hymn "to occupy the time while Friends are gathering," as the minister suggested. Then followed the reading of the 107th Psalm and an extended prayer by William Flanders, in which thanks were uttered for the degree of prosperity that was upon the meeting and the neighborhood, and the Lord was besought to continue His favor and His loving kindness upon the people.

During an occasion of waiting, it was noticed that forty-two persons had gathered at the place of worship, a fact which, despite the presence of 174 names on the Monthly Meeting record book of Rocky Run Meeting, seemed to arouse no spirit of uneasiness.

One of the women overseers arose and repeated a text of Scripture, while Mrs. Tomkins expressed the hope that all would seek to know the will of the Lord in their daily activities. The sermon by Mr. Flanders had as its general theme the loving kindness of the Lord, and, possibly because of the near approach of Thanksgiving, was one of unusual earnestness for Rocky Run Meeting. It dealt largely in abstractions, however, and tended to quietness of spirit on the part of all who were at peace with God.

There was a passing reference to the non-attendance of so many professing Christians, and a suggestion of warning to the young who refused to place themselves in the way of blessing. Friends were urged to do their part in keeping up the meeting by being present at all the services of the church. To the discerning mind the discourse lacked constructive force,

and the speaker seldom wandered beyond the generalities of expression. It was noticed that four of the men in the body of the house, overcome by the work of the preceding week, confessed their confidence in the discourse to the extent that they were willing to leave it all to the preacher, while they recuperated by nodding away a part of the hour in blissful repose.

Following another hymn, after which were the announcements and offering, which amounted to \$1.19, the company dispersed to their homes, as it was accustomed to do year in and year out, rain or shine, winter or summer. Thus did the members follow the weary round of going to meeting, sitting for an hour and ten minutes and then going home again. With such clock-like precision did the affairs of Rocky Run Meeting proceed, apparently with great satisfaction to the ruling few.

But Charlie and Frank had a different story to tell.

Hardly had they escaped from the house when Frank said: "Charlie, I can begin to see the finish of this meeting, if somebody don't wake up."

"Why, what's up now?"

"Nothin's up, but this whole neighborhood is down in the dumps. See what a fine day this is, and here not a fourth of our members are out. I can count forty-four boys and girls in our meeting between the ages of ten and twenty, and only nine of us were at church today."

"I believe the young folks are doing about as well as the old ones," said Charlie.

"But that isn't saying much for any of us. There are at least twenty other young folks around here who ought to be Quakers, and I believe they would be if we had any life about us. John Lupton told me yesterday that he'd been talking to Joe, and he had made up his mind not to come to Sunday School any more after Christmas."

"Oh, I guess he will, but what can we do?" asked Charlie, with sudden concern.

"Do? We can't do anything. It's up to the meeting to get a hump on it, and make folks think that it really cares something about them. I was at Monthly Meeting last spring and it certainly was a dull place. No more of that for me."

So the weeks went by, some of the young members feeling a lack, while others were blissfully singing their way contentedly to glory. But things had to get worse before they could get better, and the future will reveal how it all came about.

(TO BE CONTINUED)

If hope should die within our breast  
Nor bear us upward on its wings,  
What dismal gloom—unwelcome guest—  
Would strike dismay on our heart strings!  
Hope bids us wait; it soothes our fears  
When shadows darkly cross our way;  
Beyond is brighter, tho' blinding tears  
Hide from our view the cheering way!

—Frank Cook.

### The Quaker Message Again

BY HARRIET O. COX

Is the Quaker message as much needed by the world now as in former years? If so, why?

If this question were asked of any other body of people than that assembled here, the answers might be many and varied according to their ideas on church federation. But as loyal members of the Society of Friends our answer should be, "Certainly the Quaker message is as much needed now as formerly." As it is our firm conviction that our church has a mission to fulfill, let us consider what problems it has already solved in the betterment of the world. By so doing we may gain help for the solution of our modern problems.

At the time of the founding of Quakerism the prevailing religion was one of forms and rights dealing with an historical Christ rather than with a living Christ. The first leaders believed that the all-important thing was not the form, but an inward repentance and cleansing by the blood of Christ. So they went about their country warning men to repent and to open the doors of their hearts to the living Christ. The essential truth that Quakerism teaches us is to bring our human lives under the transforming power of the Spiritual life.

The spirit of religious intolerance was predominant at that time and the Quakers together with other religious bodies did a great deal to bring about the religious toleration that is enjoyed today in our nation and in other parts of the world.

Another essential feature of early Quakerism was the belief that all men are brothers. This was exemplified very clearly in their treatment of the Indians, both in early colonial days and in more recent years. The Quakers were also very strong in their belief that the black race should not be held as slaves in this country. By their efforts they have helped to bring about a more friendly attitude between the races.

The Quakers in their early history were also known among their acquaintances and friends as people of sterling business integrity and one of the remarks which were frequently made was, "His word is as good as his bond." Every philanthropic movement of early years was heartily supported by the Quakers in word and deed.

By these few facts we see what a tremendous influence Quakerism has had in the making and moulding of a great nation like ours. Now the question arises what should Quakerism stand for today and in what way can it exert an influence over the lives of our citizens and others.

Was there, I wonder, ever a time when men needed more than they do today a personal, intimate, knowledge of God? There is a great deal of uncertainty and unbelief in this age, and a tendency not to recognize or adopt things that cannot be felt, weighed and measured. Was there ever a time when the world so narrowly watched a Christian as at the present day? One nominal Christian who is living an inconsistent life will do more harm to a religious cause in a community than a great many sermons can repair. So many today are substituting the outward profession

for the inward experience and thus hindering the cause of truth. Many of the churches are striving to get along with a minimum of spiritual energy, seeing how little spiritual life they can manage with, while they ought to be striving to use the maximum of both in the work of God's Kingdom. What the world needs is a body of persons who stand for the principle that God deals directly with the soul of man and for the belief of direct personal intercourse with God. Why should not our church be that body? Here, surely, is a chance to preach that "Everlasting Gospel" proclaimed by our founder, George Fox.

This is a world of hurry and bustle and with our modern inventions, we probably crowd more into a single day than our forefathers put into a week. Amidst all this hurry and confusion, where may we find time for meditation? A living silence or time for communion with God has always been an essential part of the meeting for worship. What our church needs most of all is how to make silence a living silence. Every individual in order to do this, must learn how to wait upon God.

The newspapers every day are setting before us the horrors of an awful war that is engaged in by one-half of the world. Here is surely an opportunity for the Quakers to stand by their peace principles. In the face of circumstances today, the efforts that have been put forth in the cause of peace may seem futile. How incongruous is the thought of the Palace of Peace standing near the awful scenes of carnage and bloodshed! But may it not stand for us as an ideal that may be attained by agitation and education. Even in our own country some people might say that a Quaker's deeds did not accord with his belief in this matter. But so long as present conditions exist some of our money must needs go to support the army and the navy.

If an early Quaker was noted for his business integrity, is there any logical reason why he cannot be so today? Of course the methods of business have changed and there are some things a man must do to get ahead at all. But what is needed today is a thorough mixture of business and religion. Of what use is a Sunday religion in bringing others to a personal knowledge of the Savior? One of our greatest problems is how are we going to meet and treat the other races which come to our shores. Shall we not still cling to the belief of our ancestors that all men are brothers? We must strive to stand for the ideal of spiritual kinship in our relationship with the other races.

There are many other philanthropic enterprises that need the backing of our church. Let us always strive to lend our aid in any possible way that will further the advancement of Christ's kingdom. Our religion is an ideal religion and in order to realize these ideals we must keep them ever before us and strive with God's help to attain them. We may not be called upon to give the same things as the founders of Quakerism gave, but we are called upon to give our best, without stint and without counting the cost.

South Durham, Maine.



## FOR THE CHILDREN

### When Waldo Wasn't Invited

BY GERTRUDE WALTON

"I'm sure 'bout the party, now. Mr. Orland asked Jesse Davis if he was going to the party. He was in the back of the store and didn't see me when I came in. Jesse didn't answer when he saw me. It must be for Clifford's birthday, today, same as mine. Didn't you see Clifford's mamma come out, just now, and help Mabel Bast and Willfred Stanley carry an ice-cream freezer on the porch? Clifford was up town. He doesn't like me since the day Mr. Benson asked us to run a race and I beat him. He acts awful, at me, since the day I told you about finding the letter. S'pose Clifford told his mamma not to 'nvite me." Mamma Beeson detected a quiver in Waldo's voice, as he gave her the package of sugar he had brought from Orland's store. When she called him, soon afterwards, his eyes had the appearance of tear-water coloring.

"You can start to grandmother's, now. She wishes to have your birthday dinner early, so she can drive you home this afternoon and stay with us tonight. You and grandmother can have a jolly party together. I'll tell you what we'll do, soon, my son. We'll give a party and invite every one that will be at Clifford's this afternoon. We'll surprise them. Return good for evil, won't we?" Mamma Beeson smacked a kiss on Waldo's forehead, as he started down the road to his grandmother's, who lived alone, half a mile from town. He usually ran, in anticipation of the splendid times he always had there, but today there was a "cryie," hurt feeling in his throat. On his birthday, too!

"Every boy will be 'nvited but me. Didn't s'pose Clifford hated me so," and Waldo brushed something from the corner of his eye.

Didn't he hear Clifford's mamma say to Mamma Beeson, a week before, that Clifford wanted a party? Didn't he see the postmaster give small envelopes to Wilfred, Jesse and Mabel, the morning Mrs. Slocum sent him for her mail? He waited, thinking the postmaster would give one to him. On his way home, Waldo found a small envelope, addressed to Roy Price. He saw the envelope drop from Roy's pocket, as he drew out his handkerchief, as Waldo walked behind Roy, Clifford and Willfred. Waldo ran, on tip-toe, overtook them and presented the letter to Roy, who snatched it rudely, saying, "What are you doing here? Trying to hear what we say?" Clifford looked cross, Wilfred said nothing, but the three turned at the first corner as though they wished to get away from him.

Waldo sobbed out the story to Mamma Beeson, when she found him, later, with his face buried in the grass. "Don't see what I've done to make 'em all treat me so. I wasn't trying to hear what they said. I just wanted to s'prise them with the letter. I did hear Clifford say, 'Early Springs.' S'pect Clifford's papa will take the party there in his new automobile." Mamma Beeson consoled him by saying, "Perhaps you imagine their unkindness. You may find that they did not intend to be rude."

After grandmother's jolly dinner, she told Waldo to open the buggy shed for her. What do you suppose he found? There was the realliest, truliest pony, hitched to a cart, ready for Waldo to drive, with grandmother, home! Papa, Mamma, Grandmother's gift to him!

On the delightful drive home, Waldo forgot about the party. He hastened into the house to tell Mamma Beeson about Blossom, the pony's name, and what do you think?

On opening the front door, he jumped back and muttered, "A Party!" Sure enough, a room full of boys and girls, a surprise party, indeed! Then, they all hastened across the street, to Clifford's house. Clifford was to be surprised with this same party, too! Clifford soon came, from a birthday dinner at his Aunt Sally's, six blocks away, where he was going when Waldo saw him up town. How surprised Clifford was! "I thought Waldo was to have a party and didn't 'nvite me. I was telling Roy and Willfred, when you found the letter 'bout the ride papa promised to take me to Early Springs, 'cause I cried 'bout it." "Yes, we didn't want you or Waldo to guess, that day, about the party," Roy interrupted, as Clifford confessed his feelings to Waldo who understood everything now.

"We had a time keeping the 'sprise" from both of them," Jesse agreed, as they sat at the long table Mamma Beeson had spread, after an hour of games at Clifford's. There were two cakes, exactly alike, with eight candles on each, with Waldo's and Clifford's names in red candy. Mamma Beeson baked the cakes, Clifford's mamma made the ice-cream. Afterwards, Waldo took every one at the party on a ride with Blossom!

Earlham, Iowa.

### Praying in the Name of Jesus

BY LAURA A. WINSTON

The proclamation of President Wilson, that October 4th should be observed as a day of prayer for the "peace of the world" was of course noticed by the press throughout our nation. In some of these notices, prayers written for the occasion were quoted by the newspapers and magazines. There was something peculiarly striking about the *majority* of these prayers that there was no mention of the holy, hallowed, efficacious Name, the Prince of Peace.

What is prayer? What is *effectual* prayer? What are the conditions with which every suppliant *must* comply before prayer, according to God's Word, can become efficacious?

We understand from the Scriptures that all earnest, honest prayer is *heard*, and that all earnest, honest prayer is *answered*, but not *always* in the *way* and at the *time* we ask and expect. The Infinite Mind could not so comply with the infinite mind—Ilimitable with the limitable.

Our Lord in that wondrous conversation He had with His disciples in the Upper Room that night before He paid the penalty for our sins on the cross, said, "Whatsoever ye shall ask the Father in My name I will do it." *In Christ's Name*. We pray to the Father in *Christ's name*, and the Father's love is in the gift, although Christ's hand bestows it. "The Trinity bestows; the Father granting, the Son procuring, the Spirit dispensing." "If ye shall ask in *My Name* I will do it," not "I will give," but "*do it*." Here is not simply dispensing of gifts, but the operation of continual help. It is the "conscious weight of *His name* that gives its energy to faith." It is, as some one has said, that when that name is not predominant in our minds we naturally dwell upon our own unworthiness which brings distrust—the fatal sickness of prayer. Distrust blocks up the way to God.

Guilford College, North Carolina.

## The Westtown Letter

Selections from an address to the Westtown Old Scholars Association, Eleventh Month 13, 1914.

At every public meeting which this Association has held there has probably been an address by someone connected with the School, which might have borne the title of "The Present Situation," and yet I think it was not until the summer of 1907 that any one made an attempt to present the present situation as it really appeared to us on the inside. In the address delivered that summer in the great tent on the Westtown lawn, Anna Moore Cadbury, who was then "Teacher Anna" and had not accrued all the name which she now bears, spoke to this body right out of the heart of the School.

It was the beginning of the series of heart to heart talks in which one and another of us have laid before this Association the conditions at the School as we saw them from year to year, touching upon our successes and our difficulties, and suggesting to you ways in which we thought you could make the former more pronounced and help to remedy the latter.

Anna Moore Cadbury dwelt especially on the perennial need for intellectual and spiritual uplift, and voiced the sentiment which was widely spreading among thoughtful people at the School and elsewhere that the time had come to give most earnest attention to these matters. From that time on there have been presented to you at the successive meetings not merely academic theories but actual living conditions, and it is wonderful how you have risen to meet the situation which at each time pressed upon us. If a great thought grew up in your minds toward Westtown, all that we at the School had to do was to put it into practical shape and it was realized.

The other evening a group of girls were seated on the floor of my sewing room before the open fire. As I passed by the open door they called to me: "Oh, look here, Master Thomas," they said, "See this stool; we have it bewitched. It just moves all around the floor." And sure enough, there was a small stool sliding around the floor in irregular curves while two girls were kneeling one on each side of it and lightly resting their hands upon it. "We aren't pushing it a bit," they said. "We only think hard about it and off it goes." "What makes it?" But I only smiled at them and remarked, "It is queer, isn't it?" If they could not see that their own statement explained it, they could hardly understand a labored analysis.

Now what your daughters were doing with that footstool, you have been doing with Westtown these many years. You have laid your hands lightly on one problem and another, and have thought hard and earnestly, and, may I add, prayerfully, and things have moved easily and smoothly and quite marvelously on to accomplishment.

A very simple statement will show how your efforts have enabled us to strengthen the faculty.

For the year ending with 1907, when these heart to heart talks began, the salary list for the Principal

and Faculty was a little less than \$17,000. For the present year it is a little more than \$25,000. And the end is not yet. In 1907 not a cent of the Old Scholars' money, or the funds raised by them, went in that direction. This year we have a \$2300 income from the W. O. S. A. Teachers' Fund, while \$1000 was appropriated from the Committee's half of the Centennial Memorial Fund, and \$1800 was granted by the Board of Managers from their half of the same for salaries and other faculty betterment.

As I have been turning my subject over and over in my mind preparing for this address I have not found my chief concern in "The Present Situation" to rest mainly on buildings, or equipments, or physical improvements, or even on the salaries of the Teachers, important as they may be.

The situation made me very thoughtful. "How," I asked myself, "are we using this great plant so generously provided? Is it doing for this splendid group of children who are sent to us all that it can? Are we, the teachers who are conducting the School, depending too much on equipment and outfit, or even on intellectual attainments and efficient management? Are we resting too much on our income, our endowment, our gifts, so that we are in danger of deserving the rebuke of Peter, "Thy money perish with thee, because thou has thought that the gift of God may be purchased with money."

As these questions have come to me I have tried to answer them on behalf of the Faculty, and I think I can say, that never before have I known a more earnest, more diligent, and more serious body of people working at Westtown.

As I think of the concern which has rested most frequently on my mind during the weeks of the present school year, I feel it has not been for buildings, or equipment, or lessons, or even conduct, although these have not been neglected, but it has been the deeper subject of character. I have longed that we might do more than train these our children into good behavior, but that we might touch the secret springs of their lives. I have craved for myself, and for those who are working with me, something of that saving love which counts not percentages, but which goes out toward the one which has strayed as well as toward the ninety and nine which have been safely gathered into the fold. We cannot ask you to contribute to us this saving grace out of any abundance which you may possess, but you may lay your hands gently on this burden of ours, and think earnestly and prayerfully, and I believe we will know the strength to come to us. You will, some of you, bring your messages of love and help and good cheer. You will turn the feet of those toward us who will give us other lessons of life, and we shall all be bound yet closer together in our care for this rich heritage of the Lord which He has thus far so abundantly blessed.

THOMAS K. BROWN.



## THE CHURCH AT WORK

**Pasadena, California**—The Sunday School bungalow at Pasadena is used during the week by one of the young Friends who conducts a kindergarten for the neighborhood children.

A very interesting three-day Institute was recently held at Pasadena under the management of the Missionary Education Movement. The registration reached nearly one hundred, of whom ten were Friends. These ten have formed a sort of Continuation Committee for their church and hope to organize some Mission Study Classes during the winter.

**San Diego, California**—On November 29th, President Thomas Newlin, of Whittier College, addressed the conference of the Southern California Older Boys' Y. M. C. A. at San Diego, on "The Challenge of Young Manhood." There were nearly four hundred delegates. President Newlin presided at the Saturday noon banquet preached in the Friends Church on Sabbath morning, and addressed the parents and teachers Sabbath afternoon. Forty-one of the high school boys gave their hearts to Christ during the Conference, and twenty-five promised to join the church upon their return home.

**Toronto, Canada**—The visiting committee of the Monthly Meeting has been especially active the past month. They have started out to make a thorough visitation of all members and attenders of the meeting. The report at our last Monthly Meeting showed that thirty-eight families had been visited, and the campaign is to continue until all are visited.—*Canadian Friend*.

**Carthage, Indiana**—The men's banquet held at the Friends Church, November 13th, was attended by about seventy-five men and was an enjoyable occasion. The pastor, J. Edgar Williams, presided and acted as toastmaster. The Sunday School orchestra furnished the music. After a brief address by Mr. Williams, the Norris Quartette sang "The Wayside Cross." In response to a personal request a number of letters of greeting from various parts of the country were received. One of the most impressive of these letters was from John Wanamaker, of Philadelphia. Ancil E. Ratliff, of Fairmount, Efficiency Secretary for Indiana Yearly Meeting, gave an address of a very practical nature. A bountiful three course dinner was furnished and served by the ladies of the church.

Following a series of banquets for

the men of Carthage Friends Church, the third and last of which was held on Friday, November 13, the ladies thought the present an opportune time to give themselves a banquet, which all entered into with a hearty good will. In response to the invitations given out, about one hundred ladies were in attendance at the church at the noon hour on Wednesday, December 2, where a real banquet was served and enjoyed by all present. After the banquet toasts were responded to in a very happy manner by a number of the ladies present, Mrs. J. E. Williams acting as toastmistress. Childhood reminiscences were given in a very humorous style and were much appreciated, as were also other toasts, Lizzie P. Hill closing the very enjoyable program with an original poem. The audience joined in singing "Blest Be the Tie that Binds."

**Richmond, Indiana**—Inasmuch as Professor E. P. Trueblood and wife are planning to go to Florida for the winter, their friends and neighbors on College Avenue, to the number of about forty, met at their home for a surprise party on the evening of December 7th. The surprise was complete, and a most enjoyable evening was spent.

**Selma, Ohio**—Selma Friends have just completed a neat modern parsonage building. George C. Levering and his family, who have been living in Xenia the past year and dividing the time between the two meetings, are now comfortably established at Selma, and pronounce the new parsonage the best yet. It is a seven-room house with furnace, bath, water system and lights. On December 4th in celebration of its completion a pleasant evening was spent at the parsonage by a goodly number of the members. Taffy, pulled by the young people, punch, wafers and apples, together with music and the singing of some good old gospel hymns, contributed to the enjoyment of the evening, and all repaired to their respective homes feeling that the evening had been both pleasant and profitable. The meeting house roof has also been recently repaired and a new lighting system is being installed. Substantial improvement is also noticeable in the attendance and interest at all the meetings.

The lecture course at Selma this year is arranged locally by the teachers of the community, Professor C. E. Lovell and Miss Helen Jobe, in co-operation with the pastor, George C. Levering. The first number was an entertainment by the choir of the Trinity Church of Xenia, which rendered a Thanksgiving cantata. The second number will be given on December 21.

Professor Elbert Russell of Earlham College, and George C. Levering with the stereopticon will give two of the six numbers of the course.

**Gate, Oklahoma**—Gate Quarterly Meeting was held at Laurence Friends Academy on November 26-28, and was favored by the messages brought by Thomas Williams, of Emporia, Alvin and Laura Coppock, of Cherokee, and John Newkirk, of New Hope, besides our own ministers, most of whom were in attendance.

We appreciate the coming of Jennie Stanley Lewis to our meeting. She is Superintendent of the Home Mission department, which is to co-operate with the Foreign Mission and Evangelistic Committees in the every-member canvass, an effort in the interest of church growth.

The academy is prospering under the management of Miss Mabel Salman. The Christian spirit is manifested in governing the school. Timely talks by Laura and Alvin Coppock were enjoyed by the students on Monday morning.

**Lawrence, Kansas**—The local Friends Church at Lawrence, Kansas, purchased a down town church some seven years ago, and have been worshiping in that building on Kentucky Street since, until on the 29th of November, when they moved back into the Yearly Meeting house on Delaware Street, which will be their future church home. A Sunday-school rally and reception for their new pastors, W. P. and A. C. Haworth, was had at the church on Friday evening, the 27th. A number of citizens residing in that part of the city were present at the gathering, with a general attendance of the membership of the meeting. A nice social time was had with a short appropriate program by the children and young people followed with refreshments.

A feeling of satisfaction pervaded the gathering, and many were the remarks of joy at getting back to the old church home, all of which augurs well for the future interests of the church.

**Paonia, Colorado**—On the evening of the 27th of November, a reception was held for our new pastor, P. D. Guyer, and his family. The membership was well represented and everyone had a delightful time.

**Watseka, Illinois**—Friends at Watseka began a series of meetings on November 29th. Clyde Watson of Mooresville, Indiana, is assisting in the meetings as singer, while Arthur Hammond, the pastor, is doing the preaching. Good interest is being manifested, but the weather has been unfavorable for a large attendance.

## PERSONAL MENTION

Sarah H. Hoge, a prominent member of Baltimore Yearly Meeting and President of the Virginia W. C. T. U., has been re-elected Assistant Secretary of the National W. C. T. U.

Mary Wood, for a number of years connected with the Friends' Mission at Nanking and Luho, China, has reached Pasadena, and is resting at the home of her brother, Henry Wood.

Professor Henry C. Fellow, who is County Superintendent of Schools in Beaver County, Oklahoma, is having a book of his poems published entitled "Rhymes of Yesteryear." It will be ready for holiday distribution.

Charles E. Tebbetts, Harry R. Keates, Sarah H. Hoge and S. E. Nicholson were the Friends attending the annual meeting of the Executive Committee and Commissions of the Federal Council of Churches, in session at Richmond, Virginia, last week.

J. W. Huddleston and wife, of the Second Friends Church, Indianapolis, Indiana, have located in Pasadena, California, for the winter. The former is a member of the famous Clarion Quartette of prohibition singers, and before the election was engaged in a strenuous campaign in the state of Washington.

Mercer Brown of Spiceland, Indiana, was seriously injured December 7th, when his wagon loaded with coal broke through a rotten culvert near Dunreith. Three ribs were broken and one lung injured, but notwithstanding the severity of the hurt and his advanced age (seventy-nine years), he appears in a fair way to recover.

Harry R. Keates, of Des Moines, Iowa, spent Sabbath, December 6th, with his old charge at South Eighth Street Meeting, Richmond, Indiana, and preached a strong sermon. He was on his way to Richmond, Virginia, to attend the sessions of the Commission on Evangelism of the Federal Council of Churches, and to New York to consult with the Home Mission Council.

A. F. N. Hambleton has been elected President of the Federated Men's Leagues of the Evangelical churches of Pasadena, California. He is also President of the directors of the Japanese Federated Mission, an institution which has grown out of the merging more than a year ago of two missions carried on in the city, one by Friends and the other by Congregationalists. Two other denominations have joined the Federation. There is an encouraging increase in the members of the night school and the Japanese Union Church, and in the residents in the dormitory. A mission-

ary returned from Japan is employed as special worker among women and children.

## FROM ANNA B. THOMAS

A letter to the editor from Anna B. Thomas, who is in England this year with her daughter, Dr. Henrietta Thomas, says: "Henrietta and I feel very far away and our whole time seems taken up with the war or rather with the relief work. Henrietta has just come back last night (November 23) from a fourth visit to Germany, which she made to Munich and Berlin, and brought back several English girls who were stranded there. I am sorry to say that she found the feeling against England increasingly bitter, and I fear there is at present not much hope of peace propositions originating either in Germany or England."

It is well known that Anna and Henrietta Thomas are giving their whole

time practically to the work of the society that has been organized to care for unfortunate aliens, Germans and Austrians, who are stranded in England, and also to bringing back English women and girls from Germany and Austria. THE AMERICAN FRIEND recently forwarded a draft for \$120.00, for this work, sent in by Friends in this country. We have on hands \$5.00 more contributed by a Friend of Indiana Yearly Meeting, which we will send soon, together with any other amounts that may be received.

## LATEST FROM NATHAN FRAME

A letter from Esther Frame at Washington City, under date of December 9, says that Nathan is sinking slowly. He suffers greatly and is unable to take solid food. The physician feels that the end is not far off. He is ready to go when the Lord shall call him. Esther is nervously prostrated, but is wonderfully sustained by power Divine. These

## Experts Who Know

They speak from their own experience; years of practical work in the preparation of perfect food for particular people. Their testimony cannot be gainsaid:

*"To obtain the best results we use and recommend for use 'Royal' Baking Powder. We find it superior to all others.*

—"The International Mutual Cooks  
"and Pastry Cooks Assn.

*"Adolph Meyer, Sec'y."*

# ROYAL BAKING POWDER

*Absolutely Pure*

**No Alum**



Friends ask the prayers of all that they may continue to be sustained in these trying days. We are sure that our readers will remember this request and act upon it daily.

THE AMERICAN FRIEND takes the liberty of suggesting that any contributions of money to help in this time of need can be sent to Dr. David W. Dennis of Richmond, Indiana, who heads a Committee of Whitewater Quarterly Meeting to receive funds for this purpose.

#### DAY OF PRAYER

The Federation of Woman's Boards of Foreign Missions in the United States has fixed Friday, January 8, 1915, as a day of united prayer for woman's foreign missionary work, and suggests the following program to be used in union meetings in every town and city of the land. The program has been prepared by Charlotte E. Vickers of our own denomination, president of the Women's Foreign Missionary Union of Friends, and also President of the Interdenominational Committee of the Central West for Missions.

#### Topics for Prayer

General subjects for the day—

For nations at war.

That the love of Jesus may overcome the strife.

That the social forces may be recognized and made effective in Christian missions.

"Christ for every life and all of life"  
10 a.m.—Ephesians i. 15-21, Romans xii. 1-8.

Prayer for peace.

Prayer for the church at home; a deeper realization of responsibility and opportunity; every member redeemed to have a part in giving the gospel of peace through Jesus Christ to all the world.

11 a.m.—Isaiah lix. 8-11-16, John v. 1-9. Praise for the great company of women who publish good tidings.

Prayer for the millions of Christian women who are not interested in missions.

Prayer for the young women that they may become a mighty force in this great work.

Prayer for the "child in the midst" both at home and abroad.

Box luncheon.—Luke iv. 13.

2 p.m.—Isaiah lviii. 6-12, Luke vii. 19-23.

Processional of young women.

Hymn: "Coming, coming, yes, they are."

Prayer for evangelistic work in the mission fields.

Prayer for the

Educational,  
Medical and  
Industrial work,

that through these social forces Christ may be manifest and souls won to Him that efficient Christian workers may be trained.

An offering, with special music, is suggested.

3 p.m.—Consecration hour.

Ephesians iii. 13-21, I. Chronicles xxix. 1-9.

A personal giving of oneself to the Lord Jesus Christ, and His service of love.

Prayer for a great quickening of true faith in the hearts of the workers on the field.

Close with consecration hymn—

"Take my life and let it be  
Consecrated, Lord, to thee."

Benediction.

Motto—Every woman in the church an active member of the Society.

Ye that are the Lord's remembrancers, take ye no rest.—Isaiah lxii. 6, 7.

#### GOLDEN WEDDING

Josiah W. Winslow and Anna J. Frazer were married according to the custom of Friends at Cedar Creek Friends meeting near Salem, Iowa, October 13, 1864. They celebrated the fiftieth anniversary of their marriage on the 13th of October, 1914, at their home at Huntington Park, California. Their children and grandchildren were all present except their son, Julius M. Winslow, and family, of Elizabeth, New Jersey.

During the day about two hundred of their friends and relatives were present from Whittier, Los Angeles, Pasadena, Long Beach, Santa Ana, Orange, Alamitos, El Modena and Huntington Park to congratulate them. Among these were the officers, teachers and students of the training school, who came in a body, led by President William P. Pinkham and wife. A short program was rendered by the school and others, a portion of scripture was read and prayer was offered by William Pinkham. There was a short talk by R. Esther Smith about Anna J. Winslow's faithful work as a minister.

Edward C. Cook read the marriage certificate of fifty years ago, which had been signed by forty-four witnesses, of whom only about one-fifth are now living. Refreshments were served by their three granddaughters. Many beautiful and useful presents were received by them, together with a nice little sum of money. About sixty letters and postals were received from persons who were not able to be present. Their address is now 125 North Templeton Street, Huntington Park, Los Angeles County, California.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL,  
1117 Lamont St., N. W.

#### CEDAR CREEK, IOWA

Sunday, November 22, 1914, will be a day long remembered in the history of the Cedar Creek Friends Church on account of the dedication of the new church building to the service of God. There was the largest attendance at the Sunday School in the history of the church, 285 being present.

The large auditorium on the first floor, when the folding doors are opened, is 40 x 50 feet, and this space was packed full, as the seats were placed close together and all available space was filled with seats.

The service opened with an inspiring song service led by Elgie L. McCargar, evangelist, of Oskaloosa. The large audience, standing with heads bowed, was led in an impressive prayer by Viola Smith, pastor of Salem Friends Church.

The dedicatory sermon was preached by Harry R. Keates of Des Moines, Superintendent of Iowa Yearly Meeting of Friends.

After impressively reading the account of the dedication of the temple, recorded in the seventh chapter of II Chronicles, an impressive spirit-filled sermon was preached from Isaiah, 6th chapter, 1 to 8 verses. The sermon was highly commended by every one present.

With the members of the Friends Church standing before the Lord, they were solemnly admonished to a closer walk with God, a deeper consecration to His service. Then the many members present from our sister churches were also asked to stand with us and they too were urged to be faithful to the Lord. Then with the entire audience reverently standing in hushed attention, Mr. Keates presented the building to the Lord for His service.

Elgie L. McCargar began a series of meetings at this time, preaching a splendid sermon at 7:30 p. m. Sunday on "What Kind of a House Are You Building for the Lord?" A large audience was present, necessitating the opening of the folding doors that we might have additional room.—Iowa Paper.

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

#### WANTED

For sale or trade, a residence four blocks from the Friends church at Stafford, Kansas. Address J. S. BOND, Stafford, Kansas.

#### OWN A HOME IN THE SOUTH

Join the Friends Colony on the Marbury Plateau in central Alabama. Delightful climate; short, mild winters; long growing season. Prices from \$10.00 to \$25.00 per acre; long time, easy payments. For particulars, write GRANT HINSHAW, Mountain Creek, Alabama, R.F.D. No. 1.



## BIBLE SCHOOL LESSON

December 27

**Subject**—Jesus, the World's Savior and King. (Review Lesson—Reading Lesson only. II Cor. 5: 14-21.)

**Golden Text**—Far be it from me to glory, save in the Cross of our Lord Jesus Christ.—Gal. 6: 14.

Except upon the occasion of the temperance lesson, the entire quarter has been devoted to the last days of the life of Jesus, and concerns His death, resurrection and ascension. These form the culmination of this wonderful life, without which His mission as the Savior of the world would have been incomplete. The cross is the midway event of human history. Let the teacher assign to each pupil the recital of some central truth from one of the lessons of the quarter which are as follows:

- I. Christ Anointed for Burial.—Mark 14: 1-11.
- II. The Last Supper.—Mark 14: 12-25.
- III. In the Garden of Gethsemane.—Mark 14: 32-42.
- IV. Jesus and Judas.—Matthew 26: 14-25; 47-50; 27: 3-10.
- V. Arrest and Trial of Jesus.—Matt. 26: 57-68.
- VI. Sowing and Reaping.—Gal. 6: 1-10.
- VII. Jesus and Peter.—Mark 14: 27-31, 53, 54, 66-72.
- VIII. Jesus and Pilate.—Luke 23: 13-25.
- IX. Christ Crucified.—Mark 15: 22-39.
- X. Christ Risen from the Dead.—Mark 16: 1-8; Matt. 28: 11-15.
- XI. The Great Commission.—Matt. 28: 16-20; Luke 24: 36-49.
- XII. The Ascension.—Luke 24: 50-53; Acts 1: 1-11.

## CHRISTIAN ENDEAVOR

December 27

**Topic**—This Year and All Years for Christ. Psalms 90: 1-17. (New Year's Meeting.)

It is the time of new resolutions. It ought to be the time of new doing.

The year 1915 will be devoted to the services of Christ not so much by virtue of resolutions formed on a given day, as because of a determination renewed every day to live this day for Christ.

His hands will be established whose heart purposes daily to do the will of Jehovah.

The Christian life is an every day affair, with the emphasis upon the every.

The young man who marries does not expect one day to be a husband and the next to be unfaithful; no more ought any professing Christian to be satisfied with an up and down inconsistent religious life.

All days belong to the Lord, and they are ours only to be used in His service.

If with this new year (may it become a year of peace and blessing to the world) Christian Endeavorers can learn the great lesson of constancy in life and service, to be and to do what God would have them to be and to do, a mighty step upward will have been taken in the Christian church.

May this not be the lesson of this New Year's day?

### Married

**McCown-Longshore**—At the home of the bride's parents at Watseka, Illinois, on November 26, 1914, Ernest McCown of Champaign, Illinois, to Helen Longshore, Arthur Hammond officiating.

**McCracken-Hinshaw**—At the home of the bride's parents, November 26, 1914, Nelson McCracken and Velma Hinshaw, L. Clarkson Hinshaw of Wichita, Kansas, officiating. These young friends are members of Rose Hill Monthly Meeting.

**Plankael-Longshore**—At the home of the bride's parents at Watseka, Illinois, November 26, 1914, Fay Plankael to Edna Longshore, both of Watseka, Arthur Hammond officiating.

### Died

**Perisho**—Lydia Anna Perisho, daughter of Benjamin and Mary Chappell, was born January 14, 1837, in the limits of Walnut Ridge Quarterly Meeting, Hancock County, Indiana, and died at her home in Carmel, Indiana, November 25, 1914, aged 77 years 10 months and 11 days. She was married to Joshua M. Perisho in 1854. She was converted in childhood and was a regular attendant at all meetings for worship and discipline, taking an active part therein. She was appointed an elder at the age of 27, and held that office continuously for fifty years. She filled various positions of responsibility in the church, several times as traveling companions to visiting ministers, and at the time of her death was the head of the Carmel Meeting. She was characterized for her hospitality and had great delight in entertaining traveling friends. Like a shock of corn fully ripe, she has been gathered home. Four children survive her, among whom is President El-

wood C. Perisho of the South Dakota College. Many persons, not only among her relatives but among others, feel a deep sense of personal loss at her death.

**FOR SALE**—Valuable Property at Bargain. Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, M. DAVIS BRANON, Mt. Airy, N. C.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.

**CITRUS HEIGHTS QUAKER COLONY**  
Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS—Good title guaranteed. FORM OF INVESTMENT—Tested by our experience for forty years. We collect and remit interest promptly. Write for booklet and list.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## The Provident Life and Trust Co.

OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

Old Series.  
Vol. XXI, No. 52.

TWELFTH MONTH 24, 1914.

New Series.  
Vol. II, No. 52.

## The Bells of Christmas

BY DENIS A. McCARTHY

They come to me at Christmas—  
The dreams of other years,  
Their tender touch unsealing  
The fount of joy and tears;  
And grief with joy commingled  
Within my bosom swells  
When calling, calling, calling,  
I hear the Christmas bells!



The merry bells of Christmas,  
The cheery bells of Christmas,  
How magical their voices,  
The happy Christmas bells!



They come to me at Christmas—  
Old ghosts from out the past,  
The gracious, God-sent friendships  
Whose bonds still hold me fast.  
They fill with forms and faces  
My spirit's silent cells—  
The dreams that come at Christmas  
Responsive to the bells.

The merry bells of Christmas,  
The cheery bells of Christmas,  
They bring me back old friendships,  
The happy Christmas bells!

He comes to me at Christmas—  
The Man Who died for men—  
A tiny, tender Baby,  
He comes to me again.  
And as I kneel before Him,  
The faith within me wells,  
That stirred when'er in childhood  
I heard the Christmas bells.



O joyful bells of Christmas!  
O happy bells of Christmas!  
My faith in God you strengthen,  
O blessed Christmas bells!

—The Congregationalist.



# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.

Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Room for the Christ-Child

The blasts of winter are fierce and cold,  
The snow lies deep over hill and wold,  
But a star shines bright through the deepening gloom—  
Room for the Christ-child, room!

Where a man's distrust and his greed for gain  
Have frozen the floods of tender rain,  
Till never a flower of hope can bloom—  
Room for the Christ-child, room!

In homes that deepest griefs have borne,  
Mid silent forms of those that mourn,  
In the shadows that gather around the tomb—  
Room for the Christ-child, room!

Where nations are warring, life for life,  
And a cry rings out from the fearful strife,  
As a dying people sinks to its doom—  
Room for the Christ-child, room!

Room for the shepherds of Bethlehem,  
Room for the angels who sang to them,  
Room for the Light, in the wintry gloom—  
Room for the Christ-child, room!

—The Congregationalist.

## The American Friend

Judged by additions to the subscription list, THE AMERICAN FRIEND has had a fairly prosperous year. We close the year with a net gain of more than 700 as compared with the record a year ago. A number of these were secured at a special price for a short term, with little profit to the Board this year, but there is hope that most of these will remain as permanent subscribers at the regular rates.

Judged by the testimonies of commendation which are reaching the office continually, the paper has had a fairly satisfactory year. Conscious as the management has been that the periodical has fallen far short of our ideals, we have been unable to understand why so little of real criticism should have reached the editor's desk. But the many words of commendation are to the management like the shadow of a rock in a weary land, and furnish the strongest possible in-

centive to make the paper far better still during the coming year.

While the paper has gained steadily during the past two years both in circulation and apparently in favor with Friends generally, there are many problems still unsolved.

Taking into account the fact that THE AMERICAN FRIEND is now the creature of the Five Years Meeting, the ease with which the great majority of Friends' families continue to ignore their responsibility to this periodical of the church is surprising. Possibly we shall be under the necessity of raising and pressing the issue of denominational loyalty before the problem of adequate patronage is fully solved.

Until the patronage is sufficient to put THE AMERICAN FRIEND upon a paying basis, Friends must continually be reminded that failure to subscribe for the paper as well as an order to discontinue it means that other people must pay more than their share in meeting the deficiency. The situation is not hopeless by any means, as is evidenced by the continued growth in circulation, but vigorous pressure will have to be continued until Friends generally are better educated in the line of their responsibility toward this product of the church.

It is clear to the management that the responsibility for this education must continue to lie with pastors—where there are pastors—and with a few leading Friends elsewhere. An increasing number have interested themselves the past year in a splendid way, and the results are apparent in the office of THE AMERICAN FRIEND.

It is evident, however, that this work cannot be turned over to others, generally speaking. In other denominations it is a part of the duties of the pastor to look after the subscription end of the denominational paper. No one else is so constantly visiting the entire membership, and no one else, therefore, has such opportunity to impress the value of the paper upon negligent families. Where there is no pastor, this service naturally will fall upon some prominent member of the pastoral committee.

We are planning to make THE AMERICAN FRIEND still better during 1915, and we trust more serviceable to the church. To the extent that this periodical can be built up as a thoroughly representative agency of the Society of Friends, will every local meeting, and every Yearly Meeting and the denomination as a whole feel the uplift of its influence, and be stronger and more efficient because of its messages.

## Economy

BY SUSIE M. BEST

There's room for you, there's room for me,  
Else why should either of us be?  
Your task is there and mine is here,  
And each is needed in his sphere.  
Your work I know I could not do,  
In mine you'd fail; so it is true  
There's room for you, there's room for me,  
And this is why we each must be.

—Herald and Presbyterian.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 52

RICHMOND, INDIANA, TWELFTH MONTH 24, 1914.

New Series.  
Vol. II. No. 52

## The Meaning of the Christmas Season

It is a far cry from the spirit of that first Christmas choral that was sounded forth to the world above the uplands about Bethlehem of Judea, to the materialistic and self-indulgent spirit that characterizes the ordinary Christmas observances of the present century. At a time when all Christendom ought to be breathing more deeply of the atmosphere in which that first anthem was sung by the heavenly chorus, it may be questioned without any tendency toward pessimism whether or not the real Christ spirit is yet the dominant note of the Christmas tide.

The incongruity of the bloody strife now waging on the European continent and this season of proverbial good cheer that is now upon the world will be readily apparent to the most skeptical and unbelieving. There can be no agreement between Bethlehem and the armaments of the marching millions. It is a discordant note that has been struck against the sounding board of this anniversary of the babe lying in swaddling clothes in that Judean manger.

The gospel of the Son of God reaches both Godward and manward. It is the connecting link between two worlds. On that far-away night when the open fields became the concert hall of the celestial choir, the white-robed songsters proclaimed

"Glory to God in the highest,

And on earth peace among men of good will."

In this modern year of 1914, when the avenging spirit of hate is abroad in the earth, militarism is robbing earth of its promised blessing by proclaiming allegiance to Jehovah in the highest and war to the inhabitants of earth.

The world has yet to learn that neither nations nor the organisms of human society in any relationship are exempt from the operations of the statutes of Jehovah. Business, politics, government are amenable to the moral law, no less than the individual units of human society, and Christmas will not have served its highest purpose until men everywhere have been taught this fundamental lesson. The world must get away from its worship of might and pay tribute at the shrine of righteousness; it must cease condoning the errors of the social order, while condemning the same transgressions in the individual; it must be made to see that praise to God is incompatible with injustice

and oppression and the spirit of hate on earth.

God purposed to do big things for the world when because of His transcendent love He sent His only Son in the flesh that He might redeem humanity from its sins. The coming of Jesus was God's best expression of the solicitude which He had for His noblest creation. How little have we understood His mission, if after nineteen hundred years, our best expression of the meaning of His birth is found in the lavish display of materialistic beneficence! How far short of His ideals have we fallen, if the soul of our boasted Christian civilization can be content with armed camps and hostile fleets and selfish greed and unjust oppression!

The religion which Jesus came to establish is the religion of salvation now and salvation eternally. It furnishes both a rule of conduct for the individual and a code of morals for the nations; it is a criterion for the government of business and is the fundamental authority for the doctrine that "there is but one morality between man and man" in every relationship of the social body.

The season of Christmas is the season of hope as well as of good cheer. Since the Son of Man walked the earth in bodily form the type of the strong, sincere, obedient man has never been wholly obscured. In the power of His truth men and women have rotted in prison, have been fed to the flames, have been hung on the gibbet, have faced cold and heat and hunger and scorn and suffering of every kind that they might maintain the honor of the Cross and the majesty of His kingly name.

The day has come when the church must start a crusade against the abominable distortions of the religion of Christ, whether in individual or civic life, whether in national or international relationships. Henceforth the hope of brotherhood must become a living hope, for when the heaven-born Prince of Peace came to Bethlehem, He was destined to reign until all enemies of righteousness should be put under his feet.

The Christmas season, therefore, is not an occasion of feasting and self-gratification. Rather it marks an epoch in the world task of building the everlasting kingdom of God among men.

## Where Shall Friends Lay Emphasis the Coming Year?

### A Symposium

BY JOHN PENNINGTON

Our greatest achievements as a church have been recorded when the fundamental doctrines of the gospel have been made prominent. The dis-unity and cleavage in the church have been along the lines of false doctrines, promulgated by those in high authority, and condoned by those who held men's persons in admonition.

Stephen Grillet says, "Calmly looking back on the characteristics of early Quakerism as it regards the *comprehensiveness* of its Christian principles, the *completeness* of its standards of Christian practice, and the *spirit* of its Christian discipline, and viewing them in connection with the universal church of professing Christendom, it appears to be a simple historical fact, that wherever, in any direction, there has been real progress—any onward movement—it has been towards the position occupied by the early Friends—George Fox and his associates."

He clearly states this "position" as follows: "They had no new Gospel to proclaim. In common with other orthodox professors of the Christian name, they most fully recognized the Divine inspiration and authority of the Holy Scriptures, and thoroughly believed in all that is revealed therein concerning the unity of the God-head,—The Father, Son and Holy Ghost,—one God over all, blessed forever. They unhesitatingly held the utter depravity of human nature in consequence of the fall, the pre-existence and incarnation of the Son of God; the proper eternal Deity and the real manhood of the Lord Jesus Christ; the need and efficacy of His propitiatory sacrifice as an atonement or expiation for the sins of mankind; His mediatorial intercession and reign; the forgiveness and reconciliation of the repenting sinner, and the preservation, guidance, and sanctification of the believer in Jesus; the immortality of the soul; the resurrection and the final judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous and the eternal punishment of the wicked."

Place the emphasis on these foundation truths and our advance is assured; neglect them and the day of our decline is at hand.

Damascus, Ohio.

BY GEORGE C. LEVERING

As I have studied conditions in the Friends Church and outside of it, I have been struck with the splendid powers which are stored up in the lives and characters of our people. Our boys make the finest athletes, the best lawyers, doctors, merchants, to be found anywhere. The Christian Associations and other organizations lay us under heavy toll for many splendidly effective workers. Several of the best pastors in my acquaintance, now making good in large churches of other denominations, are proud of their Quaker ancestry. The simple, sincere, upright and downright principles of Friends have told powerfully in the development of men and women of power and poise, and have made us all proud to be Quakers.

And now, O that this power might be effectively harnessed to the accomplishment of the great tasks which are before us and all about us!

And how is this to be done? By organization, co-operation, conservation, vision. And what are the ends to be sought? Spiritual service to the community and a clear, strong spiritual message to the world beyond.

We need more and closer organization which means more voluntary subordination and obedience to the vision of our leaders. We are too much afraid of organization, of system, of plan in our work. Sometimes we fear that our creaturely planning may crowd out the liberty of the spirit's leading. We need to realize that God has given us our facul-

ties to be used and that once we have His clear command, He expects us to work out some of the details ourselves.

We need more active co-operation with one another and with other good people about us. The efficiency of any organization depends entirely upon the active co-operation of its members. If 1915 can witness the active co-operation of all Friends in some one great task, oh what a glorious year it will be!

One task before us is really to touch the lives of all the men, women and children of our communities with the finger of God. For this let us organize and plan and co-operate with any and all who will help. And let us not forget, first, last and all the time, to depend absolutely upon the wisdom and power of God.

Selma, Ohio.

BY ELIZA ARMSTRONG COX

A definite denominational purpose is indispensable to effective service. First, we must be settled into a quiet, unshaken faith in God, in His Son, in the Holy Spirit, in the Bible. We have put in time enough perhaps in learning about God, about Christ, about the Bible. We should "receive Him." We should study the Bible to learn God's will for the world, for the church and—for myself. The by-products of Christianity are good, but they are not Christianity and fail in the supreme test. The church must be a light, not a reflector; must have salt within itself.

It should be thoroughly aroused to make Christ known to the world for a witness. The preaching should strike deep and be in truth the message of God. Sin is rebellion against God. There is a terrible penalty for it. We are not commissioned to tone down this great fact. Fellowship with God here may mean sacrifice and suffering; it also means eating of the tree of life and living forever.

Second, our schools should lead their pupils to understand that this is their opportunity to prepare for efficient service in the kingdom of God. A soldier must have a devoted heart, a level head and a strong body. Then, aggressiveness; aggressiveness! Push out! Let our generals plan large things and then lead out in a masterly manner!

Azalia, Indiana.

## OUR WEEKLY SERMON

### Some Christmas Thoughts

BY GEORGE D. WEEKS

Matthew 2: 11: "And opening their treasures they offered unto Him gifts, gold and frankincense and myrrh."

Again we have come to the time of year that is not only full of gladness and joy but ought to be, in a real sense, a time which provokes serious thinking and creates deep and lasting convictions.

The text announces the beginning of the custom of giving gifts at Christmas time. From that memorable day to the present, a portion of the world has observed, more or less faithfully, the Christmas season by giving presents to friends and loved ones. While it is a beautiful and valuable practice, yet because of its continued repetition it has become so conventionalized



that the day has almost entirely lost its meaning to thousands of individuals. Even professed Christians pass hurriedly through this glad season with altogether too little thought about the real things that are contained in the day and the teachings to be drawn from it.

The one essential to a proper observance of Christmas is a heartfelt experience of the indwelling Christ. Right here a very positive and clear distinction should be made between the much talked of inner light and the indwelling Christ. The inner light is that gift to every man, which, if properly and carefully followed, will lead him to open his heart's door and invite the Christ, who is on the outside, to come in and take up His permanent abode. Christ is not the inner light until He becomes such by virtue of the invitation extended by the individual. The inner light leads to the Christ who then becomes a great Light, illuminating the whole being and the inner light is then as much overshadowed as the arch light is dimmed by the noonday sun.

When this experience is realized the real meaning of Christmas joy is experienced and this joy is no greater, nor more exuberant at this time of year than during the stress and heat of the long summer days. Our gifts will be prompted, not by mere human love, but by a love that is as enduring as God and as rich as the wealth of heaven. No one can properly observe Christmas until he has received into his heart, as an abiding guest, the greatest Gift of God.

While it seems pessimistic to say it, yet it is true, that much so-called Christianity these days is conventional without the life. This is abundantly proven by the terrible events in Europe today. Much is being said about the colossal failure of Christianity, yet it is agreed by all right minded people that real Christianity is not on trial. The churches of Europe have had much beautiful form, splendid cathedrals, fine equipment and great preachers, but the real indwelling power has been lacking. As the wise men of old, they poured out their gifts of gold until it became a matter of form.

The gift that the God of heaven is longing for is the surrendered life, the life that pours itself out in blessed service for lost, suffering humanity.

A four-story apartment was burning. Suddenly at one of the upper windows a woman appeared, the way of escape was cut off except through the window. The firemen pushed up a ladder but it was five feet too short. Just in the moment of despair a burly policeman stepped forward and said, "Put the ladder on my shoulder," thus he made possible the escape of the woman from certain death. So God is asking His people today to carry the ladder of salvation to men and women who are about to perish in flames of sin and despair. When the church really possesses the indwelling Christ, then it may very profitably say to the bleeding world, as Peter and John said to the beggar, "Silver and gold have I none, but such as I have give I thee."

Denver, Colorado.

## THE CHRISTMAS TIDE

Ring! Ring! ye bells the story,  
In tones exultant ring,  
Till Christ the King of Glory  
O'er all the world is king.  
Till kindreds far shall own him  
Their Lord in all their ways,  
And in their hearts en throne him  
Who rules through endless days.—*Selected.*

### Unto You is Born a Savior

In this word, "Savior," lies the sweetest secret of our Christmas joy. Nothing short of a message that "He shall save his people from their sins" would be good news to human hearts. But the assurance that there is pardon for sin, and that God graciously gives this pardon through his Son Jesus Christ is sufficient to make the heart thrill with joy.

All our cradle songs are sweeter  
For the song the angels raised,  
When the mountain caught the echo,  
And the dreaming valleys praised.  
Christ is born! Exultant nations,  
Send the tidings wide and far,  
Christ is born! The world is throbbing  
To the pulse-beat of his star. —*Ex.*

### The Message of Christmas

Don't let Santa Claus the myth have the place belonging to the real Christ.

The thing that is greatest in the world is Christianity; but at its heart there is a babe, a cradle and a mother's love.

If you have a pleasant thought in your soul, speak it out. Show the world that you are near of kin to Bethlehem and its angels.

The missionaries of the cross are the shepherds who have heard the angelic song, have looked into the Redeemer's cradle, and have gone to "make known abroad the saying which was told them concerning this child."

Do not think that the safety of the world lies in battleships. It is a mistake. It lies in the shelter of the Christmas tree. Uproot from the earth that miracle of childish joy and wonderment and all the blessed things it stands for, and all the navies of the nations will not save it from chaos and decay.

The wheels of industry will be stilled today. A thousand mills will be as silent as the star above the Bethlehem manger. The workmen will be by their own firesides rejoicing in the fellowship of domestic love. Industry halts before the manger, and listens to carols from celestial lips. Labor lays down its tools, takes up the song, and forgets the hum and crash of mighty machinery. Wealth bends with a gift for the needy and a word of cheer for the lowly. It is not science that brings humanity together today. It is not the floating arsenals of the sea, it is not conferences at The Hague, nor the "parliament of man." A "little child" has led them.—*United Presbyterian.*

## The Historical Roots of Quakerism

BY ELBERT RUSSELL

### III. THE ANABAPTISTS

The Anabaptists were the radical wing of the Reformation movement in Switzerland. Luther and Zwingli, the leaders of the German and Swiss Reformation, were content to reform the historical church by the Bible. Luther maintained vigorously that everything in the Catholic Church which was not directly opposed to Scripture might be kept. This was a conservative attitude and in consequence much was retained in the Lutheran and Swiss churches for which no warrant could be found in the New Testament. The Anabaptists wished to go further than the Reformers and to reconstruct the church wholly by the New Testament. Some of the earlier Anabaptists were ready to go as far as the mystics, and put personal revelation and experience above the letter of Scripture as the ultimate authority.

Hans Denck, who was one of the greatest of the group of scholars who started the Anabaptist movement, says: "The Holy Scriptures I esteem above human treasures, but not so highly as the Word of God, which is living, powerful, and eternal, and pure from the elements of this world, since it is God Himself, Spirit and not letter, written without pen and paper, so that it can never be blotted out. Therefore, blessedness is not bound up in Scripture, however useful and good it may always be in that direction. It is not possible for Scripture to make better a bad heart; but a good heart is bettered by all things." (*Studies in Mystical Religion*, R. M. Jones, p. 386.) On the other hand, some of the later developments of the movement, such as the Mennonites and German Baptists, took the New Testament very literally and tried to follow it as if it were a code of rules. All the Anabaptist leaders differed from Luther and his fellow reformers over the relation of church and state. They insisted on a church free from political authority.

The Anabaptist movement spread throughout Northern Europe and was everywhere repressed by violent persecution. Catholic and Protestant joined in the effort to exterminate them. The radical character of Anabaptism, its wide extent, and the persecutions which drove it into hiding and practically exterminated it in many countries, prevented the growth of a single type of organization and belief. But all these sects had certain general conceptions in common.

They insisted, first of all, that religion must be a genuine personal experience, the result of one's own faith and free choice. In this regard they seized upon the matter of baptism as fundamental and typical. For infant baptism—the only baptism administered in Catholic countries—they could find no warrant in the Bible. It had for them no religious value, because the recipient was unconscious. It was a rite performed upon one without his knowledge or choice, and so savored of a magic performance. The first Anabaptists, all of whom had been baptized in infancy under the Catholic Church, refused to recognize it as

having any value and were rebaptized on confession of faith. This gave them their nickname Anabaptists, or Re-baptizers. The second generation were, of course, baptized but once. Consequently the name Baptist was gradually substituted for the older name, which had lost its significance.

Just as they insisted that baptism could have no efficacy except as the sign of a personal religious experience, so they rejected the prevalent idea that priestly authority or church rites could accomplish any spiritual change or that they possessed any value apart from the spiritual and moral attitude of the individual. Some insisted that the distinction between clergy and laity was only a distinction of gifts.

The Anabaptists were noted for the purity and simplicity of their lives, and for their brotherly spirit and interest in social reform. With some of the millenarian branches the passion for social changes was very strong and led in a few cases, as among the Anabaptists at Muster, to very great excesses. As a natural consequence of the attempt to reproduce the pattern of New Testament Christianity somewhat literally, they were all opposed to fasts, oaths, tithes, and military service, and capital punishment.

One of the most important later developments of the Anabaptist movement was the revival of the Anabaptists under Menno Simons in Holland, after the sect had been almost destroyed by persecution. In 1533 Simons "resolved to organize the scattered forces of the great movement into a solid society, on the fundamental spiritual truths revealed in Scripture. He opposed all oaths, all war, and every form of capital punishment. He utterly refused to have anything to do with a salaried ministry; he insisted on personal faith, a birth from above, and a new life in Christ as necessary conditions of membership in a Christian Church, and he made a complete separation of church and state." (*Studies in Mystical Religion*.)

His followers were called Mennonites. On both of his visits to Holland George Fox came in contact with Mennonites, but this was too late in his life for them to have any part in shaping his ideas and practices. But for a century before Fox began preaching, Mennonites had been seeking an asylum in England from the persecuting powers of the continent. They must have exercised a considerable influence, along with other Baptist sects, upon the people from whom the first Friends came. The similarity between Simons' views and those of Friends cannot be accidental or wholly due to the similarity between the Mennonites and the English Baptists.

The most direct and powerful Anabaptist influence upon the Society of Friends, however, came through the contact of George Fox with the English Baptists. Persecution very early drove Anabaptists from Holland and Germany into England. At first it is hard to distinguish them in the contemporary records from the remnants of the Lollards, but after 1534, they



were pretty well known as a separate sect. In England they kept the general characteristics of their continental brethren. They have the honor of being the first advocates of an independent church and of entire religious toleration in England. In 1614 Leonard Busher, who seems to have been a member of a Baptist congregation in London, published a *Plea for Liberty of Conscience*.

"Persecution is a work well-pleasing to all false prophets and bishops," he says, "but it is contrary to the mind of Christ, who came not to judge and destroy men's lives, but to save them. And, though some men and women believe not at the first hour, yet may they at the eleventh hour, if they be not persecuted to death before. And no king or bishop can or is able to command faith. That is the gift of God, who worketh in us both the will and the deed of His own good pleasure. Set him not a day, therefore, in which, if His creature hear not, and believe not, you will imprison and burn him. . . . As kings and bishops cannot command the wind, so they cannot command faith; and, as the wind bloweth where it listeth, so is every man that is born of the Spirit. You may force men to church against their consciences, but they will believe as they did before they came there." (Mason, *Life of Milton*.)

The English Baptists allowed laymen and women to preach. Their "she-preachers" were a wonder and a byword throughout England. Like the earlier Anabaptists, they largely disused the terms and broke away from the content of the historic Catholic and Protestant theology. The following quotations from the writings of John Smyth, one of their later and stronger leaders, will show points of possible influence upon early Friends.

"First—We hold that the New Testament, properly so-called, is spiritual, proceeding originally from the heart, and that reading out of a book (though a lawful ecclesiastical action) is no part of spiritual worship. Second—We hold that, seeing prophesying is a part of spiritual worship, therefore in the time of prophesying it is unlawful to have the book as a help before the eye. Third—We hold that, seeing singing a psalm is a part of spiritual worship, it is unlawful to have the book before the eye in time of singing a psalm." (*The Difference of the Church of the Separation*.)

"God created man with freedom of will, which was a natural power or faculty of the soul. Adam, after his fall, did not lose any natural faculty, but still retained freedom of will. Original sin is, therefore, an idle term. Infants are conceived and born in innocence without sin, and so dying are undoubtedly saved, and this is to be understood of all infants under heaven. All actual sinners bear the image of Adam in his innocence, fall, and restitution to grace. As no man begetteth his child to the gallows, nor no potter maketh a pot to break it, so God doth not predestinate any man to destruction. The sacrifice of Christ's body doth not reconcile God unto us, who did never hate us nor was our enemy, but reconcileth us unto God. The efficacy of Christ's death is derived only to them who do mortify their sins, being grafted with Him in the similitude of His death; and every regenerate person hath in himself the three witnesses of the Father, and the Word, and the Holy Spirit. Repentance and faith are wrought in the hearts of men by the preaching of the Word; but the new creature which if begotten of God needeth not the outward Scriptures, creatures, or ordinances of the Church; yet he can do nothing against the law and the

Scriptures, but rather all his doings shall serve to the confirming and establishing of the law." (Long Confession.)

As the quotation just given shows, the earlier Baptists were nearly all General Baptists, that is, they believed in a general election of all men to salvation. Gradually, however, the Calvinistic theology got hold in Baptist communities, and congregations of Calvinistic or Particular Baptists were established. They believed that only particular individuals were elected to be saved.

It seems to have been the General Baptists who exercised a distinctive influence upon the early Friends. George Fox had an uncle, Pickering, who was a General Baptist. In the formative period of Fox's career, just as he was beginning his public life, he sought out the Baptists a good deal. "The Baptists were tender in those days," he was accustomed to say. Especially strong upon the young man was the influence of a community of "shattered Baptists" at Nottingham, to whom he resorted a good deal.

Through these associations Fox and the other young seekers who afterward joined him must have received powerful impressions as to the teaching of the New Testament and how "primitive Christianity" should be revived in England, when he, like the Baptists, would undertake to restore "the primitive way." The Baptist assertion of the universal father-love of God and His desire that all shall be saved; their demand that religion be a genuine first-hand experience of the soul; their denial of the efficacy of priestcraft and ecclesiastical rites to work religious changes in men; their aversion to war, oaths, tithes, and fasts; their indifference to speculative theology, their social religion, and passion for freedom and democracy in the church;—these things seemed to George Fox well-suited to be the expression of his own religious experiences and sense of spiritual truth.

### The Miracle of Rocky Run

BY JUNIUS JUNIOR

(Author of "A Monthly Meeting Chronicle")

#### CHAPTER III

"This is a day of great opportunity for the young people of our denomination. At a time when the spirit of missions has taken possession of the Christian church, the call is coming to our youth to sacrifice themselves upon the altar of consecrated service. We would urge our subordinate meetings to cultivate the spirit of co-operation and provide open doors whereby youthful energy may exert itself in behalf of the cause of our Christ."

So read the Assistant Clerk of Rock River Quarterly Meeting, in its December session at Rocky Run. The document was a minute of advice sent down by the preceding Yearly Meeting, and contained the above brief paragraph hidden away apparently among the solid material which represented the concern of the higher body. The reading continued for some minutes and covered a variety of topics well suited to the needs of a people with a growing vision of opportunity.

At the conclusion, Friends—the few that were present—sat apparently in thoughtful mood for some

minutes. One might have imagined that the members were seeking to make application of the document to their own necessities. It was Jabez Dolman who broke the silence by rising to remark that the communication seemed to contain a great deal of sound and timely admonition which the various meetings would do well to heed. It seemed that there was nothing in what had been read that called for specific action, and he suggested that as the days were short, it was well to proceed with the business.

The clerks directed the attention of the little company to the reports of the four Monthly Meetings. There was a tone of self-satisfaction in all of them, although in three of them, including that of Rocky Run, there was a confession that the attendance upon the occasions of the various meetings for worship was not what it should be, while the report from Olive Heights expressed the wish that there might be more signs of activity in the work of the church upon the part of the young people.

"I am always interested in the reading of these reports," said William Flanders, when the Clerk had taken his seat. "I feel that taking everything into consideration, we are in a fairly prosperous condition as a people. Of course, we all wish that more was being done, but the faithful few who are keeping up the work in our various meetings will receive their reward. I want Friends to continue in the good old way by maintaining their testimonies and by keeping up their meetings for worship as a light in their various communities."

"I always feel such an uplift when I consider how Friends are faithfully keeping up the work year by year. These reports have brought to me a fresh sense of the goodly heritage that has been left to us by our forefathers," said Sallie Owens, a bright little woman from Sandy Ridge.

"The reports are very satisfactory to me," quoted Tobias Hunt, a sentiment which was his usual contribution to every report that was read, quarter after quarter, year in and year out.

"They are to me," said Elizabeth Souders.

"And to me also," quoth Solomon Ball.

"I am satisfied," was Martha Letty's contribution.

"So am I," responded Jabez Dolman.

"I am," came from several without rising, and the meeting turned its attention to other matters.

A great opportunity was passed by, as others had been upon previous occasions, but apparently there was no one to note the growing tendency of the Quarterly Meeting to become an old folks' affair, or if the fact was noted, it seemed to call for no particular comment, so accustomed had they grown to the existing situation.

It was noted, however, by an interested observer that out of the forty-seven present there were only two persons who were apparently under thirty years of age. One of these was a babe in arms and the other a young man, Joshua Manning by name, who had graduated from college the previous year, and was now teaching in a neighboring state. He had arrived home the previous evening for his vacation.

The interested observer also noted the fact that apparently no young person had any place of responsibility in the affairs of the Quarterly Meeting, and he could not help wondering what would be the status of Rock River Quarter when the present generation had passed away. He found himself time and again turning his glance to Joshua Manning, who as the business proceeded seemed to be laboring under deep emotion. At different times he appeared to be on the point of rising to unburden his mind, but there were no encouraging pauses that seemed to invite comment from a youth just past the turn of his teens.

The meeting appeared to be ready for the concluding minute, when Joshua, mastering his feelings, arose and with apparent embarrassment said that he was deeply concerned over the absence of the young people and the fact, as he viewed it, that there was a constantly growing gulf between them and the meeting, especially in the Rocky Run neighborhood. He did not know what could be done, but he was certain that the meeting could not afford to lose its grip upon the young men and women and its boys and girls.

His remarks were brief and a painful silence followed for some minutes. It was Sallie Tomkins who finally ventured to express her satisfaction that "our young Friend has felt free to relieve his mind upon this question."

William Flanders said that he felt the meeting was ready to do whatever it could to interest the young folks, but did not see what could be done unless they would come to the meetings.

"I hope our young Friend will be encouraged to carry his burden to the young people, for I am sure they will find that the meeting has a welcome for every one of them." This was Jabez Dolman's contribution to the subject.

"I would be willing that some of our young Friends be appointed on committees, if only they can be induced to come to the meetings," remarked Henry Whittaker.

"We might name one or two on some of our committees, and see how it will work," suggested Elizabeth Souders.

Everyone had something friendly to express, but nothing of a constructive nature took form, and the meeting concluded with the faintest suggestion of an uneasy feeling that all could not shake off during the weeks that followed.

As for Joshua Manning, he left the house sad at heart, seeing a need but knowing not how to meet it. But the leaven was set to work in the neighborhood, and more than one fond father and mother during the succeeding days found themselves praying for their sons and daughters with a new feeling of interest.

But the leaven of neglect was also at work among the youth and the gulf was constantly growing wider between them and the meeting which professed to call itself imbued with the Spirit of Christ. The future was uncertain, but the record has to be written just as it was made.

(TO BE CONTINUED)



## The Westtown Letter

### Lectures and Addresses

Of late years the lectures and addresses which are delivered to the school have become a very important feature of our life. Twenty years ago and for thirty or more years earlier, the teacher of Chemistry and Natural Philosophy gave scientific lectures to the school every week through the winter time. They covered such subjects as Heat, Light, Electricity, Oxygen, etc. These lectures were then common in schools, colleges and popular courses in towns and cities. Gradually, however, they went out of favor and topics of history and literature, with magic lantern exhibitions began to take their place, our older teachers all taking their turns on the platform. Then the scientific lectures were entirely dropped, being relegated to the class room, and our friends outside the school were often invited to speak to us.

A little money was next appropriated for the course, and nearly all the lectures were delivered by outside speakers. Finally the Alumni Association made a liberal annual donation for this use, and now nearly all our lectures are by specialists in their topics. Some men of national reputation have been before us, as Edward Steiner and Jacob A. Riis. Eminent college professors, and travelers, and literary people, social workers and persons prominent in temperance and peace movements bring us their thought and experiences and messages. Questions of vital current interest are treated by people who have had first-hand information about them, and travelers describe their journeys in foreign lands by speech and picture.

Persons who were at Westtown in the Seventies will remember that there used to be a First-day Morning Collection, before meeting, at which it was the custom to read from standard Friends' writings. In course of time these reading collections were shifted to the evening. Different teachers were asked to bring in selections, or to make remarks of their own if they preferred, and they generally chose the latter course. Then persons from the outside were invited to speak.

At present the usual custom is for some man, mostly an invited friend, occasionally a teacher, to speak to the boys from seven to seven-thirty, and a woman, also mostly from outside, to talk to the girls from seven-thirty to eight. Once a month, perhaps, the whole school assembles in the library for a joint collection. Now and then a woman addresses the boys or a man the girls.

These First-day evening talks have become very important factors in our moral and religious life. The topics range from Manners or the Flying Squadron to regular sermons on Prayer and Worship. The ministry in our morning meetings is usually what is known as "prophetic," short, earnest and to the point. These First-day evening addresses give an opportunity for the prepared discourse on topics which have been

resting on the teachers' minds, with something of a "concern," and have been turned over and rounded out in the process of meditation on them. Interesting aspects of Quaker history are sometimes treated. In a joint collection of this kind two years ago I set forth the actions and spirit of the last Five Years Meeting, reading to the children the beautiful message of Christian love which that Meeting sent to them by my hand.

A great variety of people speak on these occasions. Already this year we have had one missionary from China and two from Japan. Social workers, and Y. M. C. A. people come to us, Friends and others. We call in distinguished traveling Friends. Our old boys and girls, two or three years out of school, come back from their colleges and speak to the children from the wider outlook but with the old life still fresh in their minds. Those a little older, whose mature powers are employed in social uplift, and in whom the idea is strong that only by a deep religious conviction can any permanent result be obtained, make their earnest appeals to our young people. And our older Friends, out of their full lives of Christian service, bring their affectionate messages.

We have around us a great many deeply interested friends who not only come to see us themselves but bring out to us visitors of note who are staying with them, or whom they have met in their religious work. Although we are out in the country, four miles from our nearest town of West Chester, and twenty-four miles from Philadelphia, we are quite within the effective sphere of the currents of social and religious life of the Quaker community that centers in Philadelphia, and the direct influence of it is one of the strongest of our uplifting forces.

May I again remind the readers of THE AMERICAN FRIEND that the school reassembles after the vacation on First Month 4th. We have a few entries for that date of children who either were prevented from attending their local schools in the fall, or who desire to make a change. Though our school is of fair size we still have some spare room, and would be glad to add others to our list.

On Fourth Month 7th our Spring Term begins after the two weeks vacation to cover the time of our Yearly Meeting. Persons intending to send their children to Westtown in the fall sometimes start them in the spring before. The Spring Term is a delightful time at Westtown. The long warm days encourage outdoor living, our lawns and fields and woods are very beautiful, and many interesting events occur in the closing weeks of the year. Pupils who begin at that time learn the ways of the place and come next autumn to their full year's work as old scholars who do not have to be broken in.

THOMAS K. BROWN.

## WITH OUR YOUTH

### JUST AN OLD-FASHIONED GREETING

BY WILLIAM L. STIDGER

Just a common "How'd' do."  
That's to say  
This Christmas Day  
We are thinking, friend, of you.  
Just a common hand clasp, too,  
'Cross the way  
This Christmas Day  
We are reaching out to you.  
Just a heart-throb pulsing true;  
Beating back  
The homeward track  
'Till it finds its way to you.  
Just a little hungering too;  
Heart's so full  
That memories pull  
Us back to other days and you.  
So this common "How'd' do;"  
It will say  
This Christmas Day  
That we're thinking, friend, of you.  
—*Western Christian Advocate.*

### HIS BIRTH-NIGHT—A CHRISTMAS SKETCH

BY L. ALDEN MARSH

The cool, still night covered the land with its mystic veil. The Nazarene hills loomed up in clear-cut outline against the velvet star-jeweled sky. The village sounds had long since died away, and out on the shadowed hills the shepherds had rolled themselves in their blankets, and only the watchman was left to feel the night's magnificence.

Ever on such a night as this old Azra became thoughtful, and gazed with awe into the living heavens. He sank upon his knees while his lips moved in prayer to the God of Abraham, of Isaac, and of Jacob, his shepherd fathers. He sprang to his feet and grasped his stick as he heard footsteps approaching.

"What, boy, it is thou? Why leave thy bed for the lonely hills?"

"I can not sleep on a night like this, Azra; my heart is restless."

The old man looked fondly at the youth.

"Verily, lad, thou art like unto David of old. Thou, too, art ruddy and of a fair countenance. Surley he was not comelier than thou. Dost love the hills and the sheep, lad?"

"Yea, Azra. But, tell me, sire, was it not on this night that thou saw'st the star? Tell me the tale but once again."

"This very night, boy, some twelve years ago. But now I was dreaming of

it. Eleven times since then in remembrance of that night I have kept the watch alone. I was with a kinsman at Bethlehem, for there was a decree that every man should be enrolled at his own city. So I helped him watch the flocks at night. And while we watched, there shone a mighty light in heaven, and we saw a great star, brighter than the brightest of the night; and though I went not, my kinsmen followed the star and found a child in a manger, Him who should be King of Israel."

The old man's voice shook with excitement at the recollection, and the boy watched his face with eager interest.

"Dost thou believe the story, lad?"

"Yea, Azra, every word."

"Then, listen, boy, for I trust thee strangely; I will tell thee what I never told to man before. On that same night there were angels—angels, lad, with a glory which I can not tell, singing in the heavens, and mine own eyes saw and mine own ears heard them. This was the burden of their song: 'Glory to God in the highest, and on earth peace, good will towards men.' And we fell on our faces sore afraid. . . . More I can not tell thee."

The glowing eyes of the boy searched the old man's face and then wandered to the far-off heavens as if they sought there a divine interpretation of the strange story. Long the two stood motionless, the one absorbed in recollection, the other wrapt in the picture which his sympathetic soul furnished to him. Then in the silence of the majestic night, the two paced on, side by side and spoke not for many moments.

A cry of a jackal sounded out of the dreamy stillness; the sheep huddled together in timid sympathy; a meteor dropped swiftly in the eastern sky, and from the sleeping village penetrated the cock's shrill tone.

"Methinks some beast approacheth. I must away. Boy, thy mother, Mary, would fret much if she found thee absent. Fearest thou not the night?"

"I fear not beasts or the night, Azra. Farewell."

The boy vanished into the darkness, but hours later, as the light dawned over the Galilean hills, Azra beheld the youth descending and moving swiftly towards the village of Nazareth, to the home of Joseph the carpenter.

—*Pittsburgh Christian Advocate.*

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

### FRIENDS CONFERENCE

It has been the custom for some time for the Ministers' Association of Wilmington Yearly Meeting of Friends, to hold once or twice a year, a one-day conference with morning and afternoon sessions, for the consideration of various problems, and the talent employed at these conferences has been almost entirely local. At the meeting last June, it was determined to somewhat broaden the scope of the conference, to hold it for at least two days, and to press the invitation to those outside of the ministry.

The gathering in Wilmington Friends Church December 4 and 5, was according to the new plan. The meeting was presided over by Homer Biddlecum, of Xenia, President of the Ministers' Association.

The three addresses delivered by Willard O. Trueblood, pastor of the First Friends Church, of Indianapolis, were greatly appreciated, as he treated the problems of Christian life and church work in a most inspiring and helpful way. In his first address on "A Keeper of Vineyards," he emphasized the importance to the Christian worker of maintaining his own Christian experience strong and pure, and presenting to the world the kind of life that will preach Christ. In his other two addresses on "Workers Together" and "Christianity in Action," he set forth in an eloquent and vigorous way the importance of earnest, enthusiastic co-operation in the great work of evangelism.

S. Edgar Nicholson, editor of the AMERICAN FRIEND, spoke Friday morning on "Our Church Periodical." Mr. Nicholson has been for sixteen years Secretary of the National Anti-Saloon League. During the new management of the paper, there has been a notable increase in circulation, but it is said to be yet far too small. The effective and interesting way in which Mr. Nicholson set forth the opportunities and problems of the paper, together with his splendid address, Friday afternoon, on "Evangelism," did much to bring the paper nearer to Wilmington Friends.

Charles Tebbetts, ex-President of Whittier College, General Secretary of American Friends Foreign Mission Board, is a man with a large stock of information as to the work of the Christian church at home and abroad, and a burning interest in its progress. In his first address he presented from last year's statistics some facts not altogether comfortable, but salutary, and was glad to be informed of large improvements, especially in the matter of giving. His second address was a very



forcible call to men to meet the demand which the age is putting upon them, and to seize the opportunities which are so wonderfully manifest.

Paul L. Vogt, Professor of Sociology in Miami University, who has been engaged in some of the rural surveys in this State, gave three addresses on the "Church of the Open Country." These addresses brought forth a short but vigorous discussion at the closing session, which revealed some differences of opinion. The lectures were greatly appreciated, and many of the suggestions will doubtless prove valuable, especially as they inspire the study at first hand, of country needs, opportunities and resources.

Young people from the College added much to the pleasure of the occasion by the quartets, duets and solos which they presented. Merrill Coffin, who is assisting in some revival meetings at New Burlington, sang a solo at one of the sessions.

Resolutions of appreciation were passed, also one urging the passage of a bill in Congress to prevent the commercial use of the name "Quaker." Signs of "Quaker Whisky" are an affront not only to Quakers, but to the common sense of fitness and decency.

In spite of stormy weather on both days, the attendance was good, and the conference was pronounced a success. Dinner was served in the basement of the church on both days. Saturday about 125 ate together and enjoyed a very pleasant social hour.—Wilmington Journal-Republican.

#### THE THIRTY-FOURTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE FRIENDS INSTITUTE, PHILADELPHIA

Early in the year we sent an attractive illustrated booklet to about eight hundred and fifty people, outlining the beginning and the growth of our organization. The reason for this action was primarily to secure a larger membership. Although we already have an enrollment of about nine hundred, yet during the past year it has been necessary to solicit nearly \$600.00 from interested friends. This is not a business way to manage our finances.

When we consider that since our last report 11,509 people have used the rooms, more than 1,800 people have attended committees, and fifteen committees meet here regularly every month, we need no further proof of the necessity of the Institute to the members of Philadelphia Yearly Meeting. We realize that it is a time when many good causes are soliciting financial aid, and that we must

eliminate all unnecessary expense, but a generous response to this appeal is imperative if the Institute is to fulfill its true purpose.

The rooms have been used frequently during the past winter for sociables for the young Friends around Philadelphia. The Young Women's Auxiliary of the Foreign Missionary Association of Friends had the use of the whole second floor of the building for one day early in the Twelfth month and much appreciated the opportunity this offered to interest a greater number of people in their work.

We are very sorry to report the resignation of Emma Cadbury. We greatly appreciate her services on the Board during the thirty years of her membership.

On behalf of the Board of Managers,  
ETHEL M. WHITSON.  
REBECCA CARTER.

#### CORRESPONDENCE

One week ago today I was called to conduct the funeral of Rosanna Ferguson Pickering at Friendship, Kansas, forty-five miles from where I live. She was born in Clinton County, Ohio, September 27, 1834, and died November 20, 1914, aged 80 years 1 month and 23 days. She was married to William Ferguson in 1854, to whom were born five children, all of whom lived to mature years. Four of them remain to mourn her loss. They are all active workers in the Friends Church, among whom is Mary Sibbitt, who is well known among Friends in all the western Yearly Meetings as a power in the temperance and white slave reform work.

Mother Pickering, as she was generally known, was married to John Pickering at Friendship, Kansas, in the fall of 1884, he being a minister in our church.

She united with the Methodist church in early childhood, but after her first marriage joined Friends, and was for over forty years an active minister, traveling with her last husband and since his death. She was well known and loved. Counting the two families, the children, grandchildren, great-grandchildren and great-great-grandchildren number near two hundred.

Yesterday I assisted our pastor, Alden Knight, in the funeral service of Olive Hodson, daughter of David and Mary Harvey. She was born in Morgan County, Indiana, June 20, 1841, and died November 24, 1914, aged 73 years 5 months and 4 days. She was married to Jesse Hodson, October 25, 1860, who with six children are still left to mourn

her loss. She surely was a mother beloved not only in her home and in the town in which she lived, but in the church, serving it with a willing mind. She was for a number of years an elder. We shall surely feel her loss.

PARKER MOON.

#### FRIENDS' WORK AMONG THE NEGROES

Albert S. Rogers sends us the following extract from letter of Carolena M. Wood, Chairman of the Five Years Meeting Friends Board, on the condition and welfare of Negroes:

"Our Executive Committee met at Richmond, September 30th, and talked over the conditions of our work for the negroes. We had interesting reports from the schools at Christianburg, High Point, Southland College and the Home for Friendless Colored Children at Indianapolis. Letters were also received from various members of our Board. It was decided to try and arrange for a party of Friends to visit our different schools next spring.

"We learn that Southland College greatly needs further equipment for the carpentry work, and the Chairman was directed to try to raise \$200 for manual training equipment. Southland College also greatly needs a new sewerage plant. Fifty per cent. of the expenses of the school are paid by the students, which is a good showing.

"I shall always be glad to hear from you with suggestions for our work."

Any Friends who may be interested in helping this work, kindly send contributions to Carolena M. Wood, Mt. Kisco, New York.—*Canadian Friend*.

#### A QUAKER TALE

The St. Louis "Globe-Democrat" relates Bishop Candler, of Atlanta, apropos of worldly persons, said the other day:

"There was a worldly parson of this type in Philadelphia—a great fox hunter—whom a Spruce Street Quaker took in hand.

"'Friend,' said the Quaker, 'I understand thee's clever at fox catching.'

"'I have few equals and no superiors at that sport,' the parson complacently replied.

"'Nevertheless, friend,' said the Quaker, 'if I were a fox I would hide where thee would never find me.'

"'Where would you hide?' asked the parson, with a frown.

"'Friend,' said the Quaker, 'I would hide in thy study.'"

THE AMERICAN FRIEND during 1915 will be better than ever. Ask your neighbor to subscribe.

## THE CHURCH AT WORK

**Berkeley, California**—In keeping with the efforts of Friends of the East Bay cities to maintain an open door of hospitality to all visiting Friends during Exposition year, the meeting at Berkeley has undertaken extensive improvements to the church building which will add much to its efficiency and appearance. It is hoped to have the work completed by the beginning of the new year. During the fall a departure has been inaugurated in the Sunday evening service of the Berkeley meeting by placing a part of them under the various organizations of the church. This has contributed materially to the interest of the membership in the evening service, and has given an avenue of usefulness to the organizations. The food sale held in connection with the last meeting of the Ladies' Aid Society at the home of Olive Naylor, proved so profitable that it was decided to hold another at the next meeting. All Friends visiting in California in 1915, are cordially invited to the Berkeley Friends meeting, Fulton Street and Channing Way.

**Lindsay, California**—By special request Berkeley Quarterly Meeting was held at Lindsay, California, December 4-6. Delegates were present from Berkeley, Oskaloosa, Citrus Heights near Sacramento, Denair, Pasadena, Whittier and some other points. All visiting Friends had to travel from 150 to 250 miles. The visiting ministers were much favored in the preaching of the Word. Dr. W. V. Coffin spoke on Social Service, and Bruce Douglas, Secretary of the Christian Endeavor Union of the Yearly Meeting, had a meeting with the young people which may result in the organization of a C. E. Society. Lunch was served on Saturday to 110 people as a dedicatory service for the new basement which has just been completed and furnished for social and Bible School work. John T. Hadley, Superintendent of the Yearly Meeting offered the dedicatory prayer. This was the first Quarterly Meeting of Friends ever held in Tulare County, and was a great blessing indeed. We trust that some day there may be a Quarterly Meeting for the San Joaquin Valley.

**Charlottesville, Indiana**—The meeting at Charlottesville is doing excellent

work under the leadership of its new pastor, O. Perry Bantz. A Christian Endeavor was recently organized and is starting out with bright prospects for successful work. On the evening of December 1st, the congregation surprised the pastor and his family by going to their home, taking a generous donation, and spending a very pleasant social evening. The Bible School has nearly doubled. December 6th was observed as Rally Day and proved quite a success. The School has decided to take up a contest between the men and the women to continue for the next three months, the losers to entertain the winners.

**Clear Spring, Indiana**—Duck Creek Monthly Meeting in Spiceland Quarter was held at Clear Spring on November 26. During the last year the meeting house has been put in good condition, as has also the cemetery lying just west of the meeting house. It was thought appropriate to have a reunion of all the meetings and those that helped in this work. The exercises were in charge of Esther Cook and consisted of song, Bible reading and prayer. The business session of the Monthly Meeting followed during which the President's Thanksgiving Proclamation was read and the congregation sang "Praise God from Whom All Blessings Flow." A history of the meeting from the time it was set up eighty-two years ago, was prepared and read by Arabelle S. Bell. A poem for the day entitled "The Church on the Hill," prepared by Moses Hodson, of Greensboro, was read by Mrs. Mere Ratcliff. Truman C. Kenworthy, Evangelistic Superintendent of the Yearly Meeting, was present and preached a good thanksgiving sermon.

**Portland, Indiana**—Portland Quarterly Meeting was held on December 12. The visiting Friends were Ancil Ratliff, Walter W. Brown and Nathan Fosnight. There was a good attendance and deep interest was shown. Walter Brown, Field Agent of THE AMERICAN FRIEND, gave a talk at the missionary session and brought the message at the devotional hour. During the business session Ancil Ratliff gave a strong address on the Bible School work and every-member canvas. A feature of the Quarterly Meeting was that about two-thirds of those in attendance were under fifty years of age. Walter Brown attended the meeting at Poling, Indiana, on the Sabbath.

**Spiceland, Indiana**—Spiceland Quarterly Meeting was held December 11-13. The meeting on Ministry and Oversight was a season of earnest waiting before the Lord. On Saturday morning Truman C. Kenworthy, Superintendent of

the Yearly Meeting, brought the message. His appeal was that the people believe in God and trust Him. In the afternoon a workers' conference was conducted by the Yearly Meeting Superintendent. The ministry and congregational responsibility were considered, the discussion of which aroused considerable interest. Professor W. O. Mendenhall of Earlham College, followed with the presentation of a plan to increase the working force of our local meetings by organizing bands of from four to six young people for prayer, study and service. It was proposed that such bands visit other meetings. The plan met with hearty endorsement. Truman C. Kenworthy preached on Sabbath morning, and his sermon was listened to by an attentive audience. Mead Kelsey, pastor of the local meeting, preached an inspiring sermon in the evening.

At the morning service of Spiceland meeting on December 6, Thomas Clark, of Richmond, spoke a few words on the sacredness of God's name and the wickedness of taking it in vain. Mead Kelsey, the pastor, then spoke on the evils of the tobacco habit and explained the new anti-tobacco movement in Spiceland. Quite a number of men and young men joined the ranks of the anti-tobacco users, bringing the total well up toward a hundred, most of whom are boys and young men. About thirty persons were present at the Christian Endeavor meeting in the evening and both this and the evening service were seasons of helpfulness.

**Traverse City, Michigan**—The members of the Sabbath School Committee and the teachers and officers of the Friends Sabbath School at Traverse City held a conference on the evening of December 8th, in the home of Mr. and Mrs. H. A. Hanson. A pleasant prelude to the evening's program was a pot-luck supper which was served by young ladies of the school. A list of the teachers and officers for the coming year was read by the Chairman, John Tremaine, following which a talk was given by the Superintendent, Ida G. Jeffries, in which she presented some excellent thoughts as the fundamentals of the coming year's work. Other speakers of the evening were the pastor, Austice M. Harvey; County Bible School Worker, C. H. Estes, and State Field Worker, E. K. Mohr, of New Buffalo. Merle Baldwin favored the gathering with a few vocal solos which were much appreciated.

**West Milton, Ohio**—West Branch Quarterly Meeting was held here November 14 and 15. No visiting ministers were present, but there was a good



attendance of the membership on both days. On Sabbath Robert Douglas preached a strong sermon followed by an earnest talk by Enos Pemberton.

The women of West Milton and Ludlow Falls have united their forces in the organization of a W. F. M. S. They now have a membership of twenty-two and are taking much interest in the study of this year's book. West Milton has organized a Christian Endeavor Society with more than twenty active members. The work is starting nicely and the young people are taking much interest in it. The Sabbath School is doing good work and the attendance is increasing. A committee is arranging for a Christmas program. As a result of some special meetings held by the pastor, John L. Kittrell, there have been several splendid additions to the church. There is a steady growth in the meeting and the members are reaching out along every line of Christian activity.

**Bear Creek, Iowa**—The Women's Missionary Society of Bear Creek held a social evening meeting at the home of the pastor, William S. Kitch, on December 11. There was a good program. Mary Curts gave a short concise sketch of the lesson from "The Child in the Midst." Grace M. Elliott read some items of news from the workers in Jamaica. Some new members were received. The attendance was good, although the roads were rough. Everyone present represented a missionary in some of the mission fields under the care of Friends. Dainty refreshments were served by the hostess and all felt that a profitable evening was spent.

**Indianola, Iowa**—Elgie L. McCargar held a three weeks' meeting here with very good results. Since that time cottage prayer meetings are held every Monday evening. Souls are finding Christ in these meetings as well as in our Sunday evening services. On Thursday evening, December 3, our pastor, Charles T. Moore, had his class lead the prayer meeting. It was well attended and everyone felt God's blessing upon the meeting. Thanksgiving Union services were held in the Friends church. At the invitation of the pastors of Indianola, our pastor addressed the meeting, the subject being "Things for which We Should be More Thankful." The church was well filled. The building fund, for finishing Sunday School rooms in our basement, is growing rapidly.

**Hesper Academy, Kansas**—Hesper Academy near Eudora, Kansas, began its second term of work on November 30th. All the friends of the academy are greatly pleased with the reopening this fall after a lapse of two years, and

will make a determined effort to put the school on a secure basis. Hadley H. Kelsey, of Haverford, and Estella G. Culver of Earlham, are in charge of the school and are doing efficient work. The present enrollment is not as large as might be desired, but the prospects are good for an increased number next year. The Literary Society, reorganized this year, has been very popular and this together with a lecture course is serving as a splendid advertisement for the institution.

**Mt. Ayr, Kansas**—Mt. Ayr Quarterly Meeting was held at Chalk Mound, November 20-21. The visiting ministers were L. Clarkson Hinshaw, Superintendent of the Yearly Meeting, and J. N. Walker, of Stella, Oklahoma. The meeting for Ministry and Oversight on Friday morning was followed in the afternoon by a doctrinal conference. Francis Stites read a paper on the Atonement, while a paper on Redemption by Bertha Stites was read by Rachel Gregory. On Saturday morning the business of the Quarterly Meeting was transacted in unity. On Saturday evening a short Christian Endeavor program was rendered. We were favored by an address at each session from L. Clarkson Hinshaw. His sermons were very much appreciated. J. Newton Walker preached on Sabbath night which was the beginning of a revival meeting which resulted in eleven conversions, twenty renewals and thirteen professing sanctification. Ten gave their names for membership in the meeting. The church was much encouraged to go forward. The preaching of Mr. Walker was scriptural, practical and to the point. The Methodists joined with us heartily. An offering of \$115.00 was given the evangelist. A revival meeting began at Mt. Ayr on December 10, with J. N. Walker as the evangelist. Pray for us.

**Ringwood, Oklahoma**—Stella Quarterly Meeting was held at Ringwood, December 4-6. The meeting for Ministry and Oversight was unusually well attended. There were no visiting ministers, but Roy Hare, a Christian Worker, with credentials from Gilead Monthly Meeting, Ohio, was present and gave some interesting talks. Clyde Likes, who has recently taken charge of the meetings at Friends Valley and Coldwater, was present and was made to feel at home with us. The Doctrinal Conference on Friday afternoon was a time of interest, Robert C. Smith delivering a very able address on the subject, "Who is Authority on Soundness of Friends Doctrines?" The meeting on Saturday was largely attended and the Word was preached with power. The

business session was one of interest. Alvin and Laura Coppock were given a Minute to visit the meetings in the limits of Kansas and California Yearly Meetings. One of the most encouraging things that has occurred in Stella Quarterly Meeting was that during the sessions of the Quarterly Meeting, four of our young people testified to a definite call to the ministry. Two of them were young women, both of whom are married, each having one child, but they testified that all was on the altar. It was a most affecting scene when these young people gave this testimony, yet it was a happy time. The Lord is wonderfully leading our young people. The Sabbath sessions were well attended. The next Quarterly Meeting will be held at Cherokee, Oklahoma, in March. During the meeting the claims of THE AMERICAN FRIEND were presented and resulted in several additions to the subscription list.

**Spring Grove, Kansas**—A series of meetings began at Spring Grove on October 29th, conducted by Viva Hoffman and the pastor, Jacob Cary, with Grace Pickett as singer and helper. Soon after the opening of the meeting Miss Hoffman was taken ill with appendicitis and the pastor together with Miss Pickett conducted the meetings for two weeks, the latter preaching part of the time. She is one of the most consecrated young workers in Kansas Yearly Meeting. Her work with the mothers, children and young people proved very effective. Several expressed a desire to live a better life, while the church was built up and greatly strengthened. Miss Hoffman was cared for by the pastor's wife for ten days when she was removed to Prairie Center where she is slowly improving.

**High Point, North Carolina**—Deep River Quarterly Meeting was held at High Point, December 5th, and was an interesting session. Charles R. Axton with credentials from Kokomo, Indiana, preached from the text, "Why Stand Ye here All the Day Idle." James A. Parr, a minister from Illinois, had acceptable service. Luncheon was served in the basement. The reports from the Monthly Meetings showed a healthy spirit. The Bible School work is being prosecuted vigorously. The circular letter from English Friends concerning the observation of the peace centennial, was read and commented upon favorably. There were strong expressions of sympathy with English Friends in the present crisis. F. S. Blair, Chairman of the Yearly Meeting Committee on Peace, made an appeal for peace work in all the subordinate meetings. Following the reading of the Queries, prominent re-



marks were made by one of the visiting ministers against attending questionable entertainments and places of diversion. Two or three Friends spoke against the use of tobacco. A peace committee was appointed for the Quarterly Meeting and the Monthly Meetings were instructed to appoint local committees and also committees to push the canvas against the use of alcohol and narcotics. Charles Axton and James Parr are making a brief visit to various meetings in North Carolina. At Springfield near High Point in two evening services, twenty made profession of religion.

**Upriver, North Carolina**—Eastern Quarterly Meeting was held at Upriver, November 27-29. Lewis McFarland, of High Point, Chairman of the Evangelistic Committee of the Yearly Meeting, was present and preached a very impressive dedicatory sermon. On Sabbath afternoon he rendered valuable service in raising \$800 of the \$1,300 indebtedness on the new meeting house, recently completed at a cost of \$3,500. The all-day Sabbath services were attended by nearly 1,500 people. A series of meetings followed, conducted by Lewis McFarland, resulting in fifty or more conversions and renewals and ten accessions to the church. The ministry was strong and forceful and met with a good response. For some time the Bible School and the meeting had been growing until the old building was outgrown. The Bible School sometimes has an attendance of two hundred, and the young people's meeting on Sabbath evening is well attended.

**Damascus, Ohio**—A three weeks' series of meetings has just closed at Damascus. William Kirby, the evangelist, of Columbus, Ohio, preached some powerful gospel sermons, resulting in the salvation of souls and the strengthening of the meeting.

**Amo, Indiana**—Danville Quarterly Meeting was held at Amo, December 1. Enos Harvey, Yearly Meeting Superintendent, was present and his services were very helpful. His discourse on Sabbath morning on the subject of prayer was full of spiritual power. Austin Osborn, the pastor, is nicely settled in the parsonage and is getting hold of the hearts of the people. We are looking for a prosperous year. Chester Reagan, Superintendent of the C. E. Department of the Yearly Meeting, was present on Seventh-day evening of Quarterly Meeting and brought a strong message to the members of the Society.

**Chicago, Illinois**—Herman Newman, who has charge of the pastoral work of Chicago meeting, is sending out a news letter, especially for the benefit of ab-

sent members. In the November letter he gives a good account of the Quarterly Meeting held at Laporte, Indiana, during which time Enos Harvey, the Yearly Meeting Superintendent, was present. Wilfred S. Reynolds has been selected Superintendent of the Bible School at Chicago. A primary department has been organized and the international graded lessons introduced. A Junior Society has also been formed. The meeting is continuing the study of Quakerism twice a month in connection with the mid-week meeting. The study this fall was on the little book of Edward Grubb of England, entitled "Separations." During the summer the life of Tolstoi was read.

**New London, Indiana**—New London Quarterly Meeting was held November 3-5. No visiting ministers were present, but our own pastors rendered efficient service. Asa Woodard of Russia-ville spoke on Saturday morning on "The Precious Blood of Jesus," and on Sabbath Jesse Philips of New London preached on "Have this Mind in You Which Was Also in Christ Jesus." A good missionary program was rendered on Sabbath afternoon. The Sabbath evening message was especially for the young people. Mr. Phillips asked all who would promise by God's grace and help to be ready for the call of the Lord to come forward and take him by the hand. About forty responded, and, standing together in front of the pulpit they sang "Blest Be the Tie that Binds." The Christian Endeavor Society has taken on new life and the Sabbath services are well attended.

**Sheridan, Indiana**—During the two years in which the pastoral work at Sheridan has been in charge of I. G. and Ida Lee there has been a marked increase in the interest and attendance at the meetings for worship. At present a gracious revival is in progress with Robert Pelt as evangelist. We feel that the church has taken on new life. It is perhaps in the best condition it has been for years.

#### AID PACIFIC COLLEGE

Pacific College at Newberg, Oregon, is in a desperate struggle to complete an increase of \$100,000.00, in her Endowment Fund by December 31, 1914. More than \$75,000.00 of this has already been pledged by members of Oregon Yearly Meeting, but the statement is made that all the Yearly Meeting can do will not be sufficient.

Surely Friends of America will not allow the amount already pledged to be lost through failure to make up the whole amount. The work of the College and of Oregon Yearly Meeting is too valuable to permit of any such disaster. There is no more determined, aggressive, devoted body of Friends in the world than those in Oregon. Subscriptions can be made in cash or in the form of an Endowment note drawing interest at five per cent. from the date the Endowment reaches the hundred thousand dollar mark.

What Friends do must be done quickly. Send pledges or checks to Treasurer of Pacific College, Newberg, Oregon.

#### SLOW VALLEY MEETING

Many Monthly Meetings could do no better thing to bring inspiration to their membership at the beginning of the New Year, than to secure for distribution a consignment of the booklets, "A Monthly Meeting Chronicle," published by THE AMERICAN FRIEND. They can easily be sold out at ten cents per copy. We have a number of copies on hands that ought to be in the homes of Friends both east and west. Single copy, 15 cents; ten copies, \$1.00.

#### BOARD MEETING

The annual meeting of Friends Publication Board will be held in Richmond, Indiana, on December 30th. Important matters pertaining to THE AMERICAN FRIEND for 1915 will be up for consideration.

**NO ALUM**  
IN  
**ROYAL BAKING POWDER**



## PERSONAL MENTION

Owen Henley, of Carthage, Indiana, is spending the winter with his son at Berkeley, California.

Dr. Seth Mills and wife of Valley Mills, Indiana, have gone to California for the winter months.

David T. Newsom and wife of Azalia, Indiana, are spending the winter with relatives and Friends in California.

J. Harvey Borton, of Philadelphia, attended the Sabbath morning service at Berkeley, California, on November 29.

Asa H. and Elma Hollaway, of Flushing, Ohio, are spending a part of the winter with their daughter at Berkeley, California.

Professor E. P. Trueblood and wife of Earlham College, have gone to Bral-dentown, Florida, for the remainder of the winter.

D. H. Lewis, pastor of the meeting at New Castle, Indiana, has accepted a pressing call to the pastorate of the Friends meeting at Poughkeepsie, New York. He will take charge the first of February.

F. J. Long, pastor of the meeting at Pennville, Indiana, is conducting a series of meetings at that place with good success. Chester Reddick of Spencer-ville, Ohio, is helping as leader of the song service.

Grace M. Elliott has been visiting the meetings in Ackworth and Bear Creek Quarterly Meetings, Iowa, during the last three weeks in the interest of the Women's Foreign Missionary Union of Iowa Yearly Meeting.

Professor Harlow Lindley of Earlham College, will appear on the program of the American Historical Association in Chicago, December 28-30. His subject will be "The Principles of the Classification of Historical Archives."

John Henry Douglas of Whittier, California, who was eighty-two years old on November 27th, is almost an invalid and gets out to meeting very little. The faith which has been so characteristic of his entire life continues bright, and under a recent date he writes: "My interest in the cause of truth and in the church grows with my years."

## THE RELIEF FUNDS

Contributions continue to arrive at the office of THE AMERICAN FRIEND for the various relief funds, which have been mentioned from time to time. The bulk of these are for the "Belgian Relief Fund." A fuller statement will be made next week. Meanwhile the way is open for still further contributions.

## PROTECTING THE QUAKER NAME

We are glad to note that a number of Friends are rallying to the appeal that has been made in behalf of the bills in Congress designed to protect the names of religious bodies or the names by which they are commonly called, against use in articles of trade. Some local meetings have adopted resolutions in support of the measures, as has also the Workers' Conference of Wilmington Yearly Meeting.

It is the purpose, following the recent hearings at Washington, to press for favorable action in behalf of these measures.

Every Friends meetings would do well to adopt resolutions in their behalf and forward a statement of the action to the two Senators and the member of the House from the local district. Finally let Friends generally write letters to their Congressman and Senators urging favorable action. Let's put a stop to such electric signs as "Quaker Whiskey, as Honest as Its Name," and other efforts to trade upon a denominational appellation for purposes of private gain.

## MISSION STUDY BOOKS

## FOREIGN MISSION STUDY BOOKS

The Child in the Midst, cloth, 58 cents; The Child in the Midst, paper, 36 cents; Our World Family, Junior, paper, 29 cents; How to Use, 10 cents.

Leaflet Helps—Child Life in Heathen Lands; Out of Darkness; Juvamom; Lolita; The Children of Cuba; Child Life in Palestine, China, Burma and India, each 2 cents.

## HOME MISSION STUDY BOOKS

In Red Man's Land, cloth, 58 cents; In Red Man's Land, paper, 36 cents; Good Bird, the Indian, Junior, paper, 29 cents.

Leaflet Helps—Our North American Indian; Missionary Work Among the American Indians, each 2 cents.

## NEW COURSES FOR CLASS USE

New Home Missions, by Paul Douglas, paper, 46 cents; Social Aspects of Foreign Missions, by W. H. Faunce, cloth, 68 cents; paper, 46 cents; Missionary Women and the Social Question, by Mrs. Fred S. Bennett, price 18 cents.

All literature sent postpaid at prices quoted. Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from  
MARTHA D. HENLEY, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.

## FOR SALE OR TRADE

Will sell or trade for property near a good denominational college, Friends preferred, my 14-acre fruit ranch, one-half mile from Paonia; nine-room house, furnace heated, city water, fruit cellar, packing house, barn and poultry house.  
L. W. MORGAN, Paonia, Colo.

## PLEASE TAKE NOTICE

Wanted—Enough \$1.00 subscriptions to S. S. Times to insure Tokio trip in 1916. Request publishers to credit subscriptions to PHARIBA W. STEPHENS, 111 S. 16th Street, Richmond, Indiana.

## OWN A HOME IN THE SOUTH

Join the Friends Colony on the Marbury Plateau in central Alabama. Delightful climate; short, mild winters; long growing season. Prices from \$10.00 to \$25.00 per acre; long time, easy payments. For particulars, write GRANT HINSHAW, Mountain Creek, Alabama, R.F.D. No. 1.

## BIBLE SCHOOL LESSON

January 3

Subject—God's Patience with Israel.

Lesson—Judges 2: 1-19.

Golden Text—I will heal their backsliding. I will love them freely.—Hosea 14: 4.

Time—Period of the Judges.

Place—Palestine.

Following the death of Joshua, with which the lessons of 1913 closed, Israel was ruled by the Judges through an indeterminate series of years. The book is a compilation of the works of various writers, and the compiler is unknown.

The dominating influence of Joshua kept Israel from wandering afar from God, but as in many other instances, when leadership departed, the devotion and loyalty of the people was dissipated. Our knowledge of this epoch is based upon the Book of Judges, to which the Book of Ruth forms a supplement.

Joshua left no successor, and each tribe was left to look after its own protection. With no organized government, "every man did that which was right in his own eyes." Robinson describes this as "the period of Israel's transition from the nomadic to the agricultural state; an age of lawless might and unrestrained license."

The period is a strange medley in which idolatry and subjugation alternate, as expressed by Vatke. Falling into the worship of "Baalim," especially of Baal and Ashtarothe (the male and female gods of the Canaanites), the tribes not only became corrupted in morals and religion, but in consequence lost their power to prevail over their heathen neighbors. Smith points out the fact that because of their unfaithfulness God could not fulfill His promise to drive the other nations out of Palestine. On the contrary, Israel through disobedience became the prey of others.

Verses 16 to 19 of the lesson reveal God's patience and His care even over a rebellious and careless people, and furnishes a photographic picture of this uncertain and wavering period in the earlier years of the tribes in Palestine.

Israel now lacked a leadership with the confirming experience of Moses and Joshua. In consequence discipline was lax and the people easily drifted into the sin of idolatry, coincident with a reign of moral looseness which now dominated the nation. Worship now lost the great moral element which characterized the worship of Jehovah. Israel forgot that she was to be a separate people.

Amid it all, however, there were frequent turnings to the Lord. Prophets and Judges kept alive the memory of the covenants of Jehovah, and thus is justified the long suffering patience and care of God over His chosen people.

## FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.



## CHRISTIAN ENDEAVOR

January 3

**Topic—Who is on the Lord's side?**  
Matthew 10: 32-39. (Consecration Meeting.)

Conditions in the warring nations, in the world of graft, in the wickedness of society, in the oppression of trade, in the arena of politics emphasize the startling forcefulness of the topic.

As a New Year's lesson it suggests an invoice of every life, a searching of every heart to see if there be any wicked way.

The topic suggests that there is work to be done, "and loads to lift," problems to be solved, battles against sin to be waged. God must have loyal adherents to His cause. There can be no stragglers in the Lord's army.

A fitting New Year's prayer is that God may help us during this year, and during all years, to be what He would have us to be, to do what He would have us to do.

The answer to the topic rests with our own decision, is determined by our willingness to go all the way with the Lord, to toil, to suffer, to sacrifice, to be obedient, to endure, to enjoy, to praise, to bless, to reap the rewards for patient, painstaking service.

Gideon's three hundred were more potent under the leadership of Jehovah to deliver Israel from the Midianites than were the thousands that had been assembled, had they gone forth in their own strength.

God must have the chief place in our affections no less than in our obedience. We are on the Lord's side if we love Him supremely, and are ready to follow Him in every experience of life.

We cannot be neutral. We can neither serve God and Satan, nor can we fail to serve either God or Satan.

### Died

**Adams—Mahala Adams**, daughter of Nathan and Mary Ann Williams, was born at Fountain City, Indiana, May 10, 1848, and died at Farmland, Indiana, October 30, 1914, aged sixty-six years five months and twenty days. She was converted when quite young and joined the Friends Church. She was a woman of high ideas, and manifested a Christ-like spirit wherever she went. She is survived by six sons, four daughters, four grandchildren, four brothers and one sister. Funeral services were conducted at the Farmland Friends Church by the pastor, Charles Swander, assisted by Henry Pickett of Lynn.

### WANTED

For sale or trade, a residence four blocks from the Friends church at Stafford, Kansas. Address J. S. BOND, Stafford, Kansas.

5%

### FARM MORTGAGES

ON IOWA AND MINNESOTA FARMS Under the National Form of Investment—Tested by our customers for forty years. We collect and remit interest quarterly. Insurance—Secure. Write for booklet and list.

### ELLSWORTH AND JONES

IOWA FALLS, IOWA.

### FOR SALE

A convenient, substantial, picturesque cottage home; electric lights, artesian water, garden, barn, chicken yard, shaded front lawn. Urban trolley passes house. Friends meeting near. Twenty-five miles east Greensboro, North Carolina. For further particulars, address JOHN C. TRIVETTE, Patterson Ave., Winston-Salem, North Carolina.

**WANTED**—The name and address of every Friend coming to Chicago. Report for yourself or friends to Herman Newman, 1817 Republic building. Meeting for worship, 4413 Indiana Ave., First-day, 11 a. m.

### CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors  
**From 5% to 6%.**

Over forty years of successful experience in the mortgage loan business.

**No Expense to Investors for our Services.**

Monthly mailing list of loans sent on application.



### Good Printing by Mail

1000 Bond Letterheads, envelopes, circulars, labels, cards or billheads, **\$2.50**  
Sent Parcel Post, prepaid.  
Cash must accompany order.

We print THE AMERICAN FRIEND.

## WAITING FOR YOU

Yes, waiting for every farmer or farmer's son—an industrious American who is anxious to establish for himself a happy home and prosperity. Canada's hearty invitation this year is more attractive than ever. Wheat is higher but her farm land just as cheap and in the provinces of Manitoba, Saskatchewan and Alberta

**160 Acre Homesteads are Actually Free to Settlers and Other Land at From \$15 to \$20 per Acre**

The people of European countries as well as the American continent must be fed—thus an even greater demand for Canadian Wheat will keep up the price. Any farmer who can buy land at \$15.00 to \$30.00 per acre—get a dollar for wheat and raise 20 to 45 bushels to the acre is bound to make money—that's what you can expect in Western Canada. Wonderful yields also of Oats, Barley and Flax. Mixed Farming is fully as profitable an industry as grain raising. The excellent grasses full of nutrition, are the only food required either for beef or dairy purposes. Good schools, markets convenient, climate excellent. Military service is not compulsory in Canada but there is an unusual demand for farm labor to replace the many young men who have volunteered for service in the war. Write for literature and particulars as to reduced railway rates to Superintendent Immigration, Ottawa, Canada, or to

**G. W. Aird, 215 Traction Terminal Building, Indianapolis, Ind.**

Canadian Government Agent.

## The Provident Life and Trust Co.

—OF PHILADELPHIA—

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills

Acts as Executor, Administrator,

deposited.

Trustee, Guardian, Committee,

Rents Safe Deposit Boxes, \$5 upward.

Assignee, Receiver, Agent, Etc.

Assumes Care of Real Estate.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

### OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

### DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON



# The American Friend

*Old Series.*  
Vol. XXI., No. 53.

TWELFTH MONTH 31, 1914.

*New Series.*  
Vol. II., No. 53.

## A Prayer for the Closing Year

For all the words which my unbridled tongue has spoken,  
For all the promises which recklessly I've broken,  
For little acts of kindness which I have failed to do,  
For over-busyness, which made me to my vows untrue,  
O Lord, forgive, I pray.

For the long list of little wrongs I've cherished,  
The memory of which should long ago have perished,  
And for the lack of grace which I had now by asking,  
With never fear of thy rich store of love o'ertasking,  
O Lord, forgive, I pray.

For mental breadth and knowledge which I have failed to gain,  
And for the spirit's growth which I have failed to gain;  
For inspirations quenched by worldliness of care;  
For faith obscured by caviling and lack of earnest prayer,  
O Lord, forgive, I pray.

The flying hours pass. The blush of morn will soon appear,  
And myriad voices welcome shout: "The glad New Year!"  
O thou, long-suffering God of love, grant we may live  
A higher, truer life for thee; the past forgive;  
The future bless, I pray.

—Selected.

# THE AMERICAN FRIEND

A Religious Family Paper Published for the Friends of America.

Authorized by the Five Years Meeting.

Published Weekly by

THE FRIENDS PUBLICATION BOARD

309-310 Second National Bank Building,  
RICHMOND, INDIANA.

Subscription Price, \$1.50 a Year.

Headley Brothers, 136 Bishopsgate, London, E. C., Agents for Great Britain and Ireland.  
Foreign postage, 50 cents extra.

All correspondence should be addressed to The American Friend, Richmond, Indiana.

All checks, drafts and Postoffice orders should be made payable to The American Friend.

All papers are continued until there is a specific order to stop, in which case all arrearages must be paid.

For advertising rates address the Manager.

Entered as second-class matter, January 9, 1913, at the Richmond, Indiana, Postoffice.

## Christ for the New Year

This New Year's morn, lo, Jesus meeteth thee  
First at the open door, and greeteth thee  
With His own blessed "Peace be unto thee!"

Fear not to tread the future's unknown ways!  
Gird up thy loins! Lift up thy heart with praise!  
For lo, I will be with thee all the days!"

It is enough His cheering word to hear;  
Whatever may betide, thou need'st not fear  
With Him to tread the pathway of the year.

All paths are safe where He doth lead the way,  
All places Bethels are where He doth stay;  
All darkness dies where He is light of day.—*Selected*

## Dormitory Burned

We have received word that at two o'clock on the morning of December 23, the dormitory of Haviland Academy, Kansas, caught fire and burned down. All persons escaped, but some lost all their clothing. Most of the property down stairs was saved. There is some insurance.

## The American Friend, 1915

AMERICAN FRIEND readers may expect to find a number of improvements in the paper during 1915, and what is more important still, a constant purpose to make these improvements permanent. Necessarily the management has had to feel its way. There are varied interests to serve, and many problems remain unsolved.

If, however, THE AMERICAN FRIEND can be made contributory to the solidarity and strengthening of the life and work of Friends in America, it will have met the highest expectations of the management. To this end will we continue to labor.

There is great need that the church continue to apply itself to the task of making THE AMERICAN FRIEND self-sustaining. *If we can have an average of five new subscribers from every local Friends meeting during the month of January, this problem will be solved, provided our present patrons will continue their support.*

This realization would not be impossible if all pastors, and some interested Friends in other meetings not having direct pastoral care, would give this matter personal attention, and press upon negligent families the question of urgent responsibility toward this department of the church. What will Friends do about it?

## Loyalty to the Church Paper

This is the season of the year when a certain number of subscribers are prone to ask for a discontinuance of their subscriptions. Eight or ten such requests have already reached the office of THE AMERICAN FRIEND, although these are more than counterbalanced thus far by new subscriptions.

We are wondering whether or not in the pastoral meetings these Friends are announcing to the finance committee the withdrawal of their support from the pastoral fund for 1915; or in other meetings, whether Friends are announcing that they cannot contribute this coming year to the work of the Foreign Missionary Board, or to the local Bible School, or to their share of Yearly Meeting stock. *The withdrawal of patronage from THE AMERICAN FRIEND is on a par with the withdrawal of support from the various activities and financial needs of the church.*

We are well aware that there are some cases where financial reverses absolutely compel a curtailment of expenses in every line of church work, but it is quite apparent that in some instances requests for the discontinuance of the church paper is not on this basis.

Evidently some Friends prefer for reasons best known to themselves to take other periodicals, and sometimes periodicals of other denominations, and the question of patronizing THE AMERICAN FRIEND is judged solely by their attitude toward periodicals in general. *The time has come when the issue of loyalty to the church periodical needs to be pressed as a vital part of the procedure in every local meeting.*

Few people indeed would be willing to admit that the church could afford to get along without its own paper. But there are many apparently who feel no responsibility in helping to solve the question of its continuance.

The situation is by no means hopeless. As was set forth in last week's issue, the subscription list of THE AMERICAN FRIEND has continued to grow from the time it was taken over by the Five Years Meeting. But until it has grown to the point where its receipts equal the necessary expenditures, *Friends must remember that every request for a discontinuance and every failure to subscribe necessitates the finding of some other people who may be induced to pay more than their share in order to keep the paper afloat.*

THE AMERICAN FRIEND needs most of all just now both a larger patronage and a constant, stable, sustained patronage that will enable it to be the strong factor in the building up of the church in this country that was intended by the action of the Five Years Meeting. Loyalty to the church and loyalty to its periodical demands that much at least.



# THE AMERICAN FRIEND

DEVOTED TO THE INTERESTS OF QUAKERISM IN AMERICA

S. EDGAR NICHOLSON, Editor and Manager

Old Series.  
Vol. XXI. No. 53

RICHMOND, INDIANA, TWELFTH MONTH 31, 1914.

New Series.  
Vol. II. No. 53

## The Old Year is Passing

The old year is passing away. Its record is ineffacable, and must stand the test of time just as it has been written. Whatever there is of weal or woe to the race will abide to bless or curse mankind. Error may be condoned, sin may be forgiven, wrong may be atoned, regenerated life may survive the wreck of the penalties of the broken law—and herein lie the causes which make hope forever triumphant—yet it is the inexorable law of life that whatsoever humanity sows that shall it also reap.

No generation lives to itself. Posterity must pay for the delinquencies of the past. Terrible as are the consequences of the great European war to the belligerent nations, yet their children and their children's children even to the third generation must continue to reap the harvests of a barren and broken civilization. To the extent that graft and political corruption are permitted to soil national honor will the pillars of state and the temples of Justice be threatened with premature decay as the legacy of successive generations.

Dishonesty in business will breed insincerity and trickery in every department of the social body. The impurities of society must inevitably undermine and weaken the whole fabric of our domestic life. The defeat of prohibition by the national Congress will only serve to prolong the reign of oppression and death wrought by the liquor traffic of our land.

But the rewards of righteous living are not less certain than are the penalties of disobedience to the divine decrees. By so much as the spirit of a strong and intense evangelism has gripped our national life during the year now passing away, by so much will the coming year and all years feel the uplift of this regenerated life. Prohibition victories in five states and many counties and municipalities will, in part, atone for the wrong action of our national law makers. The closer unity of American Protestantism will strengthen the cause of human brotherhood and give impetus to the task of world evangelization which is the supreme mission of the Christian church.

The passing year should emphasize the lessons of human obligations. As with peoples and with generations, so it is with individuals. No man liveth to himself. Every life touches some other life, whether for weal or for woe. In face of the stern fact that a

record when once made must stand, although tempered it may be by later acts of penitence and obedience, we should enter upon the new year, through faith and through obedience to the decrees of the righteous Jehovah, with a determined purpose to make the record white; this for our own sakes, for the sake of the generation that now is and the generations that are to come.

The record of history as it is written year after year must needs become the record of a Christianized civilization, if Christian discipleship is not to fail in the accomplishment of its highest purpose. If during the coming year the impress of Christian truth can be stamped more indelibly upon the world's life and achievements, it will mark a new era in the mighty task of world regeneration.

## National Prohibition

That at the first trial, the effort to secure national prohibition should win an actual majority of eight in the Federal House of Representatives—although lacking the necessary two-thirds—is a marvelous testimony to the evolution in public sentiment that is going on in this country upon this question. It has been only a little more than a year that there has been any concerted, determined movement in behalf of national prohibition.

Both friends and enemies of the cause recognize this first effort, which culminated in the House on December 22, as only the beginning of a mighty movement to overthrow the rum traffic, that threatens right speedily to become the dominant issue in our American life. With the impetus of this first vote, the cause ought to go forward by leaps and by bounds during the coming year.

The anti-liquor forces need to learn the lesson of more efficient organization without further delay. The liquor traffic is now contending for its life. It will yield no inch of territory without a struggle. In every state the forces that are against the bar room must line up in invincible array. The end is not yet, and the future will be a contest of skill in organization quite as much as a contest of principles. The greatest question now before the American people is the destruction of the un-American liquor traffic.

## Where Shall Friends Lay Emphasis the Coming Year?

### A Symposium

BY CHARLES M. WOODMAN

The greatest problem before the Friends Church today is the problem of leadership. Every local meeting, every yearly meeting, every educational institution, and the educational board must put the emphasis upon the solution of this much discussed and often vexing question. The leadership I refer to is a spiritual leadership, and one so equipped for service that by training and growing experience it will grasp the significance of modern tendencies in thought and life, and be able to find the soul in a social body which appears so much like mere materialism. This leadership must be liberated for service in such a way by financial generosity on the part of the church that it will no longer be obliged to earn its bread with one hand (and perhaps the right one), while the other devotes itself with such skill as it possesses to the more important service of the Lord.

The verdict of history and contemporary life is against a policy which slides along indefinitely without fearlessly grappling with this important thing. The denominations which today are dominant in America, Europe, and the world, are those which for generations have deliberately trained up a body of workers who have devoted their whole careers to the increase of their denominational efficiency, and the consequent building up of the Kingdom in the field where they are working.

We plead for no clergy, or church hierarchy, or authority placed in an isolated group. Our polity needs no changing, for the leadership we need is one fitted to co-ordinate and harmonize the patchwork style in which today we are working all the way from Maine to California. There are possible dangers in a course like this, but they are as rough places in a plainly marked road as compared with the quagmires of aimless floundering and struggling in which we shall find ourselves (if we are not already there), provided we do not definitely plan for a consecrated, spiritual and trained leadership.

Portland, Maine.

BY LUKE WOODARD

In answering this question I would suggest the following as applicable without limit:

It should be on the prayer of faith and the ministry of the Word, the heaven ordained instrumentality for saving the lost and edifying the church, endeavoring by all proper agencies, by press and pulpit, by our training schools, our teachers and Bible schools, to make emphatic endorsement of an undiminished Bible, in no way to lessen confidence in its inspiration and ultimate authority in all matters of faith and practice.

To keep in proper balance the triune nature of Christianity as a matter, first, of history and doctrine; second, of experience; third, of practice. To insist especially on three links in the chain of doctrine, viz.: Calvary, Pentecost, and "*The Judgment of the Great Day*."—Judges 6.

Under the first, Calvary, should be presented the universality and exceeding sinfulness of sin, and the efficacious remedy, Christ and His atoning sacrifice, His resurrection and intercession, made efficacious to every one that believeth by means of the influence of the Holy Spirit effecting regeneration or the new birth, without which none can enter the Kingdom of God.

Under the head of Pentecost, believers should be urged earnestly to seek and obtain the baptism with the Holy Ghost for complete heart cleansing and endowment of power for successful service in whatever field of labor.

Under the head of the Judgment of the Great Day, the truth should be emphasized that the reaping will be according to the sowing, and that except men repent they will eternally perish; and while exalting the love of God, His righteousness and undeviating justice should not be lost sight of or obscured. Care should be taken in presenting these solemn themes, to put alongside of the Parable of the Prodigal Son, which illustrates the great truth that the Son of Man came to seek and to save that which is lost, another parable, that of the wheat and the tares, showing how the same Son of Man sows in the world-field the good seed which results in a harvest of the children of the Kingdom; with its counterpart the truth of which is universally illustrated, viz.: that there is another sower as personal as the other, who under cover of darkness, while men sleep, sows seed of an opposite kind, which produces a harvest of the children of the wicked one.

Abhorrent as these are to the Son of Man, He does not permit His servants to attempt their extermination by violence, reserving to Himself the right to execute judgment, which He will do at the harvest, which is the end of the world, when the Son of Man shall send forth His angels who shall gather out of His Kingdom all things that offend and them that do iniquity and shall cast them into a furnace of fire; "there shall be wailing and gnashing of teeth, then shall the righteous shine forth as the sun in the Kingdom of my Father."

Other parables like that of the sower, and that of the "net cast into the sea," as well as the command to preach the Gospel to every creature, should be emphasized to enforce the obligation resting on the church to be diligent in the use of time, talents and means, in the fulfillment of its mission at home and abroad.

Fountain City, Indiana.

BY THEO. FOXWORTHY

The more I contemplate the condition of our church the stronger is my conviction that we must get together more closely in our methods of work.

I cannot but feel that we should emphasize the necessity of a uniform financial system for our entire church, flexible enough in its working to meet local conditions. The money required each year for church extension, foreign missions, education, etc., as well as the regular Yearly Meeting assessment, should be apportioned to the local meetings by a committee appointed by the Yearly Meeting. To my knowledge there are comparatively few local meetings that do not pay their Yearly Meeting apportionment. If the demand for money to maintain the different lines of church activity could come to the local churches in the authoritative manner as does this yearly assessment, I believe that the funds necessary to carry on our work would be more easily raised and be borne by a much larger per cent. of the membership than at present.

Our Yearly Meetings should be more closely united in evangelistic effort. Knowledge of evangelists, their slates, etc., should be furnished each month to every Yearly Meeting superintendent, and funds for evangelistic work should



be used where the need is greatest regardless of Yearly Meeting boundaries.

The Church Extension feature of our work should be especially emphasized this year. If we would grow in numbers and in strength, we must more nearly occupy the fields which are open to us, and also enlarge our small meetings. This cannot always be done by each Yearly Meeting itself, hence a united effort should be made by our entire organization to enter new fields in which the opening for Friends is the most favorable.

Plainview, Nebraska.

## OUR WEEKLY SERMON

### Iron for Gold

BY ROBERT E. PRETLOW

II. Chron. 12: 9, 10. Isaiah 60: 17.

The two texts, taken from widely different periods of Hebrew history and a news item in the current papers all emphasize the substitutions that take place in human lives according to the shifting of the center of life's allegiance. Rehoboam had substituted his own will for the law of God. He had substituted selfishness for righteousness and care for his own pomp, glory and ease for care for the welfare of his people. Outward and visible substitutions follow these internal ones. Abandoning righteousness as the guide of life, he loses its defense as a protector of his interests. Scorning his obligations to the people whom he ruled, he forfeited all right to their loyalty and obedience. It was an easy thing for Shishak to overcome him, rob temple and palace of their treasures, and leave him so impoverished that to keep up even a show of opulence, it was necessary to substitute brass for the splendid shields of gold which Solomon had made.

Isaiah sings of a time when people's hearts shall be turned to God. Then also substitutions follow. As we approach God the substitutions are from things of lesser value to those of greater worth. As we seek our own way they are from the precious to the cheap.

The recent newspaper item told of the actions of an agent of one of the warring nations of Europe who was in New York urging the natives of that land, men and women alike, to exchange their golden wedding rings for rings of iron, that the gold might be used in furthering that nation's war-like operations. Iron for gold! It was a fitting substitution. The sacredest of human ties are the ties of the family. Its bond is love.

Over against it is war that is the enemy of the home. Not only does it break up the home by the slaughter of fathers and husbands and sons; not only does it destroy the hope of homes in leaving multitudes of unwed women mourning the husbands and children who might have been; but it defiles the home, and all the relations of society by the destruction of moral restraints, and the debasement of moral standards. Iron for gold; the precious metal of the home given up for the base metal of ideals of military glory, and the hope of bloody conquest.

A recently published conversation of President Garfield described his experience in visiting a battlefield where he had won a victory. Men lay all about as if sleeping. Suddenly the realization came that they were dead. He was a veteran, a victor. The fear of battle had left him. But there had also gone, never to return, the holy sense of the sacredness and value of human life. What he had gained was infinitely poorer than what he had lost. In the same interview he traced the moral effect on the soldiers. Sent out to forage they took what they needed, and the sense of the sacredness of property departed. Acting after the return of peace according to the ethics of war, multitudes found the doors of prisons open for them. It is no accidental matter that every war is followed by a phenomenal increase of crime against persons and against property. That path leads away from God; and the golden ideals of the heavenly kingdom are replaced by iron and lead.

Not alone in ancient Israel or in modern warfare do these substitutions take place. It is the common law. In commercial affairs a man of high ideals sees questionable practices current. The slogan of "business is business" gradually replaces the high principles that made him respect himself because he respected the rights of all others. The golden band of service degenerates into the iron ring of profits.

Even in religion itself do these substitutions come. We have a personal experience. It means much to us. We exalt it. We take ours as a measure and look down on all who do not accord. After a while others awake to the fact, even if we do not, that instead of the golden consciousness of present divine life, we have only the rusty iron ring of the memory of a past experience. Perhaps in our own experience as in our service or in our acceptance with others we see some others outstripping us, and we turn our thoughts to our standing instead of our duty. The spirit loses its light and buoyancy and becomes cold, dark and bitter. We have bartered the shining badge of service for the poisonous iron of jealousy.

In our own eyes our service may have seemed signally successful. (And how often we can see successes for ourselves where others see only failure, and virtues for ourselves where other eyes behold grievous fault!) But to us our success seems great. In our admiration of it and of ourselves who won it we lose sight of the only source of strength, exalt ourselves above our fellows, think ourselves free from fault and liability to error, and arrogate to ourselves something of the infallibility of the infinite. We have exchanged the precious token of our freedom for the iron mask of slavery to that relentless tyrant, an overweening egotism.

And this trading goes steadily on. There is no closing of this stock exchange. Happily the exchange need not be better for worse, else were our case hopeless. God still offers to all who will face toward Him and sincerely seek to do His will, the gold and silver of the eternal kingdom for the brass and iron of our low ideals and our petty ambitions.

Seattle, Washington.

## The Miracle of Rocky Run

BY JUNIUS JUNIOR

(Author of "A Monthly Meeting Chronicle")

### CHAPTER IV

"I am asked to announce that the Pastoral Committee will meet in the other room at the rise of the meeting. As the subject to be considered is of considerable importance all the members of the Committee are urged to be present."

It was William Flanders making an announcement at the close of the morning meeting about the middle of January. The service had been up to the usual standard, and the interested observer who was present again this morning noticed the customary absence of most of the young people, and the scarcity of food for them had they been present.

Following a verse of song the congregation of thirty-one persons stood while the benediction was pronounced, and within five minutes the Pastoral Committee had convened around the Superintendent's table in the Sunday School room. Seven members were present.

"It has been felt by some that perhaps we ought to have a series of meetings at Rocky Run this winter," explained Joel Tomkins, chairman. "We had no revival last winter and it seems to some of us that if some visiting brother would come this way and hold a few meetings it would freshen us all up a bit."

"I guess we all need a little reviving," Joel went on, "and perhaps it will be the means of increasing attendance at meeting. My wife and I were talking about it last night, and she suggested that it might have a good effect upon the young folks. It is now for the Committee to say what we ought to do in the matter."

"Has the chairman anyone in mind who might be secured for this purpose or is it the plan that our own ministers and workers shall have charge?" asked Jabez Dolman.

"For my own part I would just as soon trust our own workers to speak to our needs as someone else who knows little about us. However, I am in submission to whatever the Committee may decide," concluded Jabez as he took his seat.

"That is for the Committee to decide," replied Joel, but for my part I believe a revival will have a better effect if a stranger is secured to do the preaching."

"Yes, by all means let us get some one outside the meeting to take charge, provided we decide that it is best to undertake the meetings," was William Flanders' comment on the subject.

The others gave their assent to the undertaking, when Joel said: "It has been suggested by one or two that we try to get Eliezer Hammond of Tobiasville. Some of you will remember that he was present at Quarterly Meeting about eight years ago and his message was generally well liked. Personally I would prefer a younger man, but as his name has been mentioned I felt I ought to suggest it here."

"He's the very man for us," spoke up Martha Letty. "I have never heard him, but I know about him, and

he is a solid man to whom we can safely entrust such an important undertaking."

Two of the Committee preferred a younger man, but were in submission. Lucy Wentling wanted to know if it wouldn't be well to select some one to come and lead in the singing. She thought maybe it would help to get the young people interested.

"I don't believe in having to offer special inducements to get people to come to meeting," broke in Tobias Hunt. "The Lord won't bless any outward devices that are used to take the place of true spirituality of worship. When I was young, we children were brought up to go to meeting, not for the purpose of being entertained, but because it was our duty to go. Even if we wanted to stay away, we generally found it more convenient to go than to take the consequences of not going."

Tobias had reached the sunset of life, and was not particularly noted for his sympathy with the spirit of the age in which he still continued to live.

The Committee felt the same way about the proposed singer, however, and it was finally decided that the series of meetings should be entrusted to the care of Eliezer Hammond, provided he could be induced to come that way. The chairman was directed to send him a letter on the morrow, extending an invitation on behalf of the whole Committee to come to Rocky Run as soon as he could make the arrangements.

Some one asked if some sort of preparation for his coming should not be made, but in the absence of any specific knowledge on the subject, it was agreed that when a favorable answer was secured, William Flanders should make due announcement of the evangelist's coming, and invite all to present themselves at the various sessions of the series, leaving it to Eliezer to devise his own plans when he should arrive on the field.

It was now the middle of February. For ten days, twice a day, the evangelist had been preaching straight gospel truth to his auditors. It was apparent to all that the meetings had not been a pronounced success. Outside of the leading membership of the meeting, the services had hardly caused a ripple in the community. Neighborhood life, both in the town and in the country, went on about as usual.

A few of the young people had attended somewhat scatteringly, and, generally speaking, had failed to come again. While having respect for the message and the messenger there was little in it that appealed to them, and somehow it failed to strike the fire of inspiration. The night before three young men on the back seat, members of Friends' families they were, had been somewhat boisterous, and it was whispered about the community the next day that two of them had gone direct to the meeting from one of the town bar rooms.

Somehow Eliezer was failing to grip the community, and yet he was beginning to have the consciousness that it was not altogether his fault. By inquiry he had learned to his disappointment that there had been no special preparation for his coming, no prayer



meetings held, no committees to help, no personal workers to stand by his side, nobody to do anything except the preacher.

After an anxious half day spent in prayer, he had come to this Thursday night service determined if possible to force the issue. The hymns were carefully selected. The prayer had an unusual warmth about it. The sermon was an appeal to the church no less than to the unsaved, and with vigorous words the people were besought to get right with God, to seek to know the Divine will and to be obedient to the command of the Lord.

Eliezer Hammond was doing his best to probe what seemed to him was an unaccountable mystery in Rocky Run, and he had come to have a suspicion that the self-satisfied condition of some of the leading members had something to do with it. His sermon on this Thursday evening, therefore, was almost the effort of his life, and with unusual fervor he merged his sermon into an appeal to all to allow God to have the right of way in their lives.

But with sad heart he witnessed no response to his appeal, and with sudden determination he closed the meeting abruptly and asked the members of the Pastoral Committee to remain for a brief conference.

When he was alone with the Committee, Eliezer told them frankly that he felt there was something the matter with the meetings, and he had been wondering if the fault was wholly with him. He wondered whether the membership was doing all that it could, both in their attitude toward the revival and in the relationship of the meeting to the community and especially to the young people. As he continued, he grew more timid, however, and finally sat down conscious of a feeling that after all he had failed to make the Committee see the shortcomings of the meeting.

As for the Committee they were ready to do all they could, but nobody had any constructive vision, nobody had a suspicion that the salvation of Rocky Run community depended upon a revival in Rocky Run Meeting that would have to begin with the ruling members.

Joel Tomkins finally did manage to suggest that he was coming more and more to feel that the meeting itself would have to show a greater interest in the community and especially in the young people, if it received the blessing of the Lord in any real sense. He could not help but wonder what the meeting would do with the young people even if they should be won in the revival. Apparently there was no plan to take care of them in any vital sense, and perhaps the reason that there were no converts was because God saw they would not be taken care of if they should come in.

It was a bold speech, and there were those who thought Joel was talking heresy. Nobody else had a vision in that direction and the company scattered with a vague feeling of unrest.

On the following Sabbath evening Eliezer Hammond terminated the series and returned to his home

and the following account was written for the church paper:

"While many were disappointed that there were no visible results of the meeting, it is believed that the membership has been refreshed and strengthened."

The problem of what was the matter at Rocky Run was not yet formulated in many minds, but the certainty that there was a problem was beginning to force itself upon some of the older Friends as well as the younger.

(TO BE CONTINUED)

## A Case of Applied Christianity

BY EARLE J. HAROLD

One of the fruits of the men and religion forward movement was an awakening of the church-membership of the entire country on the question of Social Service. The church already had pretty clearly defined notions about home missions and foreign missions, but had very little idea of what has come to be known as Social Service. But times have changed and there is no other one subject in current church literature that receives as much attention as Social Service and this is an index of the importance attached to it by leading church workers of all Christian countries.

Our religion is a community as well as an individual affair: "No man liveth unto himself." The Gospel of Jesus Christ is fitted primarily for people living in human society and not living apart as hermits, and the laws of the Kingdom presuppose the intricacies and perplexities of human relationships. Social Service has for its object the reconstruction of society based on the teachings of Christ and the Gospels, translating the laws of the Kingdom into the laws of commonwealths and municipalities.

Christian Social Service is applied Christianity. More specifically, as evangelism seeks to get men into the right relationship with God, their Father, Social Service seeks to encourage these men to have the right relationship to all other members of human society; seeking social justice, the elimination of those evils of our social and industrial systems which prey upon the weaker members of the race and to give every family its opportunity to maintain itself according to the highest Christian standards.

If the followers of Jesus do not intercede between a certain class of greedy employers and the impotent child employees, pray tell who shall? Whose business is it to see that children coming into the world by parents of a low order are removed and given childhood's opportunity for development? Whose business is it to see that the instinct for play, recreation, and amusement, is not prostituted for the monetary gain of certain men through the conduct of improper and even indecent attractions in the way of moving-picture shows and theaters of all kinds? Has the church no active interest in the many causes of poverty, part of which pertain to physical fitness, health, sanitation, intemperance of every sort, and low mental and moral vitality? It is too much like

the old legend in which the people were busy taking care of the victims, while the dangerous dragon which had maimed them was allowed to go free.

The city of Greensboro, N. C., undertook to realize for itself the high ambition of being a model community in which to live and bring up children. In June, 1912, the Inter-Church Association was organized as an agency working for this goal. Although the objects and methods have not changed, the name was recently changed to the Social Welfare League of Greensboro, which indicates more accurately the work being done. The objects of the League may be stated as follows:

First. To unite the forces of righteousness in the community for the promotion of the social welfare.

Second. To create and maintain a Christian conscience in every department of community life.

Third. To labor for improved conditions of living.

Fourth. To perform the office and supply the needs of an associated charities.

The work divides itself naturally into the following departments:

1. Associated Charities.
2. Child Welfare.
3. Family Rehabilitation.
4. Law and Order.
5. Legislation.
6. The Social Evil.
7. Public Amusement and Recreation.
8. Public Health.

Some of the definite results accomplished are as follows: A new standard in the matter of public amusement has been established in Greensboro and while this standard must be raised still higher, yet it is unquestionably true that a better sentiment in this matter exists in Greensboro than in any other city in North Carolina, and that greater care is exercised in the selection of pictures and plays for Greensboro than is exercised elsewhere. The Guilford County Public Morals Law has been enacted in line with the most approved and most advanced legislation on the subject in the entire country, a similar law for the District of Columbia having been enacted by Congress about a year after it was enacted for Guilford County, and some of the foremost thinkers of the state having advocated that it should be adopted for the entire state of North Carolina. The notorious "bull pen" district has been cleaned up and exists no more. A new standard of entertainment has been established in the Central Carolina Fair, where a very objectionable midway had been in operation. The enforcement of law and order under the Guilford County Public Morals Act has produced a community condition so far as the two most frequent and conspicuous violations of law and order are concerned, which, while not ideal or perfect by any means, has rendered Greensboro by far the most desirable community to live in of any city of North Carolina. Much constructive charity work has been accomplished, resulting in the rehabilitation of entire families, with the result that these families are now honestly and successfully striving to accomplish the ideals that have been set for them of self-respecting self-support and

Christian citizenship, and resulting further in the removal of many children from vicious and ruinous surroundings to the wholesome atmosphere of Christian homes and institutions.

At the present time the League is carrying on a publicity campaign, using paid advertising space in the two daily papers, in which it is advocating the establishment of an adequate public health department with a full time expert health officer in charge, which shall do genuine preventive and constructive work, have supervision of the health of the school children, etc. It is also championing clean amusements as represented in the playhouses, moving picture shows, and the outdoor amusements of the summer time, including public playgrounds. This space will be used for the publication of local conditions which arise that need publicity, in order to secure their eradication. It will also be used for advocating the various constructive lines of work in community welfare work.

The League employs a General Secretary, a woman as a social welfare worker on part time, and an office secretary. It is supported entirely by a sustaining membership paying from \$6.00 to \$200.00 per year, payable quarterly. The League is also the Associated Charities of the city, and has been able to reduce very largely the begging from house to house, and to eliminate the beggars from the business section. As the Chamber of Commerce considers anything its work which will develop the business interests of the city, so the Social Welfare League has for its task anything and everything that may be done for the social and moral welfare of the community, and the work has established itself as a fixed factor in the life of Greensboro.

### "Growth in the Spirit of Unity Among Women."

BY CHARLOTTE E. VICKERS

To grow in grace and knowledge of our Lord Jesus Christ, is growth in the Spirit of Unity.

Women are united today as never before in aim, purpose and spirit, and because of this unity far greater opportunity for effective service is ours. The heart in which this Spirit of Unity dwells will grow and increase—it cannot help itself any more than the rose can help unfolding its leaves in the sunshine, and increasing in beauty and fragrance. Way back in 1861 in the heart of that sainted woman, Mrs. Doreus of New York, this Spirit of Unity was manifested and the Union Missionary Society was founded. This brought together women of different denominations in a common interest.

This society antedates all American club life. This Spirit of Unity continued to exist, though it did not grow and increase, until in 1900 it was beautifully manifested in the progressive women who organized the "Central Committee on United Study," bringing to all our missionary women our study book. We can never measure the blessing that has come to us from this United Study. "Information means inspiration."



Through this same Spirit of Unity, the Council of Women for Home Mission was formed. How the Home Study books have opened our eyes, and made us cognizant of facts we never dreamed of, and has given us a new zeal to bring about different conditions. "Enthusiasm is always the child of knowledge, never of ignorance."

In 1910-1911 the Woman's Jubilee swept the country from ocean to ocean. It brought about co-operation to an extent up to that time unknown among us in religious work. Thousands of women gathered together in loving, enthusiastic work for the Master, the fruit of which eternity alone can reveal. In February, 1912, in Philadelphia, the Triennial Conference of Woman's Foreign Mission Boards of the United States and Canada was held. It was then decided that some plan must be devised whereby the enthusiasm of the Jubilee should be conserved and this Spirit of Unity among women maintained. This Spirit of Unity has gone on, resulting in the Federation of Woman's Boards of Foreign Missions of the United States. This was consummated October 24, 1913, and was a blessed step in Unity of Spirit and purpose, for the Federation now represents twenty National Boards standing for a great multitude of women, who are banded together to further this great purpose to evangelize the world. Through this Federation we have a representative in Mrs. Henry W. Peabody on the Edinboro Continuation Committee. We are a part of the Committee of "Twenty-eight" who have prepared a United Missionary Program for the local church, 1914-1915.

The Social Force of Christian Missions—Christ for Every Life and All of Life—I want to emphasize most strongly at this time. Had it not been for our Woman's Foreign Missionary Union, we would not be one of the spokes in the wheel of this vast movement. Is it not splendid to be a part of such a wonderful and glorious work?

For some few years back the Council of Women for Home Missions has had an Annual Day of Prayer, with a program prepared by the Council. Until the consummation of the Federation, an Annual Day of Prayer for Foreign Missions could not be arranged, but now the coalition is accomplished, a program has been prepared and January 8, 1915, has been set apart as the Annual Day of Prayer for Foreign Missions.

Through the effort of one dear little woman last year, nine hundred gathered together, in Pittsburgh, to observe the Day of Prayer. Just see what zeal and enthusiasm can accomplish. Is it not blessed to think we are part of this great company of women, reaching from the Atlantic to the Pacific, united together in Unity of Spirit? May these petitions arise as a sweet smelling savor to our Heavenly Father and hasten the day when the knowledge of Jesus Christ shall cover the earth, as the waters cover the sea.

Oak Park, Illinois.

Anna A. Gordon has been elected President of the National W. C. T. U., the third president in line of succession from Frances E. Willard and Lillian M. N. Stevens.

## The New International Uniform Lesson Committee

BY RICHARD HAWORTH \*

At the International Sunday School Convention held in Chicago last June, the American section of the World's Sunday School Uniform Lesson Committee was reorganized as follows:

"(a) Eight members to be selected by the International Sunday School Association.

"(b) Eight members to be selected by the Sunday School Council of Evangelical Denominations.

"(c) One member to be selected by each denomination represented in the Sunday School Council, now having, or that in the future may have, a lesson committee."

The Convention selected at that time, Prof. Ira M. Price, Prof. John R. Sampey, Prof. F. C. Eislén, Principal E. I. Rexford, Justice J. J. Maclaren, Dean Hall Laurie Calhoun, Dr. H. M. Hamill, and Dr. Amos R. Wells.

The Sunday School Council of Evangelical Denominations reported B. S. Winchester, H. H. Meyer, J. M. Duncan, E. M. Fergusson, Mrs. J. W. Barnes, W. E. Chalmers, A. L. Phillips, and J. J. Van Ness.

About twenty denominations have reported their representatives. The Friends, through the Bible School Board of the Five Years Meeting, have selected Wilbur K. Thomas, Ph., 12 Hazelwood St., Roxbury, Boston, Mass., as their representative.

At the same convention a Memorial was presented asking for a system of grading for the Uniform Lessons, "on a basis of not more than four grades," the same to be arranged by a Commission of experts. The proposition was not granted, but the new Lesson Committee was instructed "to appoint a committee from its own members to consider the best interests and methods of the Uniform Lesson, and report back to the Lesson Committee." Later the Convention voted to refer the Memorial on grading the Uniform Lessons "to the new Lesson Committee for its earnest consideration and such disposition as it deems best."

Friends generally will be pleased to have a simpler form of grading than the new one now in use in many places, where if the entire system is used each school will have seventeen classes below the Adult classes.

The new Committee is now at work on the above suggestions and will, no doubt in the near future, present some definite plan of simple grading for the Uniform Lessons.

## Miners More Efficient

The West Virginia prohibition law, says the *Coal Trade Journal*, has much to do with the marked increase in the output of coal in the various mining regions of the state. The miners are more efficient because free access to liquor is denied them. The week-end drinking bout is a thing of the past.

\* President Friends Bible School Board.

## From "Memoirs of Li Hung Chang"

AN EXTRACT FROM HIS DIARY \*

By permission of the publishers, Houghton Mifflin Company.

July 28—I cannot think that all people are bad, even the worst of the Christians, for today I had an experience—just an hour ago—that makes me think that outside of office and business, outside of riches and honours, there are small happenings which touch a man's heart, and make him feel that humanity is not all iron and gain and falsehood.

For today this yamen, which for twenty-four years had been mine, was the destination of a great mission, such as never before came within the compound. I nearly wept to receive them.

Two native Christians came all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things? It must be, for the Japanese are a race that assume to be strong in matters of physical pain, and they are a people that hate the outsider—the Chinese most of all. Therefore it must be some new ideas that this man and boy got into their heads to make them do such a thing.

With my own eyes I saw them coming up the steps of the yamen, and at first I told Len to send them away—as if I was the proprietor of the place; but I soon saw that they were Japanese, and I wondered what they might want of me, or if it was I they desired to see. Len let them in, but for a long time we could not learn just what was desired, for the man spoke his own tongue, or a dialect of it, and I could gather but a few words.

Ling-ho, one of my interpreters, being sent for, I was amazed to learn that the strange man was one of a number of native converts who had called to see me in my sick-room when I was recovering from the effects of the madman's bullet in my skull; and as I looked at him I saw that he was telling the truth, for I recognized him. His name, he said, was Sato, and the boy that accompanied him was his thirteen-year-old son.

Sato said that all the native Christians in the little mission at Ketuki, near Moji—the mission that had at first sent the delegation to my sick-room with flowers—had talked about me every day since I was there, and had prayed to the Christian God for my recovery.

He said that they, his mission friends, did not believe in war or killing, and that they had understood that I had come to put a stop to the war.

"Were we not right, Your Excellency?" he asked.

"Yes, Mr. Sato," I said, "you were right. I went to try and stop the war. There hasn't been any since, has there?"

He answered no, and said I was a great and good man.

Then he explained that all his friends were very anxious to know how I was getting along. Sometimes, he said, they would hear that I was entirely well, and again it would be reported that I was dead; so they couldn't stand the uncertainty any longer, and collected money between them and sent Sato with a message of good will and some herb medicines.

I took the medicines and had my two visitors served with the nicest kind of boiled chicken, some chicken tongue on crackers, rice, cakes, and tea. I wanted them to stay with me for a few days, telling them that I would treat them well; but Mr. Sato said he was already almost sick unto death to get back home, and that he had once or twice nearly turned back, especially as his son was so lonely. Besides, he said, he had been driven almost to distraction, not knowing whether he should find me here (Tientsin), at Peking, or in the south.

When they were ready to go, I gave them a big bundle of presents of all kinds for their friends back at Ketuki, two hundred taels for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept, saying that as he had funds sufficient to take him home, he was fearful that the friends who had sent him might not like it. But I prevailed upon him to take the money.

I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left, he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again; but he said something to the little son, and they knelt right there at the door and said a prayer.

I could not keep my heart from thumping in my bosom, as I watched that poor man and his frightened little boy praying to God—the God that will deal with me and with them and all mankind—that I might be well of my injuries.

I was sorry to see them go.

In this old yamen, which for twenty odd years was mine, strange scenes have been enacted, great councils held, and midnight conferences affecting the whole world have taken place. I have received royalties and dukes, ambassadors, ministers, murderers, robbers and beggars. Men have been sentenced to death from here, others have been made glad with leases of lands, railroad contracts, or the gift of public office. But during each and every occurrence, whatever its nature, I have been complete master of my house and myself—until an hour ago. Then it was that for the first time did I believe the favor was being conferred upon me.

(Li was not "master" of the yamen at this writing, simply making it his headquarters during his stay at Tientsin.)

Poor Mr. Sato, all the way from Japan to offer a Christian prayer for the "heathen" old Viceroy! I did not know that any one outside of my own family cared enough about me for such a thing.

I do not love the Japanese, but perhaps Christianity would help them!

\*Furnished The American Friend for publication by S. E. Hilles, of Cincinnati, who returned this autumn from a trip to the Philippine Islands, China and Japan.



## The Westtown Letter

### The Year's Progress

This is the closing Westtown Letter of the series of twelve which have appeared at somewhat irregular intervals through the year now ending.

In a rather familiar way I have endeavored to give some idea of Westtown School as it now is, showing, also, as much as possible of its spirit and movement. These last intangible attributes are difficult to set forth, and yet they are really the things which make a school worth while. If the spirit is strong and earnest, the children will recognize it and consciously or unconsciously let their spirits be attuned to it. If the School has an obvious movement, so that growth and progress are apparent term by term, the advance of the children will fall in line and keep step with it. It is far more stimulating than high but unvarying excellence. The children are just becoming aware that they have a spirit, and that their education is an unfolding and advance, and they feel a close sympathy with a live and developing school. Change in itself is not good. It unsettles and disturbs, and breaks up the school traditions. Natural growth is what is wanted: twelve acres of ice for skating instead of three, six evening newspapers added to the one morning sheet, four sitting rooms in place of one, greater liberty to those of high scholarship. These unsettle nothing but they make school life vastly more interesting and stimulating.

It is to improvements of this kind that our chief effort has been directed for the past year or two. We have endeavored to lessen all kinds of friction, and to gain in efficiency, intellectual, moral and spiritual. We hope we have succeeded in the last, we are sure that we have in the other two.

We have a five years high school course, and the majority of our pupils enter only three years down, and many two years before graduation. It seemed, therefore, necessary to put nearly all the college subjects in the last three years, making the work in these classes very full and heavy, especially as compared with the two years before them. We have recently decided to ignore the fact that our pupils enter late, and to spread our studies more uniformly along our whole course, thus naturally raising the standard of scholarship in our lower classes, and lessen the pressure in the upper part of the school.

We have to teach all the standard preparatory subjects, and there is a strong temptation to confine ourselves largely to these topics, in spite of the fact that half of our people do not go to college and that a few of them, to whom we feel that we owe an education, can scarcely stand up to Physics and Virgil and Advanced Algebra. We have, therefore, this year revived the old studies of Zoology, Geology and Agriculture, and have extended our Domestic Science course.

But by far our most earnest constructive thought has been given for the past year upon the care of our

boys. In this we have not neglected our girls, but their problems were in the recent past much more efficiently solved than were our boys'. This was so because all our women teachers lived in the school building and we could select the most suitable as house mistress and give her ample assistance. But our older men teachers were nearly all married and lived outside and the caretakers of the boys were mainly younger men, who were subject to frequent changes.

In a former letter I have explained how we found the right house master in George L. Jones, and built for himself and wife most comfortable quarters, just without the walls of the house, but opening right on to the main corridor. From this point of vantage he has had a better chance to study the situation at first hand than any men of equal ability and experience has had for fifty years.

The result has amply realized our hopes. The efficient corps of house men, assisted by the younger men outside who have been in the work before, has obtained the best control over the boys that I can remember in my long knowledge of the School. The result is not obtained by any rule and punishment method. Personal influence, companionable presence, the lessening of friction, pleasureable occupation, and a greater sense of responsibility have done it. Of the thirty study-room periods in the week, ten are effectively presided over by the boys. For five evenings of the week the hour study collection is similarly held. The study collection on Second-day morning, perhaps the most difficult in the week, has quite recently been assumed by the pupils. It is a splendid experience for those who are chosen from time to time to preside, and a most valuable lesson in self-constraint to the rest.

We are just starting another plan to be carried out separately on each side of the house which will further advance this idea. Those pupils of the three upper classes who come up to a certain standard in lessons and conduct, and who have won a certain number of points by holding school offices, or by taking prominent parts in certain events, automatically find themselves members of a small group to whom will be given unusual liberties and responsibilities. As old members of this group they will be invited back to the School to a dinner once a year, when they will meet the younger members now in the School, to whom they will pass on down the sense of duty and the power to possess liberty without abusing it.

By such means as these we are trying to give our children a wholesome stimulating life which will rouse their better natures and help them in the struggle to overgrow the harmful tendencies which most of them possess in some degree, and which are always found in large groups of young people. We, their caretakers, are often bowed in spirit under the heavy responsibility of our work, even while we face it with courage and hope.

With kindly greetings to those who read this letter as the old year fades away and the new year opens to us with its gracious promises, I close this series of letters.

THOMAS K. BROWN.

## TO THE OLD AND THE NEW YEAR

BY LAURA F. ARMITAGE

O year that is going, take with you  
Some evil that dwells in my heart;  
Let selfishness, doubt,  
With the old year go out—  
With joy I would see them depart.

O year that is coming, bring with you  
Some virtue of which I have need;  
More patience to bear,  
And more kindness to share,  
And more love that is true love indeed.

O year that is going, take with you  
Impatience and wilfulness—pride;  
The sharp word that slips  
From these too hasty lips,  
I would cast, with the old year aside.

O year that is coming, bring with you  
More charity unto the weak,—  
A deep, growing peace,  
That never shall cease,—  
Of these things, I surely have need.

—Ex.

### NATHAN FRAME

A telegram from Esther G. Frame to Timothy Nicholson, of Richmond, announces the death of Nathan Frame at the home of their daughter, Mrs. Wooton, in Washington City on Saturday night, December 26th. Burial at Jamestown, Ohio, their old home, was announced for Tuesday afternoon, December 29th. Nathan Frame has been a great sufferer from cancer for many months, and has been shut in for nearly two years. We hope to have a more extended account of his life a little later. Few Friends if any are more widely known than Nathan and Esther Frame.

## THE CHURCH AT WORK

**Economy, Indiana**—On December 20th the regular Sabbath School and meeting services at Economy were given over to the celebration of the Christmastide. There were simple decorations appropriate to the season. The children to the number of about forty accredited themselves in a pleasing manner as they gave their recitations and sang their songs. Under the supervision of Lula Macy, Superintendent of the Cradle Roll, gifts were given to the members of the class, the majority of the children enrolled being present. Truman C. Kenworthy, Superintendent of Indiana Yearly Meeting, was a welcome visitor. He spoke appreciatively of the efforts of the committees in charge of the exercises and gave a discourse suitable to the occasion. At the conclusion of the pro-

gram the traditional boxes of candy were given to all members of the school.

**Fairmount, Indiana**—The Bible School at Fairmount is increasing in numbers. On December 20, there was an attendance of 428. Nathan Davidson's class of "Hustlers," boys between the ages of eleven and fourteen, numbered thirty-four. In the evening an interesting Christmas cantata was given which was enjoyed by a large attendance.

The morning service of December 20, was observed as peace day. Fred Carter preached a most excellent sermon on the subject, giving much scriptural prophesy in regard to present day conditions.

**Marion, Indiana**—On December 13th, Paul H. Brown, of Richmond, President of the Indiana Yearly Meeting C. E. Union, was present at the evening services at the Second Friends Church in Marion, having been invited by the local C. E. Society. The pastor kindly gave over the regular evening service to the Endeavorers, who arranged for special music by a mixed quartet and the choir. In spite of the bad weather the attendance was good and a profitable meeting was reported.

**Peshastin, Washington**—The work of the Community Church at Peshastin, Washington, is progressing in a very satisfactory manner. The attendance at the Sunday meetings is good and the feeling of unity and fellowship is growing. The women of the church recently proposed a "work bee" for the new meeting house, offering to furnish dinner for all the men who would come to help put on the siding and lathe. On December 15, the "bee" was held. Twenty-five men made the air ring with their hammers and fifteen women prepared an excellent dinner. In the afternoon the men offered to come the next day for similar work if the women would again furnish dinner. The women responded by providing a chicken-pie dinner and about the same number of men worked the second day. A general feeling of enthusiasm and good fellowship prevailed. At the prayer meeting that evening those present though tired in body, were greatly refreshed by the presence of the Spirit among them, and great thankfulness was expressed for the unity that had been shown in the day's work.

**West Richmond, Indiana**—On Sabbath morning, December 20th, George W. Nasmuth, of Boston, representing the Peace Foundation, spoke in a most interesting and profitable way at the West Richmond meeting. During the afternoon a number of interested Friends and others called to see him at the home of President Robert L. Kelly, of

Earlham College. In the evening he held a conference in the interest of the peace movement in the colleges, and addressed the students of the College at chapel on the following morning. Mr. Nasmuth has recently spent three years in German Universities, and was there at the outbreak of the war. Coming to England, he was so impressed with the peace activities of Friends that he has become a member.

**Calvary, Kansas**—Sterling Quarterly Meeting was held at Calvary, November 28 and 29. The sessions were unusually well attended. L. Clarkson Hinshaw, Yearly Meeting Superintendent, was present, and his gospel messages at both morning sessions were timely, edifying and inspiring. The session of the C. E. Union was enjoyed by all. The Treasurer of the Quarterly Meeting was directed to forward \$10.00 to help in supplying the needs of Nathan and Esther Frame. The series of meetings which had begun at Calvary by the pastors, Amy B. and Cyrus H. Hawkins, were prematurely closed on account of the bad weather, yet a good work was done in revising and strengthening the membership and others. The Bible lessons at the day meetings were much appreciated.

**Union Springs, New York**—At the last Sabbath of the fall term of school at Oakwood Seminary, the Friends Bible School at Union Springs observed the White Gift Christmas. The emphasis is placed upon giving to our King the white gifts of self, service and substance. There were a number of definite consecrations of self and service to the Master. The gifts of substance were quite varied. From the home department and adult class a box was sent to some mountaineers of North Carolina. The older boys remembered the Belgian sufferers, while the younger ones are supporting a native reader in India this year. The older girls with the help of the general Bible School fund remembered the members of a mission Bible School and gave an offering of money for the education of Catherine De Vol, the little daughter of our missionary in China. The younger girls sent a box of necessary articles to a poor family in the country, some of the clothing having been made by them. The cradle roll and primary department gave soap and wash cloths to the Auburn City Hospital. The whole atmosphere of the occasion was to honor Christ by thinking of others. An evangelistic meeting was held the following night at which about a dozen students decided for Christ.

**Newberg, Oregon**—Newberg meeting feels keenly the loss of Julius Hodson



and family, who have returned to their former home in New Garden, Indiana. A reception was given them in the church on Tuesday evening before their departure. Charles O. Whiteley spoke of the value of these Friends to the church from the pastor's standpoint. Aaron Bray spoke of J. C. Hodson's work as clerk of the Yearly Meeting. Frank Baird told of his association with him on the city council. Levi T. Pennington gave a brief account of the progress of the Sabbath School under the superintendency of Mr. Hodson, while E. H. Woodward expressed his appreciation of him as a member of the Pacific College Board. Louisa P. Round spoke on behalf of the W. C. T. U., of which Mrs. Hodson was a loyal and faithful member. Many others expressed their appreciation.

On December 3, 4 and 5, the Woman's Auxiliary to Pacific College held an industrial fair. There were exhibits of goods by practically all the prominent merchants and manufacturers of the city, together with most of the leading firms of Portland, also exhibits by the people of Springbrook, Rex, Chehalem Center, Champoege, Fernwood and Newberg. Besides an excellent literary and musical program each afternoon and evening, domestic science lectures and demonstrations were given twice each day. On Saturday afternoon a lecture was given by the Deputy Food and Dairy Commissioner. The ladies cleared more than \$700.00 after all expenses were paid.

As the campaign for \$100,000 endowment for Pacific College is drawing to a close, the students of the college and academy, on their own motion and managing the matter themselves, conducted a contest among the classes for the raising of subscriptions for this fund. Some of the gifts were secured from friends outside, but most of the amount raised was given by the students themselves. The senior class of the college won the college contest, with an average of \$100.00 per member of the class. The fourth year class of the academy also won, with an average of \$80.00 per member. The total raised by the students was over \$3,500.00.

**Westfield, Indiana**—Revival services have been held at Westfield, commencing November 26, and closing on December 13. Most of the sessions were well attended and a good interest was manifested throughout. The services were conducted under the leadership of the pastor, E. Howard Brown, assisted by his wife and good company of gospel singers. The ministry was strong and fervent and produced a deep inspiration. There were a number of conversions and renewals.

Westfield Quarterly Meeting was held on December 5 and 6. Luke Woodard, of Fountain City, Indiana, was present and preached highly edifying sermons at both sessions of the Quarterly Meeting. The Biblical Seminary at Westfield is holding a two weeks' institute. Mr. Schultz, a Mennonite minister, is giving a series of lectures.

**New Burlington, Ohio**—The meeting and community at large have been greatly blessed by the services of Edgar Woolam, Field Secretary of the Cleveland Bible Institute, as preaching evangelist, and Merrill Coffin, of the same Institute, who rendered special service in song. The meetings continued three weeks and there was a large attendance. The ministry was of a high character, resulting in thirty-five conversions, while twenty others claimed definite blessing. Ten applications for membership have been received, all of whom will prove to be worthy members. These young Friends show wonderful gifts of evangelism and their steady, growing Christian purpose is a benediction to many lives.

#### PERSONAL MENTION

Daisy Douglas Barr, who has been working with the Lyon evangelistic party at Elkhart, Indiana, is at her home at Fairmount for the holidays.

Fannie Elliott, formerly pastor at West Elkton, Ohio, is now serving the meeting at pastor at Rockford, Ohio. The work in the meeting is opening up encouragingly.

Professor W. O. Mendenhall, of Earlham College, is holding a series of meetings during the winter vacation at Georgetown, Illinois, where Roy Wolam is rendering pastoral service.

President Thomas Newlin, of Whittier College, spent December 13th, at Berkeley, California, where he spoke at the re-dedication of Friends meeting house which has just been remodeled. In the evening he spoke on the "Challenge of Youth."

Leora Bogue, who has been working with the evangelistic party of George Y. Stevens, is at her home at Fairmount, Indiana, for a few days' rest. Her work has consisted of solo singing, religious work with girls and women of factories, women's clubs, and organizing girls and women into Bible classes. Her next field of work will be at Auburn, Indiana.

#### SAFE AT RAMALLAH

A note written in French by Edward Kelsey to his brother, Mead, at Spice-land, Indiana, announces that the Americans at the Ramallah mission are all safe.

#### SOUTHLAND COLLEGE

The appeal below has the endorsement of the Southland College Board. Any amounts contributed from one dollar up will be appreciated.

To the Friends of Southland College:

Perhaps already the demands upon you for relief to those in distress have been very urgent, and you have given generously; but on behalf of the boys and girls who attend school at Southland, we make this appeal.

No one in the United States has been hurt so much as the colored man of the South by the conflict in Europe.

The manner in which he has had to dispose of his year's crop (cotton) has left him without money, food or clothes. He cannot find employment, as hundreds of old employees have been turned out of positions on the railroads, in the mills and factories. Even the more well to do are without money.

Every day letters come from those who have had children in school at Southland for several years, saying they cannot send.

Only yesterday a man came and took his two girls away, who had been here two months; little twelve and thirteen-year-old, motherless children; splendid workers, so willing and so anxious.

They left crying bitterly; left, not to go home, for they have no home, but to go into the cotton fields to pick cotton in the frost and the wet, and to live in a hut with many others of the roughest kind.

Twenty-five dollars a year provides a scholarship for just such as these.

The most that we can do will diminish but little the interminable tale of suffering; but for our own soul's sake, we should give, and give freely and promptly.

H. C. WOLFORD,

Pres. of Southland College,  
Southland, Ark.

Name.....

Donation.....\$.....

Want Ads in THE AMERICAN FRIEND are proving their worth by bringing answers. Terms given upon application.

OWN A HOME in the new FRIENDS COLONY in central Alabama. Make this your resolution for 1915. WHY NOT? 40,000 acres opened for settlement. REMEMBER that desirable locations are becoming scarce in which a colony of this kind may gain FIRST FOOT-HOLD. If you desire to join us, act before the land is taken up by second parties. Buy before, and not after further improvement, and get benefit of the rise in value. Make your selection now; small payment will secure it.

Also REMEMBER we want you to come down and investigate thoroughly before you buy. Special Home-Seekers' Rates every First and Third Tuesdays of each month over the Louisville & Nashville R. R. to Marbury, Alabama. For particulars write REV. GRANT HINSHAW, Mountain Creek, Ala., R. No. 1.

#### FARM LANDS

Those interested in Farm lands in Canada, near Friends' Church, should correspond with E. HOWARD, Adanac, Sask., Canada.



## WHAT OUR READERS SAY

We reproduce below a few statements from our readers about THE AMERICAN FRIEND, culled from a vast number. The first two are somewhat critical and are reproduced in full, but without the authors' names. These expressions come from Friends both East and West.

Muscatine, Ia., Dec. 11, 1914.

I have read with unusual interest your editorials in the issue of the third inst. And I want to challenge one of your statments or inferences:

"The world is looking for a conception of Christian truth that harmonizes with the exact teachings of Christ Himself, and with these the teachings of the Society of Friends are in complete accord."

I have looked carefully through the doctrine as laid down in the Iowa discipline and nothing therein, taken either in whole or in part, appears to me to be in "complete accord" with:

"Today thou shalt be with me in paradise."

"Sell that thou hast and give to the poor and thou shalt have treasure in heaven."

"Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

"Let us hear the conclusion of the whole matter; Fear God and keep His commandments; for this is the whole duty of man."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself. \* \* \* this do and thou shalt live."

Is not each of these directions a full and complete rule of action for the one addressed? Why have Friends added to these simple and clear directions for seeking an entrance to the better country? Again, has not the "religious invoice" of which you speak, shown conclusively that both the teachings and the practices of Friends are far short of the teachings of Christ and in many respects depart radically therefrom?

Very truly,

Redlands, Cal., Nov. 30, 1914.

As a rule I enjoy reading THE AMERICAN FRIEND very much. The testimony given in the article on "War and Peace" in the number of last week, November 19th, was good to read, in this day of little faith. But in the editorial of this number on "Saving Every Life and All of Life," there is very little with which I can agree, and without going into the subject in this letter I want to recommend a careful reading of the enclosed pamphlet on "The Folly of Federation Between the Church and the World."

Wichita, Kan., Dec. 12.

It would hardly be right or true to tell you that you have struck the supreme point of excellence in your AMERICAN FRIEND of the 3d inst., but I certainly can freely say that that number should be designated "Excelsior," and I am delighted to see the almost uniform improvement of the paper from the time it began under the new series. What constantly astonishes me is how the editor can do so much work and do it so well.

Truly your friend,

"We find THE AMERICAN FRIEND under the new management very satisfactory indeed. It is read at our home each week with much interest."

"As the paper comes to us from week to week we greatly enjoy the news from the different parts of the field. It gives us new zeal in the Master's cause to

learn of the blessings He is bestowing on others."

"Let me extend another word of encouragement respecting the character of THE AMERICAN FRIEND. The Master is certainly giving the right sort of vision for our church to thee and is enabling thee to express it in an admirable way. I am delighted with the way the new ideas of our modern responsibility to the world in social service and the advanced methods of work are presented as inseparably connected with and based upon the solid rock of spirituality. I want thee to be greatly encouraged and given a large support from the church at large."

"I have felt drawn to write thee a letter of commendation for THE AMERICAN FRIEND more than once ere this."

"I enjoy THE AMERICAN FRIEND more than ever before."

"I am well pleased with the paper."

## Less Than a Cent

You may know a woman who has a reputation for making delicious cake, biscuits, etc.,—who seems to hit it right every time.

You may also know a woman, who, no matter how painstaking, can't seem to get the knack of successful baking.

Both use the same butter, same eggs, same flour and sugar. What is the difference?

Very likely it's all in the baking powder. Undoubtedly the woman with the knack uses Royal Baking Powder, and the unsuccessful woman uses an alum baking powder thinking it cheaper.

Yet the difference in the cost of a whole large cake is less than a cent.

It is economy to use

# ROYAL BAKING POWDER

*Absolutely Pure*

*No Alum*



## MESSAGE FROM OUR SOLICITOR

Walter W. Brown, of Paoli, Indiana, has just completed an eleven weeks' tour of various meetings in Indiana and Western Yearly Meetings, in the interest of a larger patronage of THE AMERICAN FRIEND. We give below a message from him to AMERICAN FRIEND readers written upon the conclusion of his successful tour. THE AMERICAN FRIEND is grateful for the sympathetic reception given him in the various communities visited.

## To Our Friends

"He knoweth the way that I take."—Job 23: 10.

The Lord has directed my path as I have committed my way to Him.

The kindness of my home meeting at Paoli in liberating me to this service; the self-sacrifice of companion and daughter; the royal hospitality of many Friends with the hearty welcome and prayers and good wishes of hosts of others have made possible the pleasant and successful journey of one thousand three hundred and ninety-five miles by train, electric cars, automobiles, buggies and on foot. I have met personally about fifteen hundred Friends and participated in fifty-three different services, and have sent in to the office of THE AMERICAN FRIEND 353 new names together with several renewals.

Wishing you all "A Merry Christmas and Happy New Year," I am yours in the service of Christ and the Church.

WALTER W. BROWN.

## FRIENDS GOSPEL MISSION

This mission which has been established at 116 South Harvey Street, Oklahoma City, is under the care of H. J. and Gertrude Marriage Sharkey. A report of the work for the month of November was read at Shawnee Quarterly Meeting on December 13. The mission is well located and is doing most excellent work. Services are held every night and all day on the Sabbath. Much help has been received from the Men's Gospel Team. Local pastors and many of the Christian business men of the city have become interested in the mission.

During the month nineteen services were held in the hall with an average attendance of about twenty-three. Ten services have been held in the jail and there have been eleven personal visits in homes. More than a hundred persons have been interviewed about their religious conditions. Fourteen persons have knelt at the altar, and there have been five conversions, with many others helped spiritually. The income for the month was \$164.87 and disbursements \$117.05.

## JOEL T. WRIGHT

Joel T. Wright, son of John Q. and Nancy Ann Wright, was born on a farm near Hardin's Creek or Bridges, Ohio, Eleventh month 20th, 1841, and died at the home of his daughter, Mrs. Evan Good, near New Vienna, Ohio, Twelfth month 8th, 1914. As he stood by the grave of his young sister, he felt the call to the ministry, and entered into active service at the age of thirty; and for over forty years made faithful use of his gifts in preaching and pastoral work.

On Fifth month 25th, 1865, he was married to Anna M. Barrett, and three daughters and one son were born to this union. The son died in infancy. The daughters, Mrs. T. L. Scott, of Indianapolis, Mrs. Evan Good, of New Vienna, Ohio, and Miss Elizabeth Wright, of Wilmington, Ohio, survive him. He moved to Leesburg, Ohio, in 1890, and resided there until after the death of his wife, 1907. In the fall of 1908 he and his daughter Elizabeth, made their home in Wilmington, where he served as pastor of the Beech Grove Meeting, near town, until failing health compelled him to give up his work.

He took a deep interest in the Meeting at Wilmington, regularly attending the Bible School and all the Meetings for worship. The last meeting which he was permitted to attend was on "Go To Church Sunday" February 1, 1914, and he expressed his great pleasure at being able to attend such a service.

His health rapidly declining, he went to the home of his daughter, Mrs. Good, near New Vienna, where, though he missed the opportunity to attend meeting, he spent many happy hours, enduring his affliction with much patience and gentleness, and looking forward with great hopefulness to the time of his departure. He made arrangements for his funeral, expressing the wish that Alice Cary's poem, "Putting Off the Armor" might be read and the way opened for freedom of service. The funeral was held at the Friends Meeting House at Leesburg. Ellison R. Purdy preached from Deut. 34: 10, and several other Friends took part in the service. Appropriate hymns were sung by some of the Leesburg Friends.

Joel T. Wright was a lover of children, and felt keenly the loss of his granddaughter, Lois Scott, of Indianapolis, whose death preceded his by a few months. He filled faithfully the place allotted him as a minister of Jesus Christ. His pastoral work was greatly appreciated, his messages were simple, clear and practical, and he was specially gifted in public prayer.

## Notice

We have on hands several marriage and obituary notices, which will appear as rapidly as we can get to them.

## Born

**Stevens**—At Berkeley, California, November 10, 1914, to Mr. and Mrs. Eber Claude Stevens, a daughter, Alida Helen.

**Wysong**—At Traverse City, Michigan, October 16, 1914, to Charles L. and Nita Wysong, a son, Richard L.

## Died

**Cox**—Joseph J. Cox, youngest son of Richard A. and Margaret Cox (deceased), was born near Seymour, Indiana, October, 1853, and died at his home in Lawrence, Kansas, August 5, 1914. His end was peaceful, following an extended sickness. He was joined in marriage to Belle T. Trueblood in 1872. He was a life-long member of the Friends Church and filled important positions in both church and state, having formerly been a member of the Legislature. He will be greatly missed in each of these circles.

**Davis**—Albert H. Davis, son of John R. and Millicent Newsom Davis (deceased), was born in Azalia, Indiana, February 15, 1857, and died November 5, 1914, at his home near the same town. He was a birthright member of the Friends Church and active in its various lines of work, as long as health permitted. He married Alice Parker in 1890. The widow and five children survive him. Funeral services were conducted by Joseph R. and Eliza A. Cox. Burial was at the Sandcreek cemetery.

**Marshall**—Levi Marshall, son of Jesse and Mary Marshall, was born in Henry County, Indiana, June 22, 1834, and died at Union, Iowa, November 9, 1914, aged 80 years 4 months and 18 days. He was married to Irena Pearson in 1859. He was a life-long Friend and was recorded a minister in 1888. He was in pastoral work for several years, rendering service at Stanford, Eagle City, Concord, Pleasant Plain and Ackworth in the state of Iowa. He was a noted temperance worker and advocate of peace. Eternity alone will be able to reveal his influence upon the world. He is survived by the widow, who is almost helpless from rheumatism, and by eleven children. Funeral services were conducted at Bangor by Alfred J. Hanson, pastor at LeGrand.

## MISSION STUDY BOOKS

## FOREIGN MISSION STUDY BOOKS

The Child in the Midst, cloth, 58 cents; The Child in the Midst, paper, 36 cents; Our World Family, Junior, paper, 29 cents; How to Use, 10 cents.

**Leaflet Helps**—Child Life in Heathen Lands; Out of Darkness; Juvamom; Lolita; The Children of Cuba; Child Life in Palestine, China, Burma and India, each 2 cents.

## HOME MISSION STUDY BOOKS

In Red Man's Land, cloth, 58 cents; In Red Man's Land, paper, 36 cents; Good Bird, the Indian, Junior, paper, 29 cents.

**Leaflet Helps**—Our North American Indian; Missionary Work Among the American Indians, each 2 cents.

## NEW COURSES FOR CLASS USE

New Home Missions, by Paul Douglas, paper, 46 cents; Social Aspects of Foreign Missions, by W. H. Faunce, cloth, 68 cents; paper, 46 cents; Missionary Women and the Social Question, by Mrs. Fred S. Bennett, price 18 cents.

All literature sent postpaid at prices quoted. Programs for Auxiliaries contain the Lessons for Foreign and Home Study books at 3 cents each, or 20 cents per dozen, postpaid.

Order all literature from  
**MARTHA D. HENLEY**, Sec'y of Literature,  
2137 Park Avenue, Indianapolis, Indiana.



## BIBLE SCHOOL LESSON

January 10.

Subject—Deborah and Barak Deliver Israel.

Lesson—Judges 4: 4-23; 5: 1-22.

Golden Text—The righteous cried and Jehovah heard, and delivered them out of all their troubles.

It is now one hundred and eight years after the entrance of Israel in Palestine. The reign of the Judges, following the death of Joshua has begun. Ehud, of the tribe of Benjamin, is dead, and Deborah of Ephraim, a prophetess, is judging Israel.

The scene of the lesson is in northern Palestine. Jabin, king of Caanan, who reigned in Hazor in the tribe of Naphtali in the extreme north, had been oppressing Israel for twenty years. Sisera, who lived in Harosheth in western Zebulun, was captain of Jabin's host.

In the first chapter of Judges, the statement is made that the northern tribes, including Naphtali, Asher and Zebulun had failed to drive out the Caananites, and had forsaken the Lord. Jabin's forces are spreading over the north, and all of Israel begins to fear him.

Deborah induces Barak, a great general of Naphtali, to take ten thousand men out of Naphtali and Zebulun with whom according to her directions, he moves down to Mt. Tabor to meet Sisera at the river Kishon, after Deborah has agreed to meet him and go with him, under the promise that Jehovah is to grant deliverance from Sisera.

The lesson is an account of these movements, the gathering of the armies, the discomfiture of Sisera and his chariots and the destruction of his host, the flight of Sisera, and his finding refuge with Jael, the wife of Heber the Kenite, a tribe which has separated itself from Israel.

The account follows of the destruction of Sisera by Jael, the finding of his dead body by Barak and the triumphant song of Deborah and Barak in chapter five.

As stated, Deborah was a prophetess, whose heart was open to receive the word of the Lord. Her life and work are oases in the desert of idolatry that was now pervading so much of Israel. She reminds one at once of Miriam, and by her presence in the campaign one is reminded of the leadership of Joan of Arc.

Deborah was a woman of strong personality and great patriotism. These combined with her prophetic power naturally made her a leader in Israel, one whom even the great Barak was ready to obey.

Whenever Israel repented and was willing to obey God, the people prevailed over their enemies. Robinson says that "this was the crowning victory of the period," following which the land had rest for forty years. (Judges 5: 31.)

Visitors to Washington, D. C., preferring lodgings in a Friend's home near Friends' Church (Orthodox), accommodated. Every convenience; excellent board near. Cars direct from Union Station. C. H. HALL, 1117 Lamont St., N. W.

## CHRISTIAN ENDEAVOR

January 10.

Topic—Our Denominational Boards, and our Relation to Them.—II Cor. 8: 8-15.

The lesson text is a practical demonstration of the obligation that is upon all disciples to support properly and equitably the activities of the church. This is emphasized by verses tenth to fifteenth.

Our Five Year Meeting Boards are Foreign Mission, Evangelistic, Bible School, Education, Social Service, Young Peoples, Peace and Arbitration, Legislative and Temperance, Publication and Welfare of the Negro. The more important of these have their counterpart in the Yearly and Subordinate Meetings. Some have the department of Home Missions.

Every Board should have the sympathetic co-operation and support of all the membership. Some members will have special interest in certain Boards, and others in other Boards, but no one should be neglected.

The record of the denomination is largely the record of its Boards, and young people should learn something of the work being done by each department.

Assign a member to find out something about the work of the Foreign Mission Board for recital at the prayer meeting, one to find out about the Evangelistic Board and so on, until all are included in the investigation.

**FOR SALE—Valuable Property at Bargain.** Modern 10 room house situated in beautiful 10 acre oak grove within city limits. Home and seven out-buildings practically new. Live Friends meeting, excellent schools and delightful climate, in growing town of 6,000. Reason for selling, party leaving town. For information, write the pastor, M. DAVIS BRANON, Mt. Airy, N. C.

## The Provident Life and Trust Co.

### OF PHILADELPHIA

Office, Fourth and Chestnut Sts.

Capital, \$1,000,000 Surplus belonging to Stockholders, \$5,000,000

Insures Lives and Grants Annuities. Collects and Remits Incomes.

Pays Interest on Deposits.

Receipts without charge for wills deposited.

Acts as Executor, Administrator,

Rents Safe Deposit Boxes, \$5 upward.

Trustee, Guardian, Committee,

Assumes Care of Real Estate.

Assignee, Receiver, Agent, Etc.

All Trust Funds and Investments are kept separate and apart from the Assets of the Company

## OFFICERS

ASA S. WING, President  
T. WISTAR BROWN, Vice-President  
J. BARTON TOWNSEND, Vice-President  
and Assistant Trust Officer  
J. ROBERTS FOULKE, Trust Officer  
DAVID G. ALSOP, Actuary  
SAMUEL H. TROTH, Treasurer

C. WALTER BORTON, Secretary  
J. THOMAS MOORE, Mgr. Insurance Department  
WILLIAM C. CRAIGE, Assistant Trust Officer and Title Officer  
JOHN WAY, Assistant Treasurer  
J. SMITH HART, Insurance Supervisor

## DIRECTORS

T. WISTAR BROWN  
ASA S. WING  
WILLIAM LONGSTRETH  
ROBERT M. JANNEY  
MARRIOTT C. MORRIS

JOSEPH B. TOWNSEND, JR.  
JOHN B. MORGAN  
FREDERIC H. STRAWBRIDGE  
JOHN THOMPSON EMLIN  
MORRIS R. BOCKIUS

HENRY H. COLLINS  
LEVI L. RUE  
GEORGE WOOD  
CHARLES H. HARDING  
J. WHITALL NICHOLSON

## SLOW VALLEY MEETING

Get copies of Slow Valley Meeting Chronicle and distribute in your meeting. Address THE AMERICAN FRIEND, Richmond, Indiana.

## FOR SALE

A convenient, substantial, picturesque cottage home; electric lights, artesian water, garden, barn, chicken yard, shaded front lawn. Urban trolley passes house. Friends meeting near. Twenty-five miles east Greensboro, North Carolina. For further particulars, address JOHN C. TRIVETTE, Patterson Ave., Winston-Salem, North Carolina.

## CITRUS HEIGHTS QUAKER COLONY

Located in Sacramento County, California, within sixteen miles of State Capitol. Adapted to the growing of Citrus and Deciduous Fruits. Irrigated, and an abundance of water. In five to twelve-acre tracts, on easy terms. This will please any Friend desiring a home in California. Reference: John T. Hadley, Yearly Meeting Superintendent, 205 East College Street, Whittier, California; E. H. White, Treasurer Evangelistic and Church Extension Board, 185 East Mountain Street, Pasadena, California; Levi Gregory, Pastor Friends' Church, 831 Fifty-fourth Street, Oakland, California. For further information, write or come to A. W. LEONARD, Agent, Fair Oaks, California.

**5% FARM MORTGAGES**

ON IOWA AND MINNESOTA FARMS—THE SAFEST FORM OF INVESTMENT—Tested by our experience for forty years. We collect and remit interest promptly.

**ELLSWORTH AND JONES**  
IOWA FALLS, IOWA.

## DICKINSON TRUST COMPANY

RICHMOND, INDIANA

Established 1870

### Real Estate First Mortgage Loans

on improved Indiana and Ohio farms and city property, to net investors From 5% to 6%.

Over forty years of successful experience in the mortgage loan business.

No Expense to Investors for our Services.

Monthly mailing list of loans sent on application.